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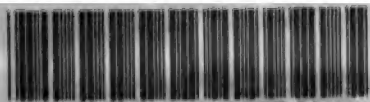
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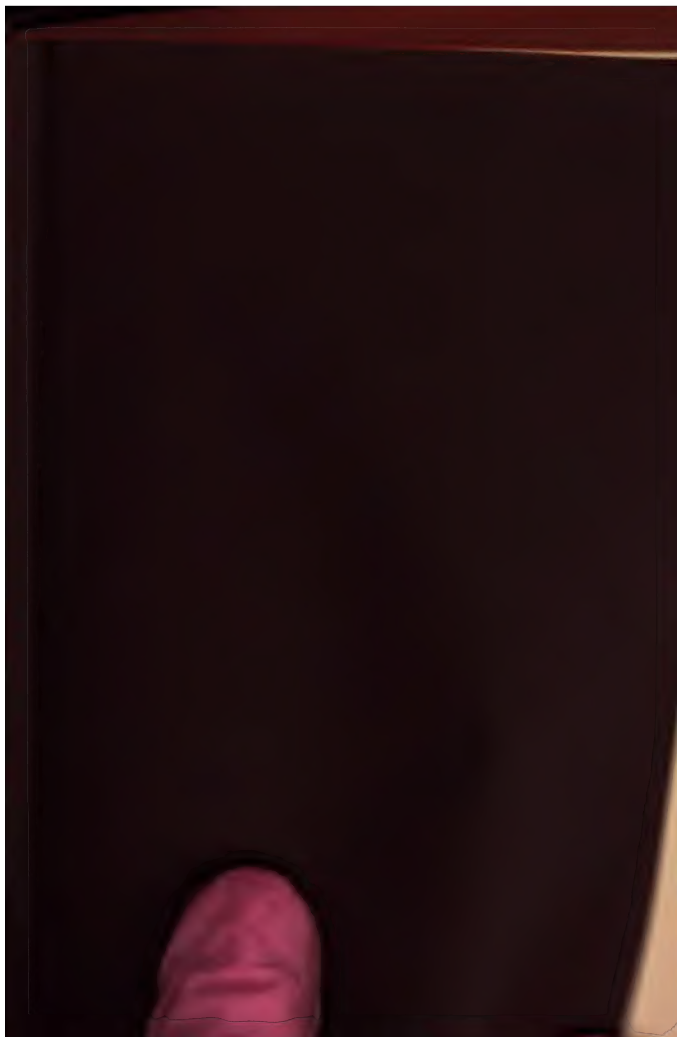
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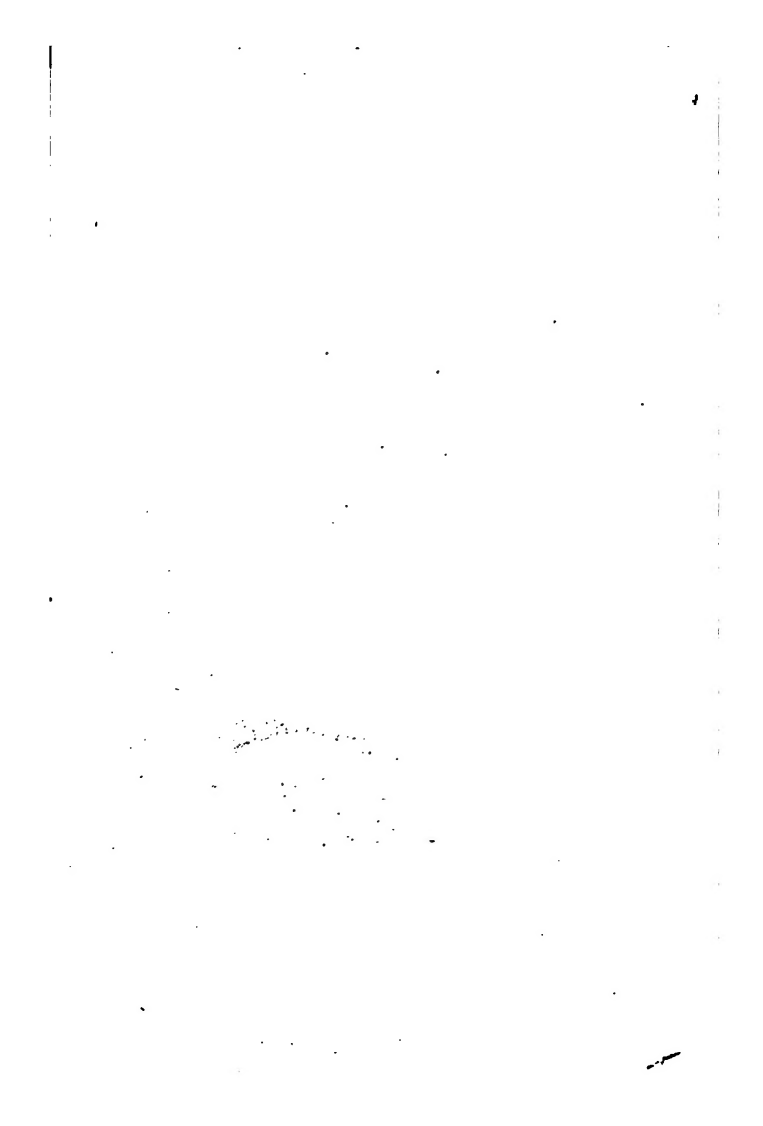
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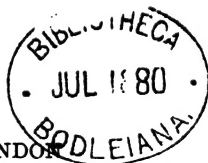
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THE
ACTS OF THE APOSTLES

WITH A VOCABULARY

BY

JOHN T. WHITE, D.D. OXON.



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P R E F A C E.

FOR some long time past it has been widely felt that a reduction in the cost of *Classical Works* used in schools generally, and more especially in those intended for boys of the middle classes, is at once desirable and not difficult of accomplishment. For the most part only portions of authors are read in the earlier stages of education, and a pupil is taken from one work to another in each successive half-year or term; so that a book needlessly large and proportionably expensive is laid aside after a short and but partial use.

In order, therefore, to meet what is certainly a want, Portions of the *Classical Writers* usually read in Schools are now being issued under the title of GRAMMAR SCHOOL TEXTS; while, at the request of various Masters, it has been determined to add to the series some parts of the *Greek Testament*.

Each TEXT is provided with a VOCABULARY of the words occurring in it. In every instance—with the exception of Eutropius and Æsop—the origin of a word, when known, is stated at the commencement of the article treating of it, if connected with

another Latin, or Greek, word ; at the end of it, if derived from any other source. Further still, the primary or etymological meaning is always given, within inverted commas, in Roman type, and so much also of each word's history as is needful to bring down its chain of meanings to the especial force, or forces, attaching to it in the particular "Text." In the Vocabularies, however, to Eutropius and Æsop—which are essentially books for beginners—the origin is given of those words alone which are formed from other Latin or Greek words respectively.

Moreover, as an acquaintance with the principles of GRAMMAR, as well as with ETYMOLOGY, is necessary to the understanding of a language, such points of construction as seem to require elucidation are concisely explained under the proper articles, or a reference is simply made to that rule in the *Public Schools Latin Primer*, or in *Parry's Elementary Greek Grammar*, which meets the particular difficulty. It occasionally happens, however, that more information is needed than can be gathered from the above-named works. When such is the case, whatever is requisite is supplied, in substance, from *Jelf's Greek Grammar*, *Winer's Grammar of New Testament Greek*, or the *Latin Grammars of Zumpt and Madvig*.

INTRODUCTION.

ST. LUKE, the writer of the Acts of the Apostles, and also of the Gospel bearing his name, was born at Antioch (now Antakieh) in Syria ; but at what date and in what station of life is a point that has not been decided. He appears to have studied medicine, for at Col. iv. 14 St. Paul styles him "the beloved physician." A tradition exists that he was also a painter of no mean skill, but it is not supported by any authentic account in ancient writers. Neither is anything known of either the circumstances or the time of his conversion. It is stated, indeed, by Epiphānūs, that he was one of the seventy disciples whom "the Lord sent, two and two, before His face into every city and place, whither He Himself would come" (Luke x. i) ; and Theophylact mentions that he was one of the two disciples who in their walk to Emmaus were joined by the risen Jesus (Luke xxiv. 13 *sqq.* ; cf., also, Mark xvi. 12). Should these writers be correct in what they advance, it is possible that he may have been converted by our Lord Himself. Tertullian, on the other hand, ascribes his conversion to St. Paul ; and, if it be borne in mind that it is very doubtful whether our Lord, at the commencement of His ministry, would have appointed any but an Israelite to take part in such a mission as that above mentioned, it is most probable that this last-named writer presents the case in its true aspect.

The first historical notice of St. Luke is that which he incidentally supplies of himself at xvi. 10. There it appears that he joined St. Paul, in his second missionary journey, at Troas. At verse 8 of the chapter above cited, St. Luke speaks of the Apostle and his companions in the third person : "*they*, passing by Mysia, came to Troas." After recording in verse 9 the vision in which a man of Macedonia entreated Paul to come over to his country, the Evangelist adopts the first person plural : "*we* endeavoured to go into Macedonia ; . . . loosing from Troas, *we* came with a straight course to Samothracia, and the next day to Neapölis, and from thence to Philippi ; . . . and *we* were in that city abiding certain days." This use of the first person plural continues to the end of the chapter. But at the first verse of the following chapter (xvii. 1), the employment of the third person plural is resumed. The inference is that, when St. Paul left Philippi, St. Luke remained in that city, as no mention of him occurs during the remainder of the Apostle's journey. At xx. 5 *sqq.*, St. Luke reverts to the use of the first person plural : "*these*, going before, tarried for *us* at Troas, and *we* sailed from Philippi." Hence it would appear that he rejoined the Apostle (in his third missionary journey) at Philippi, where, as before noticed, he seems to have been previously left. From Philippi he proceeded with the Apostle to Troas, Assos, Mitylënë, Chios, Samos, Trogyllium, Milëtus, Coös, Rhodes, Patära, Tyre, Ptolemäis, Cæsarëa, and Jerusalem (xx. 5 *sqq.*—xxi. 18). At Jerusalem those events occurred which led to the Apostle being sent under the custody of a Roman escort to Cæsarëa, where the Governor, Felix kept him a prisoner for two years (xxi. 20—xxiv. 27). When at the expiration of that time Festus, the successor of Felix, had determined on the

Apostle's appeal to Cæsar (xxv. 11), to send him to Italy, St. Luke accompanied him in the memorable voyage to Rome (Luke xxvii. 1 *sqq.*) ; there, too, he remained with him during his first imprisonment in that city (Col. iv. 14) ; and if the Second Epistle to Timothy was written during St. Paul's second imprisonment in Rome, then it would appear (2 Tim. iv. 11) that St. Luke continued with him till his martyrdom, which took place A.D. 68.

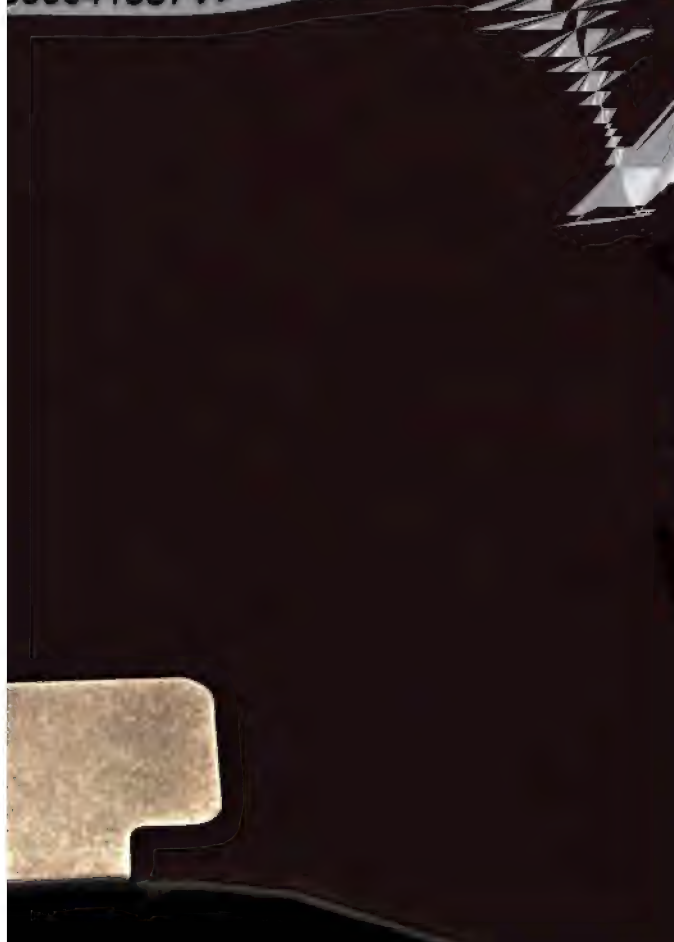
That the Acts of the Apostles were written after the Gospel is clear from the opening words of the present book, viz. "The former treatise have I made," &c., such treatise being the Gospel. The Acts are held to have been completed towards the close of the second year of St. Paul's first imprisonment in Rome (A.D. 62) ; and the Gospel is supposed to have been written at Cæsaræa, during St. Paul's imprisonment in that place.

The Acts may be divided into two principal parts :—The former of these, comprising the first twelve chapters, treats of such events connected with the history of the early Church as took place between the date of our Lord's Ascension and the return of Barnabas and Saul from Jerusalem to Antioch in Syria. The second, extending from chapter xiii. to the end of the book, is mainly occupied with an account of the three Missionary Journeys of St. Paul.

PART I. :—A.D. 33 to A.D. 46.—Chap. i. The work inscribed to Theophilus. Jesus shows Himself to His disciples and converses with them during forty days after His Resurrection. Commands them to await at Jerusalem the baptism of the Holy Ghost. The Ascension. The disciples return from Mount Olivet to their "upper room." Matthias chosen an Apostle in the place of Judas Iscariot.—Chap. ii. The descent of the Holy Ghost on



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the day of Pentecost. Its effects and the amazement caused thereby. Peter's address. Three thousand converts. Miracles wrought by the Apostles. The disciples have all things in common. Daily additions to the Church.—Chap. iii. Peter heals a man lame from his birth. Wonderment of the people. Peter addresses them.—Chap. iv. Peter and John arrested by the priests and captain of the temple. Taken before the High Priest and his kinsmen. Peter's bold testimony for Christ. Peter and John threatened, and commanded not to speak nor teach in the name of Jesus. Their faithful reply. Being dismissed they return to their company, and report all that had been said to them by those who had examined them. God praised, and His protection and grace implored. The place where the disciples were met is shaken in testimony that they were heard, while they themselves are filled with the Holy Ghost. Possessors of property sell it for the common benefit. Especial mention of Barnabas.—Chap. v. Ananias and Sapphira. Their death for lying to the Holy Ghost. The Apostles work many miracles. Multitudes believe. The Apostles imprisoned. Released by an angel and commanded to preach openly in the Temple. They obey, are arrested, and taken before the Council. Bear witness for Christ. Gamaliel's speech and advice to the Council. The Apostles after having been beaten and commanded not to speak in the name of Jesus are set at liberty.—Chap. vi. The appointment of seven Deacons. Stephen, one of their number, does "great wonders and miracles among the people." Men suborned to accuse him of speaking blasphemously. Stephen brought before the Council. His appearance.—Chap. vii. Stephen addresses the Council. Looking up to heaven he tells those before whom he stands that he sees

the heavens opened and Jesus standing at the right hand of God. Cast out of the city and stoned. Saul takes charge of the clothes of the witnesses (cf. Deut. xvii. 7). Stephen calls upon Jesus to receive his spirit and prays for his murderers.—Chap. viii. Persecution of the Church, wherein Saul takes a prominent part. Philip, the deacon, preaches Christ in Samaria. Simon Magus. Philip and the Eunuch.—Chap. ix. Saul proceeds to Damascus for the purpose of carrying as prisoners to Jerusalem any followers of Jesus whom he might find. On his way thither a light from heaven suddenly shines around him. Jesus speaks to him. Saul's blindness. Ananias sent to him that he may receive his sight and be filled with the Holy Ghost. Saul being baptized preaches Christ in the synagogues. The Jews plot his destruction. Saul let down the city wall of Damascus at night, in a basket. Proceeds to Jerusalem. Barnabas takes him to the Apostles. Saul disputes with "the Grecians," who endeavour to kill him. Sent to Tarsus. Rest enjoyed by the Churches throughout Judæa, Samaria, and Galilee. Peter comes to Lydda, where he heals the palsied *Ænëas*. Conversions at Lydda and Saron. Peter requested to go to Joppa. Raises Dorcas to life. Takes up his abode at the house of "Simon the tanner."—Chap. x. Cornelius directed by an angel to send for Peter. Peter's vision. Peter accompanies the men sent by Cornelius and arrives at *Cæsarëa*. Cornelius and those with him being instructed in the faith, and the Holy Ghost having fallen on them, are baptized.—Chap. xi. Peter returns to Jerusalem. Censured for going into the society of the uncircumcised and eating with them. His defence. The Apostles and brethren convinced that God had granted to the Gentiles also "repentance unto life." Certain who had quitted Jerusalem on the per-

secution that arose after the death of Stephen proceed to Phēnicē, Cyprus, and Antioch in Syria, preaching the word to Jews only. The Gospel preached at Antioch to the Gentiles, many of whom believe. Barnabas sent by the Church at Jerusalem to Antioch. Seeks Saul. Brings him to Antioch, where both of them remain for a whole year. The disciples first called "Christians" at Antioch. Agābus foretells a great dearth, "which came to pass in the days of Claudius Cæsar." Barnabas and Saul sent to the Elders at Jerusalem, with relief for the "brethren which dwelt in Judæa."—Chap. xii. Herod slays James, the brother of John. Throws Peter into prison. Peter on whose behalf unceasing prayer is made by the Church, released by an Angel. Herod commands the soldiers who had charge of Peter in the prison to be put to death. Herod makes an oration to men sent from Tyre and Sidon to desire peace. In his arrogancy takes to himself the glory due to God alone. Smitten by an Angel, and eaten by worms. Barnabas and Saul return to Antioch from Jerusalem, and take with them John Mark.

PART II :—A. D. 46 to A. D. 62.—Chap. xiii. 1—3. Six prophets and teachers in the Church at Antioch. At the command of the Holy Ghost Barnabas and Saul are "separated for the work" whereto He had called them. After fasting and prayer they are sent forth.

First Missionary Journey,¹ A. D. 48 and 49.—Chap. xiii. 4 to xiv. 27. Barnabas and Saul depart from Antioch and proceed to Seleucia, whence they sail to Cyprus. Attended by John Mark they preach in the city of Salā-

¹ Between the return of Barnabas and Saul from Jerusalem (see end of chap. xii.) and the events mentioned at opening of chap. xiii. an interval of about two years or more intervened, during which Paul remained at Antioch.

mis to Jews only. Proceed to Paphös. Sergius Paulus and Bar-jësus, otherwise Elymas, i. e. "the Sorcerer." The latter opposes Barnabas and Saul. At the word of (Saul now for the first time called) Paul "the hand of the Lord is upon Elymas," who is struck with blindness. Sergius Paulus believes. "Paul and his company loose from Paphos" and proceed to Pamphylia, when John Mark departs from them and returns to Jerusalem. Arrive at Antioch in Pisidia. Paul preaches in the synagogue forgiveness of sins through Jesus Christ. The Gentiles beg him to preach to them on the next Sabbath. Multitudes assemble to hear him, and "as many as were ordained to eternal life believed." Persecution raised by envious and blaspheming Jews against Paul and Barnabas, who are driven out of the place, and go to Iconium, where they abode a long time. The disciples "filled with joy and the Holy Ghost." At Iconium many Jews and Gentiles believe. Unbelieving Jews and Gentiles attack Paul and Barnabas, who "flee to Lystra and Derbë, cities of Lycaonia." At Lystra Paul heals a cripple. Amazement of the people, who exclaim "the gods have come down to us in the likeness of men." Barnabas called by them Jupiter; and Paul, Mercürïus. The people with difficulty restrained from offering sacrifice to them. Jews arrive from Antioch and Iconium, at whose instigation Paul is stoned and believed to be dead. Paul rising up goes into the city, and on the day following departs with Barnabas to Derbë. After preaching the Gospel in this latter place, Paul and Barnabas return to Lystra, Iconium, and Antioch. Ordain elders in every Church. Pass through Pisidia to Pamphylia. Preach the word in Perga. Go down to Attalia. Sail to Antioch and thus bring their journey to a close.

Chap. xiv. 28—Chap. xv. 39. After the above-men-

tioned First Missionary Journey, Paul and Barnabas "abode a long time with the disciples" at Antioch. Arrival at Antioch of certain men who insist upon the necessity of circumcision in order to salvation. Disputation and dissension about the matter. Paul and Barnabas sent to Jerusalem (A. D. 50) to consult the apostles and elders. Pass through Phœnicē and Samaria. Arrive at Jerusalem, where they are received by the Church, and declare "all things that God had done with them." Certain Pharisees declare that circumcision and observance of the Mosaic Law are needful. Council of Jerusalem repudiate this doctrine. Judas, surnamed Barsābas, and Silas sent with Paul and Barnabas as bearers of a letter to the Gentile brethren "in Antioch and Syria and Cilicia" from "the Apostles and Elders, with the whole Church" at Jerusalem wherein the above enunciated doctrine is repudiated, and certain "necessary things" are enjoined. Joy at Antioch. Judas and Silas exhort the people, and after some time return to Jerusalem. Paul and Barnabas continue in Antioch. Paul proposes to Barnabas that they should visit the brethren in every city where they had previously preached the word. Barnabas determines to take with them John Mark (who was related to him (*ἀνεψίος*, Col. iv. 10). Paul refuses his assent to the plan, on account of John Mark having left them while they were in Pamphylia on their first Missionary Journey (xiii. 13). Contention between Paul and Barnabas, who part from one another. Barnabas takes Mark and sails for Cyprus.

Chap. xv. 40 to Chap. xviii. 22.—A. D. 51 to the autumn of A. D. 54.—After Paul and Barnabas had separated from one another, Paul chooses Silas as his companion, and sets out on his

Second Missionary Journey. Departing from Antioch

he goes "throughout Syria and Cilicia, confirming the Churches." Proceeds to Derbë and Lystra (cf. xiv. 6), where he associates Timothy with him. Passes throughout Phrygia and Galatia. Forbidden by the Holy Ghost to preach the word in Asia. Enters Mysia. Essays to go into Bithynia, but not suffered by the Spirit to do so. Comes down to Troas. Has a vision, wherein he sees a Macedonian, who says, "Come over into Macedonia, and help us." Hereupon, accompanied by Luke and others, he sails from Troas,² and reaches Samothracia. On the day following his arrival goes to Neäpölis, and thence to Philippi. Baptism of Lydia and her household. Paul casts out a spirit from a damsel who brought much gain to her masters by soothsaying. Paul and Silas dragged before the magistrates, severely beaten and "thrust into the inner prison," their feet being made fast in the stocks. Paul and Silas pray, and sing praises, at midnight. An earthquake. The prison doors opened, and the bands of the prisoners loosed. The keeper of the prison, intending to kill himself on account of the supposed escape of those in his custody, is prevented by Paul from doing so. Brings Paul and Silas into his house. Inquires the way of salvation. Baptized, together with his household. The magistrates send the order, "Let those men go." Paul refuses, on the ground of his being a Roman, to leave the prison till the magistrates themselves come and fetch them out. The magistrates, being afraid, come to the prison, and desire him and his companions to depart from the city. Paul goes to the house of Lydia, and afterwards departs. Passes through Amphipölis and Apollonia. Comes to Thessalonica, and for three Sabbath days reasons in the synagogue with the Jews.

² See the beginning of the second paragraph of this Introduction, p. vi.

A mob attacks the house of Jason, where Paul and his companions are sojourning. Jason and certain brethren dragged before the rulers of the city. Upon giving security they are released. Paul and Silas sent by night to Berea. The Bereans search the Scriptures. Many of them and also of "the Grecians" believe. The Jews of Thessalonica, finding that Paul is preaching in Berea, follow him thither, and stir up the people. Paul sent away by the brethren. Silas and Timothy remain behind. Paul, being conducted to Athens, sends word to Silas and Timothy to go to him "with all speed." Paul at Athens. Disputes with the Jews. Taken before the Areopagus. His speech and its effect. Dionysius the Areopagite and Damäris. Paul leaves Athens, and goes to Corinth.³ Aquila and Priscilla, with whom Paul works at the occupation of a tent-maker. Paul testifies to the Jews that Jesus is the Christ. They oppose and blaspheme. Crispus, the chief ruler of the Synagogue, baptized. Many Corinthians believe. In a vision Paul is commanded not to be afraid, but to speak, as God has much people in the city. Promised the Divine protection. Continues in Corinth a year and six months, teaching the word of God. Gallio, deputy of Achaia. The Jews accuse Paul. Gallio drives them from the judgment-seat. The Jews beat Sosthenes before the judgment-seat. Gallio's indifference. After a considerable time, Paul sails to Syria, with Aquila and Priscilla, "having shorn his head in Cenchreæ" in pursuance of a vow. Proceeds to Ephesus, where he leaves Aquila and Priscilla. Reasons with the Jews in the synagogue. Sails from Ephesus. Lands at Cæsareä. Goes to Antioch, where he spends some time.

³ From Corinth Paul writes his First Epistle to the Thessalonians in A.D. 52, and his Second Epistle to them in A.D. 53.

Chap. xviii. 23 to end of Chap. xxviii.—A.D. 54 (Autumn)
—Spring of A.D. 63.

Third Missionary Journey. Paul leaves Antioch, and goes over Galatia and Phrygia. Apollos, an Alexandrian Jew, arriving in Ephēsus, instructed by Aquila and Priscilla.⁴ Proceeds to Corinth. Paul arrives at Ephēsus, and continues there for two years. The sons of Sceva. Many who use "curious arts" burn their books. Paul purposes to pass through Macedonia and Achaia to Jerusalem, and thence to Rome. Sends Timothy and Erastus to Macedonia, while he himself stays for a while at Ephēsus.⁵ Uproar at Ephēsus, caused by Dēmētrius the silversmith. Paul departs to Macedonia. Comes into Greece (Corinth⁶), where he abides three months. Returns to Macedonia. Sails from Philippi. Reaches Troas. Restores Eutychus to life. Embarks at Assōs. Comes to Mitylēnē. Sails thence to Chios, Samos, Trogyllium, and Milētus. Sends for the elders of the Church at Ephēsus, and gives them a charge. Sails from Milētus to Coös, Rhodes, Patāra, and lands at Tyre. Disciples at Tyre tell Paul, through the Spirit, not to go up to Jerusalem. Paul leaves Tyre, and travels to Ptolemāis and Cæsarēa. Philip's four daughters. Agābus foretells that the Jews at Jerusalem should bind Paul, and deliver him to the Gentiles. Paul professes his readiness to die for the name of the Lord Jesus. Journeys onwards to Jerusalem, accompanied by his followers and Mnason, a man of Cyprus. Arrives at Jerusalem, where he is gladly re-

⁴ See the latter part of the Second Missionary Journey.

⁵ In the spring of A.D. 57 Paul writes from Ephesus his First Epistle to the Corinthians, and his Second Epistle to them in the following summer from Macedonia.

⁶ From Corinth he writes the Epistle to the Galatians in the winter of A.D. 57, and that also to the Romans in the spring of A.D. 58.

ceived by the brethren. Pays the charges of four men who have a vow upon them. Enters with them into the Temple. An outcry raised against him by certain Jews from Asia. Is in danger of his life. Rescued from his assailants by the Roman chief captain. Carried prisoner into the castle. Addresses the multitude, who cry out that he is not fit to live. The chief captain commanding that he should be examined by scourging, he declares himself a Roman citizen. Fear felt by the chief captain. Paul taken before the Jewish council. Dissensions in the council. The chief captain, fearing for Paul's life, commands the soldiers to take Paul into the castle. Paul encouraged and comforted by the Lord. Certain Jews conspire to kill Paul. Paul sent to Felix at Cæsareā. Examined by Felix. Accused by Tertullus on behalf of Ananias, the High Priest, and the Elders of the Jews. Felix commits Paul to the safe keeping of a centurion. Trembles at Paul's preaching. At the expiration of two years is succeeded by Porcius Festus, and leaves Paul bound. Paul being accused by the Jews before Festus, appeals to Cæsar. Brought before Agrippa, Bernice, and Festus. His answer to the accusation brought against him. Decision respecting him. Paul and other prisoners delivered into the custody of Julius, a Roman centurion. Put on board a ship of Adramyttium. Arrive at Sidon. Paul permitted to go to his friends. The ship sails from Sidon, over the Sea of Cilicia and Pamphylia, and arrives at Myra, in Lycia. The centurion embarks his prisoner on board a ship of Alexandria, that was on its voyage to Italy. The ship's course to Fair Havens in the neighbourhood of Lasæa. Paul foretells the dangers of the voyage, but meets with no attention. The tempest. The shipwreck. The escape of all the crew and passengers. Melita, where they receive hospitable treat-

ment. Paul unharmed by a viper that had fastened itself on his hand. Publius, the chief man of Melita, shows great kindness. The father of Publius healed by Paul. After a stay of three months, Julius re-embarks his prisoners on board the *Castor and Pollux*, another Alexandrian vessel. Proceeds to Syracuse, Rhegium, and Puteoli. Paul met at Appii Forum and Three Taverns by brethren. Arrives at Rome,⁷ and is delivered by the centurion to the captain of the guard. Permitted to dwell by himself, in the custody of a soldier. Calls together the chief Jews. His address to them, which he concludes by declaring that "the salvation of God is sent unto the Gentiles, and they will hear it." Remains two whole years in his own hired house, receiving all who came to him and boldly preaching the Gospel without hindrance.

With Paul's imprisonment at Rome the history of the Acts comes to a close. It may be well, however, to state briefly what occurred to Paul subsequently to his release. Leaving Rome, he goes to Macedonia and Asia Minor. In A.D. 64 he is found in Spain, where he seems to have remained till about the summer of A.D. 66. He then proceeds to Asia Minor. In the summer of A.D. 67, he is again in Macedonia,⁸ in the autumn at Ephesus,⁹ in the winter at Nicopolis; in the spring of A.D. 68 he is in prison¹⁰ at Rome; and in the summer of the same year he is beheaded by order of the Emperor Nero.

But to return to the Acts of the Apostles. A question

⁷ From Rome Paul wrote his Epistles to Philémon, the Colossians, and the Ephesians in the spring of A.D. 62; and that to the Philippians in the autumn of the same year.

⁸ The First Epistle to Timothy was written from Macedonia.

⁹ From Ephesus Paul wrote his Epistle to Titus.

¹⁰ While in prison at Rome Paul wrote his Second Epistle to Timothy.

arises as to who was the Theophilus for whose instruction and assurance the Evangelist wrote his two works ; viz. his Gospel, and the Acts of the Apostles. Some have supposed that the name is used to denote no one man in particular, but any and every one who was, as the name implies, "God-loving," or "God-loved." This notion, however, is at once met and refuted by the mode of address, employed by St. Luke in his Gospel ; viz. *κράτιστε Θεόφιλε* :—*κράτιστος* being customarily employed to denote either a person of some importance or a personal friend. Theophilus, therefore, was no imaginary person, though his identity cannot be established. What his country was may, however, be inferred from what is said, and what is not said, both in the Gospel and in the Acts of the Apostles. Assuming, then, that in mentioning places the Evangelist would give a more or less minute description of such as were not likely to be known to the person addressed, and would merely name those with which he was acquainted, it may be said, *First* ;—that Theophilus was not a native of Palestine ; for Capernaüm is described as "a city of Galilee" (Luke iv. 31) ; so is Nazareth (Luke i. 26) ; Arimathæa is called "a city of the Jews" (Luke xxiii. 51) ; the country of the Gadarenes is said to be over against Galilee" (Luke viii. 26) ; Emmaus, "a village . . . which was from Jerusalem about three-score furlongs" (Luke xxiv. 13) ; and Mount Olivet, "a Sabbath-day's journey from Jerusalem" (i. 12). On the same grounds it may be advanced that he was not a Macedonian ; for Philippi is described as "the chief city of that part of Macedonia" (xvi. 12) ; nor an Athenian, for it is stated "all the Athenians and strangers which were there (*i.e.* in Athens) spent their time in nothing else but either to hear, or to tell, some new thing" (xvii. 21) ; nor yet a Cretan ; for Phenicë is

stated to be "a haven of Crete which lieth toward the south-west and north-west" (xxvii. 12). *Second*;—that he was a native of Italy; for Syracuse, Rhegium, Puteoli, Appii Forum, and The Three Taverns (Tres Tabernæ) have no description whatever attached to their mention (xxviii. 12 *sqq.*); a fact which, when it is compared with what has been pointed out above, can only be consistently explained on the supposition that these places were well known to the person addressed. Further, when speaking of Philippi (xvi. 12), the Evangelist says that it was "a colony," *i. e.* a Roman colony. Such a particular respecting a foreign place could hardly fail to be interesting to Theophilus, if, as it is here inferred, Italy was his native country.

Very many words occur in the Acts, that are not found in any other book of the Greek Testament. These are indicated in the Vocabulary by a dagger (†) placed at the commencement of the article treating of them. Again, the various readings in the Acts are numerous. The principal of these are noticed in the Vocabulary; and when any difficulty of construction attaches to them, it is briefly explained.

It only remains to mention that after St. Paul's death, which, as before stated, occurred A.D. 68, all is obscurity respecting St. Luke. He is supposed to have died at an advanced age; but in what country, and whether from natural causes or as a martyr, very contradictory accounts are found. The more commonly accepted belief is that he suffered martyrdom between A.D. 75 and 100.



ΠΡΑΞΕΙΣ ΤΩΝ ΑΠΟΣΤΟΛΩΝ.

ΟΗΑΡ. Ι. ¹ΤΟΝ μὲν πρῶτον λόγον ἐποίησάμην περὶ πάντων, ὦ Θεόφιλε, ὃν ἤρξατο ὁ Ἰησοῦς ποιεῖν τε καὶ διδάσκειν ἄχρι ἧς ἡμέρας, ἐντειλάμενος τοῖς ἀποστόλοις διὰ Πνεύματος ἁγίου, οὓς ἐξελέξατο, ἀνελήφθη· ²οἷς καὶ παρέστησεν ἑαυτὸν ζῶντα μετὰ τὸ παθεῖν αὐτὸν ἐν πολλοῖς τεκμηρίοις, δι' ἡμερῶν τεσσαράκοντα ὀπτανόμενος αὐτοῖς, καὶ λέγων τὰ περὶ τῆς βασιλείας τοῦ Θεοῦ. ³Καὶ συναλιζόμενος παρήγγειλεν αὐτοῖς ἀπὸ Ἱεροσολύμων μὴ χωρίζεσθαι, ἀλλὰ περιμένειν τὴν ἐπαγγελίαν τοῦ πατρὸς, ἣν ἠκούσατέ μου· ⁴ὅτι Ἰωάννης μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ βαπτισθήσεσθε ἐν Πνεύματι ἁγίῳ οὐ μετὰ πολλὰς ταύτας ἡμέρας. ⁵Οἱ μὲν οὖν συνελθόντες ἐπηρώτων αὐτὸν, λέγοντες· Κύριε, εἰ ἐν τῷ χρόνῳ τούτῳ ἀποκαθιστάνεις τὴν βασιλείαν τῷ Ἰσραὴλ; ⁶Ἐῖπε δὲ πρὸς αὐτούς·

2 THE ACTS OF THE APOSTLES.

Οὐχ ὑμῶν ἐστι γινῶναι χρόνους ἢ καιροὺς, οὓς ὁ πατὴρ ἔθετο ἐν τῇ ἰδίᾳ ἐξουσίᾳ· ⁸ἀλλὰ λήψεσθε δύναμιν ἐπελθόντος τοῦ ἁγίου Πνεύματος ἐφ' ὑμᾶς, καὶ ἔσεσθέ μοι μάρτυρες ἐν τε Ἱερουσαλὴμ, καὶ ἐν πάσῃ τῇ Ἰουδαίᾳ καὶ Σαμαρείᾳ, καὶ ἕως ἐσχάτου τῆς γῆς.

⁹Καὶ ταῦτα εἰπὼν, βλεπόντων αὐτῶν, ἐπήρθη καὶ νεφέλῃ ὑπέλαβεν αὐτὸν ἀπὸ τῶν ὀφθαλμῶν αὐτῶν.

¹⁰Καὶ ὥς ἀτενίζοντες ἦσαν εἰς τὸν οὐρανὸν, πορευομένου αὐτοῦ, καὶ ἰδοὺ ἄνδρες δύο παρειστήκεισαν αὐτοῖς ἐν ἐσθήτι λευκῇ,

¹¹οἱ καὶ εἶπον "Ἄνδρες Γαλιλαῖοι, τί ἐστήκατε ἐμβλέποντες εἰς τὸν οὐρανόν ; οὗτος ὁ Ἰησοῦς, ὁ ἀναληφθεὶς ἀφ' ὑμῶν εἰς τὸν οὐρανὸν, οὕτως ἐλεύσεται, διὰ τὸν τρόπον ἐθεάσασθε αὐτὸν πορευόμενον εἰς τὸν οὐρανόν.

¹²Τότε ὑπέστρεψαν εἰς Ἱερουσαλὴμ ἀπὸ ὁδῶν τοῦ καλουμένου Ἑλαιῶνος, ὃ ἐστὶν ἐγγὺς Ἱερουσαλὴμ σαββάτου ἔχον ὁδόν.

¹³Καὶ ὅτε εἰσῆλθον, ἀνέβησαν εἰς τὸ ὑπερῶν, οὗ ἦσαν καταμένοντες ὃ, τε Πέτρος καὶ Ἰάκωβος καὶ Ἰωάννης καὶ Ἀνδρέας, Φίλιππος καὶ Θωμᾶς, Βαρθολομαῖος καὶ Ματθαῖος, Ἰάκωβος Ἀλφαίου καὶ Σίμων ὁ Ζηλωτὴς, καὶ Ἰούδας Ἰακώβου.

¹⁴Οὗτοι πάντες ἦσαν προσκαρτεροῦντες ὁμοθυμαδὸν τῇ προσευχῇ.

σὺν γυναιξὶ καὶ Μαρίας τῇ μητρὶ τοῦ Ἰησοῦ καὶ σὺν τοῖς ἀδελφοῖς αὐτοῦ.

¹⁵Καὶ ἐν ταῖς ἡμέραις ταύταις ἀναστὰς Πέτρος ἐν μέσῳ τῶν μαθητῶν εἶπεν (ἦν τε ὄχλος ὀνομάτων ἐπὶ τὸ αὐτὸ ὡς ἑκατὸν εἴκοσιν). ¹⁶Ἄνδρες ἀδελφοί, ἔδει πληρωθῆναι τὴν γραφὴν ταύτην, ἣν προεῖπε τὸ Πνεῦμα τὸ ἅγιον διὰ στόματος Δαβὶδ περὶ Ἰούδα τοῦ γενομένου ὁδηγοῦ τοῖς συλλαβοῦσι τὸν Ἰησοῦν, ¹⁷ὅτι κατηριθμημένος ἦν ἐν ἡμῖν, καὶ ἔλαχε τὸν κλῆρον τῆς διακονίας ταύτης. ¹⁸Οὗτος μὲν οὖν ἐκτήσατο χωρίον ἐκ μισθοῦ τῆς ἀδικίας, καὶ πρηνὴς γενόμενος ἐλάκησε μέσος, καὶ ἐξεχύθη πάντα τὰ σπλάγχχνα αὐτοῦ. ¹⁹Καὶ γνωστὸν ἐγένετο πᾶσι τοῖς κατοικοῦσιν Ἱερουσαλὴμ, ὥστε κληθῆναι τὸ χωρίον ἐκεῖνο τῇ ἰδίᾳ διαλέκτῳ αὐτῶν Ἀκελδαμὰ, τοῦτ' ἔστι χωρίον αἵματος. ²⁰Γέγραπται γὰρ ἐν βίβλῳ ψαλμῶν Γενηθήτω ἡ ἔπαυλις αὐτοῦ ἔρημος, καὶ μὴ ἔστω ὁ κατοικῶν ἐν αὐτῇ· καὶ, Τὴν ἐπισκοπὴν αὐτοῦ λάβοι ἕτερος. ²¹Δεῖ οὖν συνελθόντων ἡμῖν ἀνδρῶν ἐν παντὶ χρόνῳ, ἐν ᾧ εἰσῆλθε καὶ ἐξῆλθεν ἐφ' ἡμᾶς ὁ Κύριος Ἰησοῦς, ²²ἀρξάμενος ἀπὸ τοῦ βαπτίσματος Ἰωάννου ἕως τῆς ἡμέρας ἧς ἀνελήφθη ἀφ' ἡμῶν, μάρτυρα τῆς ἀναστάσεως αὐτοῦ

4 THE ACTS OF THE APOSTLES.

γενέσθαι σὺν ἡμῖν ἓνα τούτων. ²³Καὶ ἔστησαν δύο, Ἰωσήφ τὸν καλούμενον Βαρσαβάν, ὃς ἐπεκλήθη Ἰούστος, καὶ Ματθίαν. ²⁴Καὶ προσευξάμενοι εἶπον Σὺ, Κύριε, καρδιογνώστα πάντων, ἀνάδειξον ὃν ἐξελέξω ἐκ τούτων τῶν δύο ἓνα ²⁵λαβεῖν τὸν κλῆρον τῆς διακονίας ταύτης καὶ ἀποστολῆς, ἐξ ἧς παρέβη Ἰούδας πορευθῆναι εἰς τὸν τόπον τὸν ἰδίον. ²⁶Καὶ ἔδωκαν κλήρους αὐτῶν, καὶ ἔπεσεν ὁ κλῆρος ἐπὶ Ματθίαν· καὶ συγκατεψηφίσθη μετὰ τῶν ἑνδεκα ἀποστόλων.

CHAP. II. ¹ΚΑΙ ἐν τῷ συμπληροῦσθαι τὴν ἡμέραν τῆς Πεντηκοστῆς ἦσαν ἅπαντες ὁμοθυμαδὸν ἐπὶ τὸ αὐτό. ²Καὶ ἐγένετο ἄφνω ἐκ τοῦ οὐρανοῦ ἦχος ὥσπερ φερομένης πνοῆς βιαίας, καὶ ἐπλήρωσεν ὅλον τὸν οἶκον, οὃ ἦσαν καθήμενοι. ³Καὶ ὤφθησαν αὐτοῖς διαμεριζόμεναι γλῶσσαι ὥσεὶ πυρὸς, ἐκάθισέ τε ἐφ' ἓνα ἕκαστον αὐτῶν ⁴καὶ ἐπλήσθησαν ἅπαντες Πνεύματος ἁγίου, καὶ ἤρξαντο λαλεῖν ἐτέραις γλώσσαις, καθὼς τὸ Πνεῦμα ἐδίδου αὐτοῖς ἀποφθέγγεσθαι. ⁵Ἦσαν δὲ ἐν Ἱερουσαλὴμ κατοικοῦντες Ἰουδαῖοι, ἄνδρες εὐλαβεῖς, ἀπὸ παντὸς ἔθνους τῶν ὑπὸ τὸν οὐρανόν. ⁶Γενομένης δὲ τῆς φωνῆς ταύτης, συνήλθε τὸ πλῆθος καὶ συνεχύθη, ὅτι ἤκουον

εἰς ἕκαστος τῇ ἰδίᾳ διαλέκτῳ λαλούντων αὐτῶν. Ἐξίσταντο δὲ πάντες καὶ ἐθαύμαζον λέγοντες πρὸς ἀλλήλους· Οὐκ, ἰδοὺ, πάντες οὗτοί εἰσιν οἱ λαλοῦντες Γαλιλαῖοι; ⁸καὶ πῶς ἡμεῖς ἀκούομεν ἕκαστος τῇ ἰδίᾳ διαλέκτῳ ἡμῶν, ἐν ᾗ ἐγεννήθημεν; ⁹Πάρθοι, καὶ Μῆδοι, καὶ Ἑλαμίται, καὶ οἱ κατοικοῦντες τὴν Μεσοποταμίαν, Ἰουδαίαν τε καὶ Καππαδοκίαν, Πόντον καὶ τὴν Ἀσίαν, ¹⁰Φρυγίαν τε καὶ Παμφυλίαν, Αἴγυπτον καὶ τὰ μέρη τῆς Λιβύης τῆς κατὰ Κυρήνην, καὶ οἱ ἐπιδημοῦντες Ῥωμαῖοι, Ἰουδαῖοί τε καὶ προσήλυτοι, ¹¹Κρήτες καὶ Ἀραβες, ἀκούομεν λαλούντων αὐτῶν ταῖς ἡμετέραις γλώσσαις τὰ μεγαλεῖα τοῦ Θεοῦ. ¹²Ἐξίσταντο δὲ πάντες καὶ διηπόρουν ἄλλος πρὸς ἄλλον λέγοντες· Τί ἂν θέλοι τοῦτο εἶναι; ¹³ἕτεροι δὲ διαχλευάζοντες ἔλεγον· Ὅτι γλεύκους μεμεστωμένοι εἰσὶ. ¹⁴Σταθεὶς δὲ Πέτρος σὺν τοῖς ἑνδεκα ἐπῆρε τὴν φωνὴν αὐτοῦ, καὶ ἀπεφθέγγετο αὐτοῖς· Ἄνδρες Ἰουδαῖοι, καὶ οἱ κατοικοῦντες Ἱερουσαλὴμ ἅπαντες, τοῦτο ὑμῖν γνωστὸν ἔστω, καὶ ἐνωτίσασθε τὰ ῥήματά μου. ¹⁵Οὐ γὰρ, ὥς ὑμεῖς ὑπολαμβάνετε, οὗτοι μεθύνουσιν ἔστι γὰρ ὥρα τρίτη τῆς ἡμέρας· ¹⁶ἀλλὰ τοῦτό ἐστι τὸ εἰρημένον διὰ τοῦ προφήτου

6 THE ACTS OF THE APOSTLES.

Ἰωήλ· ¹⁷Καὶ ἔσται ἐν ταῖς ἐσχάταις ἡμέραις, λέγει ὁ Θεὸς, ἐκχεῶ ἀπὸ τοῦ Πνεύματός μου ἐπὶ πᾶσαν σάρκα· καὶ προφητεύσουσιν οἱ υἱοὶ ὑμῶν καὶ αἱ θυγατέρες ὑμῶν, καὶ οἱ νεανίσκοι ὑμῶν ὁράσεις ὄψονται, καὶ οἱ πρεσβύτεροι ὑμῶν ἐνυπνίοις ἐνυπνιασθήσονται. ¹⁸Καί γε ἐπὶ τοὺς δούλους μου καὶ ἐπὶ τὰς δούλας μου ἐν ταῖς ἡμέραις ἐκείναις ἐκχεῶ ἀπὸ τοῦ Πνεύματός μου, καὶ προφητεύσουσι. ¹⁹Καὶ δώσω τέρατα ἐν τῷ οὐρανῷ ἄνω, καὶ σημεῖα ἐπὶ τῆς γῆς κάτω, αἷμα καὶ πῦρ καὶ ἀτμίδα καπνοῦ. ²⁰Ὁ ἥλιος μεταστραφήσεται εἰς σκότος, καὶ ἡ σελήνη εἰς αἷμα, πρὶν ἢ ἔλθειν τὴν ἡμέραν Κυρίου τὴν μεγάλην καὶ ἐπιφανή. ²¹Καὶ ἔσται πᾶς, ὃς ἂν ἐπικαλέσῃται τὸ ὄνομα Κυρίου, σωθήσεται. ²²Ἄνδρες Ἰσραηλῖται, ἀκούσατε τοὺς λόγους τούτους· Ἰησοῦν τὸν Ναζωραῖον, ἄνδρα ἀπὸ τοῦ Θεοῦ ἀποδεδειγμένον εἰς ὑμᾶς δυνάμεσι καὶ τέρασι καὶ σημείοις, οἷς ἐποίησε δι' αὐτοῦ ὁ Θεὸς ἐν μέσῳ ὑμῶν, καθὼς καὶ αὐτοὶ οἴδατε, ²³τούτον τῇ ὀρισμένῃ βουλῇ καὶ προγνώσει τοῦ Θεοῦ ἔκδοτον λαβόντες διὰ χειρῶν ἀνόμων προσπῆξαντες ἀνείλετε· ²⁴ὃν ὁ Θεὸς ἀνέστησε, λύσας τὰς ὠδῖνας τοῦ θανάτου, καθότι οὐκ ἦν δυνατὸν κρατεῖσθαι αὐτὸν ὑπ' αὐτοῦ. ²⁵Δαβὶδ γὰρ λέγει εἰς αὐτόν· Προωρώμην

τὸν Κύριον ἐνώπιόν μου διαπαντός, ὅτι ἐκ δεξιῶν μου ἐστίν, ἵνα μὴ σαλευθῶ. ²⁶ Διὰ τοῦτο εὐφράνθη ἡ καρδία μου, καὶ ἠγαλλίασατο ἡ γλῶσσά μου, ἔτι δὲ καὶ ἡ σὰρξ μου κατασκηνώσει ἐπ' ἐλπίδι, ²⁷ ὅτι οὐκ ἐγκαταλείψεις τὴν ψυχὴν μου εἰς ἄδου, οὐδὲ δώσεις τὸν ὅσιόν σου ἰδεῖν διαφθοράν. ²⁸ Ἐγνώρισάς μοι ὁδοὺς ζωῆς· πληρώσεις με εὐφροσύνης μετὰ τοῦ προσώπου σου. ²⁹ Ἄνδρες ἀδελφοί, ἐξὸν εἰπεῖν μετὰ παρρησίας πρὸς ὑμᾶς περὶ τοῦ πατριάρχου Δαβίδ, ὅτι καὶ ἐτελεύτησε καὶ ἐτάφη, καὶ τὸ μνήμα αὐτοῦ ἐστὶν ἐν ἡμῖν ἄχρι τῆς ἡμέρας ταύτης. ³⁰ Προφήτης οὖν ὑπάρχων, καὶ εἰδὼς ὅτι ὄρκῳ ὤμοσεν αὐτῷ ὁ Θεὸς ἐκ καρποῦ τῆς ὀσφύος αὐτοῦ καθίσει ἐπὶ τοῦ θρόνου αὐτοῦ, ³¹ προῖδὼν ἐλάλησε περὶ τῆς ἀναστάσεως τοῦ Χριστοῦ, ὅτι οὐ κατελείφθη ἡ ψυχὴ αὐτοῦ εἰς ἄδου, οὐδὲ ἡ σὰρξ αὐτοῦ εἶδε διαφθοράν. ³² Τοῦτον τὸν Ἰησοῦν ἀνέστησεν ὁ Θεός, οὐ πάντες ἡμεῖς ἐσμέν μάρτυρες. ³³ Τῇ δεξιᾷ οὖν τοῦ Θεοῦ ὑψωθείς, τὴν τε ἐπαγγελίαν τοῦ ἁγίου Πνεύματος λαβὼν παρὰ τοῦ πατρὸς, ἐξέχεε τοῦτο, δ νῦν ὑμεῖς βλέπετε καὶ ἀκούετε. ³⁴ Οὐ γὰρ Δαβὶδ ἀνέβη εἰς τοὺς οὐρανοὺς· λέγει δὲ αὐτός· Εἶπεν ὁ Κύριος τῷ Κυρίῳ μου ³⁵ Κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν

ποδῶν σου. 36 Ἀσφαλῶς οὖν γινωσκέτω πᾶς οἶκος Ἰσραὴλ, ὅτι καὶ Κύριον αὐτὸν καὶ Χριστὸν ὁ Θεὸς ἐποίησε τοῦτον τὸν Ἰησοῦν, ὃν ὑμεῖς ἐσταυρώσατε.

37 Ἀκούσαντες δὲ κατενύγησαν τῇ καρδίᾳ, εἰπὼν τε πρὸς τὸν Πέτρον καὶ τοὺς λοιποὺς ἀποστόλους· Τί ποιήσομεν, ἄνδρες ἀδελφοί;

38 Πέτρος δὲ ἔφη πρὸς αὐτοὺς· Μετανοήσατε καὶ βαπτισθήτω ἕκαστος ὑμῶν ἐπὶ τῷ ὀνόματι Ἰησοῦ Χριστοῦ εἰς ἄφεσιν ἁμαρτιῶν, καὶ λήψετε τὴν δωρεὰν τοῦ ἁγίου Πνεύματος.

39 Τμῶν γάρ ἐστιν ἡ ἐπαγγελία καὶ τοῖς τέκνοις ὑμῶν, καὶ πᾶσι τοῖς εἰς μακρὰν, ὅσοις ἂν προσκαλέσῃται Κύριος ὁ Θεὸς ἡμῶν.

40 Ἐτέροις τε λόγοις πλείοσι διεμαρτύρετο καὶ παρεκάλει, λέγων· Σώθητε ἀπὸ τῆς γενεᾶς τῆς σκολιᾶς ταύτης.

41 Οἱ μὲν οὖν ἀσμένως ἀποδεξάμενοι τὸν λόγον αὐτοῦ ἐβαπτίσθησαν· καὶ προσετέθησαν τῇ ἡμέρᾳ ἐκείνῃ ψυχαὶ ὥσει τρισχίλιαι.

42 Ἦσαν δὲ προσκαρτεροῦντες τῇ διδαχῇ τῶν ἀποστόλων καὶ τῇ κοινωνίᾳ, καὶ τῇ κλάσει τοῦ ἄρτου καὶ ταῖς προσευχαῖς.

43 Ἐγένετο δὲ πάση ψυχῇ φόβος· πολλά τε τέρατα καὶ σημεῖα διὰ τῶν ἀποστόλων ἐγένετο. 44 Πάντες δὲ οἱ πιστεύοντες ἦσαν ἐπὶ

τὸ αὐτὸ, καὶ εἶχον ἅπαντα κοινὰ, ⁴⁵καὶ τὰ κτήματα καὶ τὰς ὑπάρξεις ἐπίπρασκον, καὶ διεμέριζον αὐτὰ πᾶσι, καθότι ἂν τις χρεῖαν εἶχε. ⁴⁶Καθ' ἡμέραν τε προσκαρτεροῦντες ὁμοθυμαδὸν ἐν τῷ ἱερῷ, κλῶντές τε κατ' οἶκον ἄρτον, μετελάμβανον τροφῆς ἐν ὑγαλλιάσει καὶ ἀφελότητι καρδίας, ⁴⁷αἰνοῦντες τὸν Θεόν, καὶ ἔχοντες χάριν πρὸς ὅλον τὸν λαόν. Ὁ δὲ Κύριος προσετίθει τοὺς σωζομένους καθ' ἡμέραν τῇ ἐκκλησίᾳ.

ΟΗΑΡ. ΙΙΙ. ¹ἘΠΙ τὸ αὐτὸ δὲ Πέτρος καὶ Ἰωάννης ἀνέβαινον εἰς τὸ ἱερὸν ἐπὶ τὴν ὄραν τῆς προσευχῆς τὴν ἐννάτην. ²Καὶ τις ἀνὴρ χωλὸς ἐκ κοιλίας μητρὸς αὐτοῦ ὑπάρχων ἐβαστάζετο, ὃν ἐτίθουν καθ' ἡμέραν πρὸς τὴν θύραν τοῦ ἱεροῦ τὴν λεγομένην Ὠραίαν τοῦ αἰτεῖν ἐλεημοσύνην παρὰ τῶν εἰσπορευομένων εἰς τὸ ἱερὸν. ³ὃς ἰδὼν Πέτρον καὶ Ἰωάννην μέλλοντας εἰσιέναι εἰς τὸ ἱερὸν ἡρώτα ἐλεημοσύνην λαβεῖν. ⁴Ἀτενίσας δὲ Πέτρος εἰς αὐτὸν σὺν τῷ Ἰωάννῃ εἶπε· Βλέψον εἰς ἡμᾶς. ⁵Ὁ δὲ ἐπέιχεν αὐτοῖς προσδοκῶν τι παρ' αὐτῶν λαβεῖν. ⁶Εἶπε δὲ Πέτρος· Ἀργύριον καὶ χρυσίον οὐχ ὑπάρχει μοι· ὃ δὲ ἔχω, τοῦτό σοι δίδωμι· Ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ τοῦ Ναζωραίου ἔγεραι καὶ περιπάτει. ⁷Καὶ

πιάσας αὐτὸν τῆς δεξιᾶς χειρὸς ἡγειρεῖ παραχρῆμα δὲ ἐστερεώθησαν αὐτοῦ αἱ βάσεις καὶ τὰ σφυρά. ⁸Καὶ ἐξαλλόμενος ἕστη, καὶ περιπατεῖ, καὶ εἰσῆλθε σὺν αὐτοῖς εἰς τὸ ἱερὸν, περιπατῶν καὶ ἀλλόμενος, καὶ αἰνῶν τὸν Θεόν. ⁹Καὶ εἶδεν αὐτὸν πᾶς ὁ λαὸς περιπατοῦντα καὶ αἰνοῦντα τὸν Θεόν. ¹⁰Ἐπεγίνωσκόν τε αὐτὸν, ὅτι οὗτος ἦν ὁ πρὸς τὴν ἐλεημοσύνην καθήμενος ἐπὶ τῇ Ὠραία πύλῃ τοῦ ἱεροῦ καὶ ἐπλήσθησαν θάμβους καὶ ἐκστάσεως ἐπὶ τῷ συμβεβηκότι αὐτῷ.

¹¹Κρατοῦντος δὲ αὐτοῦ τὸν Πέτρον καὶ Ἰωάννην, συνέδραμε πρὸς αὐτοὺς πᾶς ὁ λαὸς ἐπὶ τῇ στοᾷ τῇ καλουμένῃ Σολομῶνος ἔκθαμβοι. ¹²Ἰδὼν δὲ Πέτρος ἀπεκρίνατο πρὸς τὸν λαόν Ἄνδρες Ἰσραηλῖται, τί θαυμάζετε ἐπὶ τούτῳ; ἢ ἡμῖν τί ἀτενίζετε, ὥς ἰδίᾳ δυνάμει ἢ εὐσεβείᾳ πεποιηκόσι τοῦ περιπατεῖν αὐτόν; ¹³Ὁ Θεὸς Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ, ὁ Θεὸς τῶν πατέρων ἡμῶν, ἐδόξασε τὸν παῖδα αὐτοῦ Ἰησοῦν, ὃν ὑμεῖς παρεδώκατε, καὶ ἡρνήσασθε αὐτὸν κατὰ πρόσωπον Πιλάτου, κρίναντος ἐκείνου ἀπολύειν. ¹⁴Ὑμεῖς δὲ τὸν ἅγιον καὶ δίκαιον ἡρνήσασθε, καὶ ᾔτήσασθε ἄνδρα φονέα χαρισθῆναι ὑμῖν ¹⁵τὸν δὲ ἀρχηγὸν τῆς ζωῆς

ἀπεκτείνετε· ὃν ὁ Θεὸς ἡγειρεν ἐκ νεκρῶν, οὗ
 ἡμεῖς μάρτυρές ἐσμεν. ¹⁶Καὶ ἐπὶ τῇ πίστει
 τοῦ ὀνόματος αὐτοῦ, τοῦτον, ὃν θεωρεῖτε καὶ
 οἶδατε, ἑστερέωσε τὸ ὄνομα αὐτοῦ καὶ ἡ
 πίστις ἣ δι' αὐτοῦ ἔδωκεν αὐτῷ τὴν ὀλοκληρίαν
 ταύτην ἀπέναντι πάντων ὑμῶν. ¹⁷Καὶ νῦν,
 ἀδελφοί, οἶδα ὅτι κατὰ ἄγνοιαν ἐπράξατε,
 ὥσπερ καὶ οἱ ἄρχοντες ὑμῶν. ¹⁸Ὁ δὲ Θεός,
 ὃ προκατήγγειλε διὰ στόματος πάντων τῶν
 προφητῶν αὐτοῦ παθεῖν τὸν Χριστὸν, ἐπλήρ-
 ωσεν οὕτω. ¹⁹Μετανοήσατε οὖν καὶ ἐπι-
 στρέψατε εἰς τὸ ἐξαλειφθῆναι ὑμῶν τὰς
 ἁμαρτίας, ὅπως ἂν ἔλθωσι καιροὶ ἀναψύξεως
 ἀπὸ προσώπου τοῦ Κυρίου, ²⁰καὶ ἀποστείλῃ
 τὸν προκεχειρισμένον ὑμῖν Ἰησοῦν Χριστόν·
²¹ὃν δεῖ οὐρανὸν μὲν δέξασθαι ἄχρι χρόνων
 ἀποκαταστάσεως πάντων, ὃν ἐλάλησεν ὁ
 Θεὸς διὰ στόματος τῶν ἁγίων αὐτοῦ προφητῶν
 ἀπ' αἰῶνος. ²²Μωσῆς μὲν πρὸς τοὺς πατέρας
 εἶπεν· "Ὅτι προφήτην ὑμῖν ἀναστήσει Κύριος
 ὁ Θεὸς ὑμῶν ἐκ τῶν ἀδελφῶν ὑμῶν, ὡς ἐμέ·
 αὐτοῦ ἀκούσεσθε κατὰ πάντα ὅσα ἂν λαλήσῃ
 πρὸς ὑμᾶς. ²³Ἔσται δὲ πᾶσα ψυχὴ, ἣτις ἂν
 μὴ ἀκούσῃ τοῦ προφήτου ἐκείνου, ἐξολοθρευ-
 θήσεται ἐκ τοῦ λαοῦ. ²⁴Καὶ πάντες δὲ οἱ
 προφῆται ἀπὸ Σαμουὴλ καὶ τῶν καθεξῆς, ὅσοι

ἠλάλησαν, καὶ κατήγγειλαν τὰς ἡμέρας ταύτας. ²⁵ Ὑμεῖς ἐστε υἱοὶ τῶν προφητῶν καὶ τῆς διαθήκης, ἧς διέθετο ὁ Θεὸς πρὸς τοὺς πατέρας ἡμῶν, λέγων πρὸς Ἀβραάμ· Καὶ ἐν τῷ σπέρματί σου ἐνευλογηθήσονται πᾶσαι οἱ πατριαὶ τῆς γῆς. ²⁶ Ὑμῖν πρῶτον ὁ Θεὸς, ἀναστήσας τὸν παῖδα αὐτοῦ, ἀπέστειλεν αὐτὸν εὐλογοῦντα ὑμᾶς ἐν τῷ ἀποστρέφειν ἕκαστον ἀπὸ τῶν πονηριῶν ὑμῶν.

CHAP. IV. ἸΔΑΛΟΥΤΝΤΩΝ δὲ αὐτῶν πρὸς τὸν λαὸν, ἐπέστησαν αὐτοῖς οἱ ἱερεῖς καὶ ὁ στρατηγὸς τοῦ ἱεροῦ καὶ οἱ Σαδδουκαῖοι, ² διαπονούμενοι διὰ τὸ διδάσκειν αὐτοὺς τὸν λαὸν, καὶ καταγγέλλειν ἐν τῷ Ἰησοῦ τὴν ἀνάστασιν τὴν ἐκ νεκρῶν. ³ Καὶ ἐπέβαλον αὐτοῖς τὰς χεῖρας καὶ ἔθεντο εἰς τήρησιν εἰς τὴν αὔριον ἣν γὰρ ἐσπέρα ἦδη. ⁴ Πολλοὶ δὲ τῶν ἀκουσάντων τὸν λόγον ἐπίστευσαν· καὶ ἐγενήθη ὁ ἀριθμὸς τῶν ἀνδρῶν ὥσεί χιλιάδες πέντε. ⁵ Ἐγένετο δὲ ἐπὶ τὴν αὔριον συναχθῆναι αὐτῶν τοὺς ἄρχοντας καὶ πρεσβυτέρους καὶ γραμματεῖς εἰς Ἱερουσαλὴμ, ⁶ καὶ Ἀνναν τὸν ἀρχιερέα, καὶ Καϊάφαν, καὶ Ἰωάννην, καὶ Ἀλέξανδρον, καὶ ὅσοι ἦσαν ἐκ γένους ἀρχιερατικοῦ. ⁷ Καὶ στήσαντες αὐτοὺς ἐν μέσῳ ἐπυνθάνοντο· Ἐν ποίᾳ δυνάμει, ἢ ἐν

ποιῶν ὀνόματι, ἐποιήσατε τοῦτα ὑμεῖς; ⁸Τότε Πέτρος πλησθεὶς Πνεύματος ἁγίου εἶπε πρὸς αὐτούς· Ἄρχοντες τοῦ λαοῦ, καὶ πρεσβύτεροι τοῦ Ἰσραὴλ, ⁹εἰ ἡμεῖς σήμερον ἀνακρινόμεθα ἐπὶ εὐεργεσίᾳ ἀνθρώπου ἀσθενοῦς, ἐν τίνι οὗτος σέσωσται, ¹⁰γνωστὸν ἔστω πᾶσιν ὑμῶν καὶ παντὶ τῷ λαῷ Ἰσραὴλ, ὅτι ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ τοῦ Ναζωραίου, ὃν ὑμεῖς ἐσταύρωσατε, ὃν ὁ Θεὸς ἤγειρεν ἐκ νεκρῶν, ἐν τούτῳ οὗτος παρέστηκεν ἐνώπιον ὑμῶν ἰγής. ¹¹Οὗτός ἐστιν ὁ λίθος, ὁ ἐξουθενηθεὶς ὑφ' ὑμῶν τῶν οἰκοδομούντων, ὁ γινόμενος εἰς κεφαλὴν γωνίας. ¹²Καὶ οὐκ ἔστιν ἐν ἄλλῳ οὐδενὶ ἢ σωτηρία· οὔτε γὰρ ὄνομά ἐστιν ἕτερον ὑπὲρ τὸν οὐρανὸν τὸ δεδομένον ἐν ἀνθρώποις, ἐν ᾧ δεῖ σωθῆναι ἡμᾶς. ¹³Θεωροῦντες δὲ τὴν τοῦ Πέτρου παρρησίαν καὶ Ἰωάννου, καὶ καταλαβόμενοι ὅτι ἄνθρωποι ἀγράμματοί εἰσι καὶ ἰδιῶται, ἐθαύμαζον, ἐπεγίνωσκόν τε αὐτοὺς ὅτι σὺν τῷ Ἰησοῦ ἦσαν. ¹⁴Τὸν δὲ ἄνθρωπον βλέποντες σὺν αὐτοῖς ἐστῶτα τὸν τεθεραπευμένον οὐδὲν εἶχον ἀντειπεῖν. ¹⁵Κελεύσαντες δὲ αὐτοὺς ἔξω τοῦ συνεδρίου ἀπελθεῖν συνέβαλον πρὸς ἀλλήλους, ¹⁶λέγοντες· Τί ποιήσομεν τοῖς ἀνθρώποις τούτοις; ὅτι μὲν γὰρ γνωστὸν σημεῖον γέγονε

δι' αὐτῶν πᾶσι τοῖς κατοικοῦσιν Ἱερουσαλὴμ φανερόν, καὶ οὐ δυνάμεθα ἀρνήσασθαι. ¹⁷ Ἀλλ' ἵνα μὴ ἐπὶ πλείον διανεμηθῇ εἰς τὸν λαόν, ἀπειλῇ ἀπειλησώμεθα αὐτοῖς μηκέτι λαλεῖν ἐπὶ τῷ ὀνόματι τούτῳ μηδενὶ ἀνθρώπων. ¹⁸ Καὶ καλέσαντες αὐτοὺς παρήγγειλαν αὐτοῖς τὸ καθόλου μὴ φθέγγεσθαι μηδὲ διδάσκειν ἐπὶ τῷ ὀνόματι τοῦ Ἰησοῦ. ¹⁹ Ὁ δὲ Πέτρος καὶ Ἰωάννης ἀποκριθέντες πρὸς αὐτοὺς εἶπον· Εἰ δίκαιόν ἐστιν ἐνώπιον τοῦ Θεοῦ ὑμῶν ἀκούειν μᾶλλον, ἢ τοῦ Θεοῦ, κρίνατε· ²⁰ οὐ δυνάμεθα γὰρ ἡμεῖς, ἃ εἶδομεν καὶ ἠκούσαμεν, μὴ λαλεῖν. ²¹ Οἱ δὲ προσαπειλησάμενοι ἀπέλυσαν αὐτοὺς μηδὲν εὐρίσκοντες τὸ πῶς κολάσωνται αὐτοὺς διὰ τὸν λαόν· ὅτι πάντες ἐδόξαζον τὸν Θεὸν ἐπὶ τῷ γεγονότι. ²² Ἐτῶν γὰρ ἦν πλειόνων τεσσαράκοντα ὁ ἄνθρωπος, ἐφ' ὃν ἐγεγόνει τὸ σημεῖον τούτο τῆς ἰάσεως.

²³ Ἀπολυθέντες δὲ ἦλθον πρὸς τοὺς ἰδίους καὶ ἀπήγγειλαν ὅσα πρὸς αὐτοὺς οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι εἶπον. ²⁴ Οἱ δὲ ἀκούσαντες ὁμοθυμαδὸν ᾤσαν φωνὴν πρὸς τὸν Θεόν, καὶ εἶπον· Δέσποτα, σὺ ὁ Θεὸς ὁ ποιήσας τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν καὶ πάντα τὰ ἐν αὐτοῖς, ²⁵ ὁ διὰ στόματος Δαβὶδ παιδὸς σου εἰπὼν· Ἰνατί ἐφρύαξαν ἔθνη, καὶ

λαοὶ ἐμελέτησαν κενά; ²⁶παρέστησαν οἱ βασιλεῖς τῆς γῆς, καὶ οἱ ἄρχοντες συνήχθησαν ἐπὶ τὸ αὐτὸ, κατὰ τοῦ Κυρίου καὶ κατὰ τοῦ Χριστοῦ αὐτοῦ. ²⁷Συνήχθησαν γὰρ ἐπ' ἀληθείας ἐν τῇ πόλει ταύτῃ ἐπὶ τὸν ἅγιον παῖδά σου Ἰησοῦν, ὃν ἔχρισας, Ἡρώδης τε καὶ Πόντιος Πιλάτος σὺν ἔθνεσι καὶ λαοῖς Ἰσραὴλ, ²⁸ποιῆσαι ὅσα ἡ χεὶρ σου καὶ ἡ βουλή σου προώρισε γενέσθαι. ²⁹Καὶ τὰ νῦν, Κύριε, ἔπιδε ἐπὶ τὰς ἀπειλὰς αὐτῶν, καὶ δὸς τοῖς δούλοις σου μετὰ παρρησίας πάσης λαλεῖν τὸν λόγον σου, ³⁰ἐν τῷ τὴν χεῖρά σου ἐκτείνειν σε εἰς ἱασιν, καὶ σημεῖα καὶ τέρατα γίνεσθαι διὰ τοῦ ὀνόματος τοῦ ἁγίου παιδός σου Ἰησοῦ. ³¹Καὶ δεηθέντων αὐτῶν, ἐσαλεύθη ὁ τόπος, ἐν ᾧ ἦσαν συνηγμένοι, καὶ ἐπλήσθησαν ἅπαντες Πνεύματος ἁγίου καὶ ἐλάλουν τὸν λόγον τοῦ Θεοῦ μετὰ παρρησίας.

³²Τοῦ δὲ πλήθους τῶν πιστευσάντων ἦν ἡ καρδιά καὶ ἡ ψυχὴ μία· καὶ οὐδὲ εἰς τι τῶν ὑπαρχόντων αὐτῷ ἔλεγεν ἴδιον εἶναι, ἀλλ' ἦν αὐτοῖς ἅπαντα κοινά. ³³Καὶ μεγάλη δυνάμει ἀπεδίδουν τὸ μαρτύριον οἱ ἀπόστολοι τῆς ἀναστάσεως τοῦ Κυρίου Ἰησοῦ, χάρις τε μεγάλη ἦν ἐπὶ πάντας αὐτούς. ³⁴Οὐδὲ γὰρ ἐνδεής τις ὑπῆρχεν ἐν αὐτοῖς· ὅσοι γὰρ κτή-

τορες χωρίων ἢ οἰκιῶν ὑπῆρχον, πωλοῦντες ἔφερον τὰς τιμὰς τῶν πιπρασκομένων ³⁵καὶ ἐτίθουν παρὰ τοὺς πόδας τῶν ἀποστόλων· διεδίδото δὲ ἐκάστῳ καθότι ἂν τις χρεῖαν εἶχεν. ³⁶Ἰωσήs δὲ ὁ ἐπικληθεὶς Βαρνάβας ὑπὸ τῶν ἀποστόλων, ὃ ἐστὶ μεθερμηνευόμενον υἱὸς παρακλήσεως, Λευίτης, Κύπριος τῷ γένει, ³⁷ὑπάρχοντος αὐτῷ ἀγροῦ, πωλήσας ἤνεγκε τὸ χρῆμα καὶ ἔθηκε παρὰ τοὺς πόδας τῶν ἀποστόλων.

ΟΜΑΡ. V. Ἰ'ΑΝΗΡ δέ τις, Ἀνανίας ὀνόματι, σὺν Σαπφείρῃ τῇ γυναικὶ αὐτοῦ ἐπώλησε κτῆμα, ²καὶ ἐνοσφίσατο ἀπὸ τῆς τιμῆς, συνειδυίας καὶ τῆς γυναικὸς αὐτοῦ· καὶ ἐνέγκας μέρος τι παρὰ τοὺς πόδας τῶν ἀποστόλων ἔθηκεν. ³Εἶπε δὲ Πέτρος Ἀνανία, διατί ἐπλήρωσεν ὁ Σατανᾶς τὴν καρδίαν σου, ψεύσασθαί σε τὸ Πνεῦμα τὸ ἅγιον, καὶ νοσφίσασθαι ἀπὸ τῆς τιμῆς τοῦ χωρίου; ⁴Οὐχὶ μένον σοι ἔμενε, καὶ πραθὲν ἐν τῇ σῇ ἐξουσίᾳ ὑπῆρχε; Τί ὅτι ἔθου ἐν τῇ καρδίᾳ σου τὸ πρᾶγμα τοῦτο; οὐκ ἐψεύσω ἀνθρώποις ἀλλὰ τῷ Θεῷ. ⁵Ἀκούων δὲ Ἀνανίας τοὺς λόγους τούτους πεσὼν ἐξέψυξε. Καὶ ἐγένετο φόβος μέγας ἐπὶ πάντας τοὺς ἀκούοντας ταῦτα. ⁶Ἀναστάντες δὲ οἱ νεώτεροι συνέστειλαν αὐτὸν, καὶ

ἐξενέγκαντες ἔθαψαν. Ἐγένετο δὲ ὡς ὥρων
 τριῶν διάστημα, καὶ ἡ γυνὴ αὐτοῦ μὴ εἰδυῖα
 τὸ γεγονός εἰσῆλθεν. 8 Ἀπεκρίθη δὲ αὐτῇ ὁ
 Πέτρος· Εἶπέ μοι, εἰ τοσούτου τὸ χωρίον
 ἀπέδοσθε; Ἡ δὲ εἶπε· Ναί, τοσούτου. 9 Ὁ
 δὲ Πέτρος εἶπε πρὸς αὐτήν· Τί ὅτι συνεφωνήθη
 ὑμῖν πειράσαι τὸ πνεῦμα Κυρίου; Ἴδου οἱ
 πόδες τῶν θαψάντων τὸν ἄνδρα σου ἐπὶ τῇ
 θύρᾳ, καὶ ἐξοίσουσί σε. 10 Ἐπεσε δὲ παρα-
 χρήμα παρὰ τοὺς πόδας αὐτοῦ καὶ ἐξέψυξεν·
 εἰσελθόντες δὲ οἱ νεανίσκοι εὗρον αὐτὴν νεκράν,
 καὶ ἐξενέγκαντες ἔθαψαν πρὸς τὸν ἄνδρα
 αὐτῆς. 11 Καὶ ἐγένετο φόβος μέγας ἐφ' ὅλην
 τὴν ἐκκλησίαν καὶ ἐπὶ πάντας τοὺς ἀκούοντας
 ταῦτα. 12 Διὰ δὲ τῶν χειρῶν τῶν ἀποστόλων
 ἐγένετο σημεῖα καὶ τέρατα ἐν τῷ λαῷ πολλά·
 (καὶ ἦσαν ὁμοθυμαδὸν ἅπαντες ἐν τῇ στοᾷ
 Σολομῶνος· 13 τῶν δὲ λοιπῶν οὐδεὶς ἐτόλμα
 κολλᾶσθαι αὐτοῖς, ἀλλ' ἐμεγάλυνεν αὐτοὺς ὁ
 λαός· 14 μᾶλλον δὲ προσετίθεντο πιστεύοντες
 τῷ Κυρίῳ, πλήθη ἀνδρῶν τε καὶ γυναικῶν)·
 15 ὥστε κατὰ τὰς πλατείας ἐκφέρειν τοὺς ἄσθεν-
 εῖς καὶ τιθέναι ἐπὶ κλινῶν καὶ κραββάτων,
 ἵνα ἐρχομένου Πέτρου κἂν ἡ σκιά ἐπισκιάσῃ
 τινὲς αὐτῶν. 16 Συνήρχετο δὲ καὶ τὸ πλήθος
 τῶν πέριξ πόλεων εἰς Ἱερουσαλὴμ φέροντες.

ἀσθενεῖς καὶ ὀχλουμένους ὑπὸ πνευμάτων ἀκαθάρτων, οἵτινες ἐθεραπεύοντο ἅπαντες.

17 Ἀναστὰς δὲ ὁ ἀρχιερεὺς καὶ πάντες οἱ σὺν αὐτῷ, ἡ οὖσα αἵρεσις τῶν Σαδδουκαίων, ἐπλήσθησαν ζήλου, 18 καὶ ἐπέβαλον τὰς χεῖρας αὐτῶν ἐπὶ τοὺς ἀποστόλους, καὶ ἔθεντο αὐτοὺς ἐν τηρήσει δημοσίᾳ. 19 Ἀγγελος δὲ Κυρίου διὰ τῆς νυκτὸς ἤνοιξε τὰς θύρας τῆς φυλακῆς, ἐξαγαγὼν τε αὐτοὺς εἶπε· 20 Πορεύεσθε, καὶ σταθέντες λαλεῖτε ἐν τῷ ἱερῷ τῷ λαῷ πάντα τὰ ῥήματα τῆς ζωῆς ταύτης. 21 Ἀκούσαντες δὲ εἰσῆλθον ὑπὸ τὸν ὄρθρον εἰς τὸ ἱερὸν καὶ ἐδίδασκον. Παραγενόμενος δὲ ὁ ἀρχιερεὺς καὶ οἱ σὺν αὐτῷ συνεκάλεσαν τὸ συνέδριον καὶ πᾶσαν τὴν γερουσίαν τῶν υἱῶν Ἰσραὴλ, καὶ ἀπέστειλαν εἰς τὸ δεσμωτήριον ἀχθῆναι αὐτοὺς. 22 Οἱ δὲ ὑπηρέται παραγενόμενοι οὐχ εὔρον αὐτοὺς ἐν τῇ φυλακῇ· ἀναστρέψαντες δὲ ἀπήγγειλαν, 23 λέγοντες· Ὅτι τὸ μὲν δεσμωτήριον εὔρομεν κεκλεισμένον ἐν πάσῃ ἀσφαλείᾳ καὶ τοὺς φύλακας ἐστῶτας πρὸ τῶν θυρῶν· ἀνοίξαντες δὲ ἔσω οὐδένα εὔρομεν. 24 Ὡς δὲ ἤκουσαν τοὺς λόγους τούτους ὁ, τε ἱερεὺς καὶ ὁ στρατηγὸς τοῦ ἱεροῦ καὶ οἱ ἀρχιερεῖς, διηπόρουν περὶ αὐτῶν, τί ἂν γένοιτο τοῦτο. 25 Παραγενόμενος δὲ τις ἀπήγγειλεν αὐτοῖς·

Ὅτι ἰδοὺ, οἱ ἄνδρες, οὓς ἔθεσθε ἐν τῇ φυλακῇ, εἰσὶν ἐν τῷ ἱερῷ ἐστῶτες καὶ διδάσκοντες τὸν λαόν. ²⁸Τότε ἀπελθὼν ὁ στρατηγὸς σὺν τοῖς ὑπηρέταις ἤγαγεν αὐτοὺς οὐ μετὰ βίας· ἐφοβοῦντο γὰρ τὸν λαόν, ἵνα μὴ λιθασθῶσιν. ²⁷ Ἀγαγόντες δὲ αὐτοὺς ἕστησαν ἐν τῷ συνεδρίῳ καὶ ἐπηρώτησεν αὐτοὺς ὁ ἀρχιερεὺς, ²⁸λέγων· Οὐ παραγγελίᾳ παρηγγείλαμεν ὑμῖν μὴ διδάσκειν ἐπὶ τῷ ὀνόματι τούτῳ; καὶ ἰδοὺ, πεπληρώκατε τὴν Ἱερουσαλὴμ τῆς διδαχῆς ὑμῶν καὶ βούλεσθε ἐπαγαγεῖν ἐφ' ἡμᾶς τὸ αἷμα τοῦ ἀνθρώπου τούτου. ²⁹ Ἀποκριθεὶς δὲ ὁ Πέτρος καὶ οἱ ἀπόστολοι εἶπον· Πειθαρχεῖν δεῖ Θεῷ μᾶλλον, ἢ ἀνθρώποις. ³⁰ Ὁ Θεὸς τῶν πατέρων ἡμῶν ἠγείρεν Ἰησοῦν, ὃν ὑμεῖς διεχειρίσασθε κρεμάσαντες ἐπὶ ξύλου ³¹τούτου ὁ Θεὸς ἀρχηγὸν καὶ σωτῆρα ὑψωσε τῇ δεξιᾷ αὐτοῦ δοῦναι μετάνοιαν τῷ Ἰσραὴλ καὶ ἄφεσιν ἁμαρτιῶν. ³² Καὶ ἡμεῖς ἐσμεν αὐτοῦ μάρτυρες τῶν ῥημάτων τούτων, καὶ τὸ Πνεῦμα δὲ τὸ ἅγιον, ὃ ἔδωκεν ὁ Θεὸς τοῖς πειθαρχοῦσιν αὐτῷ. ³³ Οἱ δὲ ἀκούσαντες διεπρίοντο καὶ ἐβουλεύοντο ἀνελεῖν αὐτούς. ³⁴ Ἀναστὰς δέ τις ἐν τῷ συνεδρίῳ Φαρισαῖος, ὀνόματι Γαμαλιήλ, νομοδιδάσκαλος, τίμιος παντὶ τῷ λαῷ, ἐκέλευσεν ἔξω βραχύ τι τοὺς ἀποστόλους

ποιῆσαι. ³⁵Εἰπέ τε πρὸς αὐτούς· Ἄνδρες Ἰσραηλῖται, προσέχετε ἑαυτοῖς, ἐπὶ ταῖς ἀνθρώποις τούτοις τί μέλλετε πράσσειν. ³⁶Πρὸ γὰρ τούτων τῶν ἡμερῶν ἀνέστη Θεοῦδᾶς, λέγων εἶναί τινα ἑαυτὸν, ᾧ προσεκολληθῇ ἀριθμὸς ἀνδρῶν ὥσει τετρακοσίων· ὃς ἀνῆρέθη, καὶ πάντες, ὅσοι ἐπείθοντο αὐτῷ, διελύθησαν καὶ ἐγένοντο εἰς οὐδέν. ³⁷Μετὰ τοῦτον ἀνέστη Ἰούδας ὁ Γαλιλαῖος ἐν ταῖς ἡμέραις τῆς ἀπογραφῆς καὶ ἀπέστησε λαὸν ἱκανὸν ὀπίσω αὐτοῦ· καὶ κείνος ἀπώλετο, καὶ πάντες, ὅσοι ἐπείθοντο αὐτῷ, διεσκορπίσθησαν. ³⁸Καὶ ταῦν λέγω ὑμῖν, ἀπάσθητε ἀπὸ τῶν ἀνθρώπων τούτων καὶ ἐάσατε αὐτούς· ὅτι ἐὰν ἢ ἐξ ἀνθρώπων ἢ βουλὴ αὕτη, ἢ τὸ ἔργον τοῦτο, καταλυθήσεται. ³⁹εἰ δὲ ἐκ Θεοῦ ἐστίν, οὐ δύνασθε καταλῦσαι αὐτὸ, μήποτε καὶ θεομάχοι εὕρεθῇτε. ⁴⁰Ἐπείσθησαν δὲ αὐτῷ· καὶ προσκαλεσάμενοι τοὺς ἀποστόλους δείραντες παρήγγειλαν μὴ λαλεῖν ἐπὶ τῷ ὀνόματι τοῦ Ἰησοῦ, καὶ ἀπέλυσαν αὐτούς. ⁴¹Οἱ μὲν οὖν ἐπορεύοντο χαίροντες ἀπὸ προσώπου τοῦ συνεδρίου, ὅτι ὑπὲρ τοῦ ὀνόματος κατηξιώθησαν ἀτιμασθῆναι. ⁴²Πᾶσάν τε ἡμέραν ἐν τῷ ἱερῷ καὶ κατ' οἶκον οὐκ ἐπαύοντο διδάσκοντες καὶ εὐαγγελιζόμενοι Ἰησοῦν τὸν Χριστόν.

CHAP. VI. Ἰ'ΕΝ δὲ ταῖς ἡμέραις ταύταις, πληθυνόντων τῶν μαθητῶν, ἐγένετο γογγυσμὸς τῶν Ἑλληνιστῶν πρὸς τοὺς Ἑβραίους, ὅτι παρεθεωροῦντο ἐν τῇ διακονίᾳ τῇ καθημερινῇ αἱ χήραι αὐτῶν. ²Προσκαλεσάμενοι δὲ οἱ δώδεκα τὸ πλῆθος τῶν μαθητῶν, εἶπον· Οὐκ ἄρεστόν ἐστιν ἡμᾶς καταλείψαντας τὸν λόγον τοῦ Θεοῦ διακονεῖν τραπέζαις. ³Ἐπισκέψασθε οὖν, ἀδελφοί, ἄνδρας ἐξ ὑμῶν μαρτυρουμένους ἑπτά, πλήρεις Πνεύματος ἁγίου καὶ σοφίας, οὓς καταστήσομεν ἐπὶ τῆς χρείας ταύτης· ⁴ἡμεῖς δὲ τῇ προσευχῇ καὶ τῇ διακονίᾳ τοῦ λόγου προσκαρτερήσομεν. ⁵Καὶ ἤρεσεν ὁ λόγος ἐνώπιον παντὸς τοῦ πλῆθους· καὶ ἐξελέξαντο Στέφανον, ἄνδρα πλήρη πίστεως καὶ Πνεύματος ἁγίου, καὶ Φίλιππον, καὶ Πρόχορον, καὶ Νικάνορα, καὶ Τίμωνα, καὶ Παρμενᾶν, καὶ Νικόλαον προσήλυτον Ἀντιοχέα, ⁶οὓς ἔστησαν ἐνώπιον τῶν ἀποστόλων· καὶ προσευξάμενοι ἐπέθηκαν αὐτοῖς τὰς χεῖρας. ⁷Καὶ ὁ λόγος τοῦ Θεοῦ ἠύξανε, καὶ ἐπληθύνετο ὁ ἀριθμὸς τῶν μαθητῶν ἐν Ἱερουσαλὴμ σφόδρα· πολὺς τε ὄχλος τῶν ἱερέων ὑπήκουον τῇ πίστει. ⁸Στέφανος δὲ πλήρης χάριτος καὶ δυνάμεως ἐποίει τέρατα καὶ σημεῖα μεγάλα ἐν τῷ λαῷ. ⁹Ἀνέστησαν δὲ τινες τῶν ἐκ τῆς συναγωγῆς

τῆς λεγομένης Λιβερτίνων καὶ Κυρηναίων καὶ Ἀλεξανδρέων καὶ τῶν ἀπὸ Κιλικίας καὶ Ἀσίας συζητοῦντες τῷ Στεφάνῳ· ¹⁰καὶ οὐκ ἴσχυον ἀντιστῆναι τῇ σοφίᾳ καὶ τῷ πνεύματι, ᾧ ἐλάλει. ¹¹Τότε ὑπέβαλον ἄνδρας λέγοντας· Ὅτι ἀκηκόαμεν αὐτοῦ λαλοῦντος ῥήματα βλάσφημα εἰς Μωϋσῆν καὶ τὸν Θεόν. ¹²Συνέκλινσάν τε τὸν λαὸν καὶ τοὺς πρεσβυτέρους καὶ τοὺς γραμματεῖς, καὶ ἐπιστάντες συνέρπασαν αὐτὸν καὶ ἤγαγον εἰς τὸ συνέδριον. ¹³Ἔστησάν τε μάρτυρας ψευδεῖς λέγοντας· Ὁ ἄνθρωπος οὗτος οὐ παύεται ῥήματα λαλῶν κατὰ τοῦ τόπου τοῦ ἁγίου καὶ τοῦ νόμου. ¹⁴Ἀκηκόαμεν γὰρ αὐτοῦ λέγοντος· Ὅτι Ἰησοῦς ὁ Ναζωραῖος οὗτος καταλυσε τὸν τόπον τοῦτον καὶ ἀλλάξει τὰ ἔθνη, ἃ παρέδωκεν ἡμῖν Μωϋσῆς. ¹⁵Καὶ ἀτενίσαντες εἰς αὐτὸν ἅπαντες οἱ καθεζόμενοι ἐν τῷ συνεδρίῳ εἶδον τὸ πρόσωπον αὐτοῦ ὥσει πρόσωπον ἀγγέλου.

CHAP. VII. ¹Εἶπε δὲ ὁ ἀρχιερεὺς· Εἰ ἄρα ταῦτα οὕτως ἔχει; ²Ὁ δὲ ἔφη· Ἄνδρες ἀδελφοὶ καὶ πατέρες, ἀκούσατε. Ὁ Θεὸς τῆς δοξῆς ὤφθη τῷ πατρὶ ἡμῶν Ἀβραὰμ ὄντι ἐν τῇ Μεσοποταμίᾳ, πρὶν ἢ κατοικῆσαι αὐτὸν ἐν Χαρρὰν, ³καὶ εἶπε πρὸς αὐτόν· Ἐξέλθε ἐκ τῆς γῆς σου καὶ ἐκ τῆς συγγενείας σου καὶ

δεῦρο εἰς γῆν, ἣν ἄν σοι δείξω. ⁴Τότε ἐξελθὼν ἐκ γῆς Χαλδαίων κατῴκησεν ἐν Χαρρᾶν κακείθεν, μετὰ τὸ ἀποθανεῖν τὸν πατέρα αὐτοῦ, μετῴκησεν αὐτὸν εἰς τὴν γῆν ταύτην, εἰς ἣν ὑμεῖς νῦν κατοικεῖτε. ⁵Καὶ οὐκ ἔδωκεν αὐτῷ κληρονομίαν ἐν αὐτῇ, οὐδὲ βῆμα ποδός· καὶ ἐπηγγείλατο αὐτῷ δοῦναι εἰς κατάσχεσιν αὐτὴν καὶ τῷ σπέρματι αὐτοῦ μετ' αὐτὸν, οὐκ ὄντος αὐτῷ τέκνου. ⁶Ἐλάλησε δὲ οὕτως ὁ Θεός· "Οτι ἔσται τὸ σπέρμα αὐτοῦ πάροικον ἐν γῇ ἄλλοτρίᾳ, καὶ δουλώσουσιν αὐτὸ καὶ κακώσουσιν ἔτη τετρακόσια. ⁷Καὶ τὸ ἔθνος, ᾧ ἂν δουλεύσωσι, κρινῶ ἐγὼ, εἶπεν ὁ Θεός· καὶ μετὰ ταῦτα ἐξελεύσονται καὶ λατρεύσουσί μοι ἐν τῷ τόπῳ τούτῳ. ⁸Καὶ ἔδωκεν αὐτῷ διαθήκην περιτομῆς· καὶ οὕτως ἐγέννησε τὸν Ἰσαὰκ καὶ περιέτεμεν αὐτὸν τῇ ἡμέρᾳ τῇ ὀγδόῃ· καὶ ὁ Ἰσαὰκ τὸν Ἰακώβ, καὶ ὁ Ἰακώβ τοὺς δώδεκα πατριάρχας. ⁹Καὶ οἱ πατριάρχαι ζηλώσαντες τὸν Ἰωσήφ ἀπέδοντο εἰς Αἴγυπτον· καὶ ἦν ὁ Θεὸς μετ' αὐτοῦ, ¹⁰καὶ ἐξείλετο αὐτὸν ἐκ πασῶν τῶν θλίψεων αὐτοῦ, καὶ ἔδωκεν αὐτῷ χάριν καὶ σοφίαν ἐναντίον Φαραὼ βασιλέως Αἰγύπτου· καὶ κατέστησεν αὐτὸν ἡγούμενον ἐπ' Αἴγυπτον καὶ ὅλον τὸν οἶκον αὐτοῦ. ¹¹Ἦλθε δὲ λιμὸς ἐφ' ὅλην τὴν γῆν Αἰγύπτου

καὶ Χαναὰν, καὶ θλίψις μεγάλη· καὶ οὐχ εὗρισκον χορτάσματα οἱ πατέρες ἡμῶν. 12' Ἀκούσας δὲ Ἰακώβ ὄντα σῖτα ἐν Αἰγύπτῳ ἐξαπέστειλε τοὺς πατέρας ἡμῶν πρῶτον. 13' Καὶ ἐν τῷ δευτέρῳ ἀνεγνωρίσθη Ἰωσήφ τοῖς ἀδελφοῖς αὐτοῦ, καὶ φανερόν ἐγένετο τῷ Φαραῶ τὸ γένος τοῦ Ἰωσήφ. 14' Ἀποστείλας δὲ Ἰωσήφ μετεκαλέσατο τὸν πατέρα αὐτοῦ Ἰακώβ καὶ πᾶσαν τὴν συγγένειαν ἐν ψυχαῖς ἐβδομήκοντα πέντε. 15' Κατέβη δὲ Ἰακώβ εἰς Αἴγυπτον, καὶ ἐτελεύτησεν αὐτὸς καὶ οἱ πατέρες ἡμῶν, 16' καὶ μετετέθησαν εἰς Συχέμ· καὶ ἐτέθησαν ἐν τῷ μνήματι, ὃ ὠνήσατο Ἀβραὰμ τιμῆς ἀργυρίου παρὰ τῶν υἱῶν Ἐμμόρ τοῦ Συχέμ. 17' Καθὼς δὲ ἤγγιζεν ὁ χρόνος τῆς ἐπαγγελίας, ἧς ὥμοσεν ὁ Θεὸς τῷ Ἀβραὰμ, ἡὔξησεν ὁ λαὸς καὶ ἐπληθύνθη ἐν Αἰγύπτῳ, 18' ἄχρις οὗ ἀνέστη βασιλεὺς ἕτερος, ὃς οὐκ ᾔδει τὸν Ἰωσήφ. 19' Οὗτος κατασοφισάμενος τὸ γένος ἡμῶν ἐκάκωσε τοὺς πατέρας ἡμῶν, τοῦ ποιεῖν ἔκθετα τὰ βρέφη αὐτῶν εἰς τὸ μὴ ζωογονεῖσθαι. 20' Ἐν ᾧ καιρῷ ἐγεννήθη Μωϋσῆς καὶ ἦν ἁστέιος τῷ Θεῷ· ὃς ἀνετράφη μῆνας τρεῖς ἐν τῷ οἴκῳ τοῦ πατρός. 21' Ἐκτεθέντα δὲ αὐτὸν ἀνείλετο αὐτὸν ἡ θυγάτηρ Φαραῶ, καὶ ἀνεθρέψατο αὐτὸν ἑαυτῇ εἰς υἱόν.

²²Καὶ ἐπαιδεύθη Μωϋσῆς πάσῃ σοφίᾳ Αἰγυπτίων, ἣν δὲ δυνατὸς ἐν λόγοις καὶ ἐν ἔργοις.
²³Ὡς δὲ ἐπληροῦτο αὐτῷ τεσσαρακονταετῆς χρόνος, ἀνέβη ἐπὶ τὴν καρδίαν αὐτοῦ ἐπισκέψασθαι τοὺς ἀδελφούς αὐτοῦ, τοὺς υἱούς Ἰσραὴλ. ²⁴Καὶ ἰδὼν τινα ἀδικούμενον ἡμύν-
 ατο καὶ ἐποίησεν ἐκδίκησιν τῷ καταπονουμένῳ πατάξας τὸν Αἰγύπτιον. ²⁵Ἐνόμιζε δὲ συν-
 ιέναι τοὺς ἀδελφούς αὐτοῦ, ὅτι ὁ Θεὸς διὰ χειρὸς αὐτοῦ δίδωσιν αὐτοῖς σωτηρίαν οἱ δὲ οὐ συνήκαν. ²⁶Τῇ δὲ ἐπιούσῃ ἡμέρᾳ ὤφθη αὐτοῖς μαχομένοις καὶ συνήλασεν αὐτοὺς εἰς εἰρήνην, εἰπὼν "Ἄνδρες, ἀδελφοί ἐστε ὑμεῖς· ἵνατί ἀδικεῖτε ἀλλήλους; ²⁷Ὁ δὲ ἀδικῶν τὸν πλησίον ἀπώσατο αὐτὸν, εἰπὼν Τίς σε κατέστησεν ἄρχοντα καὶ δικαστὴν ἐφ' ἡμᾶς;
²⁸Μὴ ἀνελεῖν με σὺ θέλεις, ὃν τρόπον ἀνεῖλες χθὲς τὸν Αἰγύπτιον; ²⁹Ἐφυγε δὲ Μωϋσῆς ἐν τῷ λόγῳ τούτῳ καὶ ἐγένετο πάροικος ἐν γῇ Μαδιάμ, οὗ ἐγέννησεν υἱούς δύο. ³⁰Καὶ πληρωθέντων ἐτῶν τεσσαράκοντα, ὤφθη αὐτῷ ἐν τῇ ἐρήμῳ τοῦ ὄρους Σινᾶ ἄγγελος Κυρίου ἐν φλογὶ πυρὸς βάτου. ³¹Ὁ δὲ Μωϋσῆς ἰδὼν ἐθαύμαζε τὸ ὄραμα· προσερχομένου δὲ αὐτοῦ κατανοῆσαι, ἐγένετο φωνὴ Κυρίου πρὸς αὐτόν·
³²Ἐγὼ ὁ Θεὸς τῶν πατέρων σου, ὁ Θεὸς

Ἀβραάμ, καὶ ὁ Θεὸς Ἰσαὰκ, καὶ ὁ Θεὸς Ἰακώβ.
 Ὑντρομος δὲ γενόμενος Μωϋσῆς οὐκ ἐτόλμα
 κατανοῆσαι. ³³Εἶπε δὲ αὐτῷ ὁ Κύριος· Λύσον
 τὸ ὑπόδημα τῶν ποδῶν σου· ὁ γὰρ τόπος, ἐν
 ᾧ ἕστηκας, γῆ ἁγία ἐστίν. ³⁴Ἰδὼν εἶδον τὴν
 κάκωσιν τοῦ λαοῦ μου τοῦ ἐν Αἰγύπτῳ, καὶ
 τοῦ στεναγμοῦ αὐτῶν ἤκουσα, καὶ κατέβην
 ἐξελέσθαι αὐτούς· καὶ νῦν δεῦρο, ἀποστελῶ σε
 εἰς Αἴγυπτον. ³⁵Τοῦτον τὸν Μωϋσῆν, ὃν
 ἠρνήσαντο, εἰπόντες· Τίς σε κατέστησεν ἄρχ-
 οντα καὶ δικαστήν; τοῦτον ὁ Θεὸς ἄρχοντα
 καὶ λυτρωτὴν ἀπέστειλεν ἐν χειρὶ ἀγγέλου τοῦ
 ὀφθέντος αὐτῷ ἐν τῇ βάτῳ. ³⁶Οὗτος ἐξήγαγεν
 αὐτοὺς πειρήσας τέρατα καὶ σημεῖα ἐν γῇ
 Αἰγύπτῳ, καὶ ἐν ἐρυθρᾷ θαλάσῃ, καὶ ἐν τῇ
 ἐρήμῳ, ἔτη τεσσαράκοντα. ³⁷Οὗτός ἐστιν ὁ
 Μωϋσῆς ὁ εἰπὼν τοῖς υἱοῖς Ἰσραὴλ· Προφή-
 την ὑμῖν ἀναστήσει Κύριος ὁ Θεὸς ἐκ τῶν
 ἀδελφῶν ὑμῶν, ὡς ἐμέ· αὐτοῦ ἀκούσεσθε.
³⁸Οὗτός ἐστιν ὁ γενόμενος ἐν τῇ ἐκκλησίᾳ ἐν
 τῇ ἐρήμῳ μετὰ τοῦ ἀγγέλου τοῦ λαλοῦντος
 αὐτῷ ἐν τῷ ὄρει Σινᾶ καὶ τῶν πατέρων ἡμῶν,
 ὃς ἐδέξατο λόγια ζῶντα δοῦναι ἡμῖν. ³⁹Ὡ,
 οὐκ ἠθέλησαν ὑπήκοοι γενέσθαι οἱ πατέρες
 ἡμῶν, ἀλλ' ἀπώσαντο καὶ ἐστράφησαν ταῖς
 καρδίαις αὐτῶν εἰς Αἴγυπτον, ⁴⁰εἰπόντες τῷ

ἹΑαρών· Ποίησον ἡμῖν θεοὺς, οἱ προπορεύονται ἡμῶν· ὁ γὰρ Μωϋσῆς οὗτος, ὃς ἐξήγαγεν ἡμᾶς ἐκ γῆς Αἰγύπτου, οὐκ οἶδαμεν τί γέγονεν αὐτῷ.
⁴¹Καὶ ἐμοσχοποίησαν ἐν ταῖς ἡμέραις ἐκείναις, καὶ ἀνήγαγον θυσίαν τῷ εἰδώλῳ, καὶ εὐφραίνοντο ἐν τοῖς ἔργοις τῶν χειρῶν αὐτῶν.
⁴²Ἐστρεψε δὲ ὁ Θεὸς καὶ παρέδωκεν αὐτοὺς λατρεῖν τῇ στρατιᾷ τοῦ οὐρανοῦ· καθὼς γέγραπται ἐν βίβλῳ τῶν προφητῶν· Μὴ σφάγια καὶ θυσίας προσηνέγκατέ μοι ἐν τεσσαράκοντα ἐν τῇ ἐρήμῳ, οἶκος Ἰσραὴλ·
⁴³Καὶ ἀνελάβετε τὴν σκηνὴν τοῦ Μολὸχ καὶ τὸ ἄστρον τοῦ θεοῦ ὑμῶν Ῥεμφάν, τοὺς τύπους οὓς ἐποιήσατε προσκυνεῖν αὐτοῖς· καὶ μετοικιῶ ὑμᾶς ἐπέκεινα Βαβυλῶνος.
⁴⁴Ἡ σκηνὴ τοῦ μαρτυρίου ἦν ἐν τοῖς πατράσιν ἡμῶν ἐν τῇ ἐρήμῳ, καθὼς διετάξατο ὁ λαλῶν τῷ Μωϋσῇ ποιῆσαι αὐτὴν κατὰ τὸν τύπον, ὃν ἑώρακει·
⁴⁵ἦν καὶ εἰσήγαγον διαδεξάμενοι οἱ πατέρες ἡμῶν μετὰ Ἰησοῦ ἐν τῇ κατασχέσει τῶν ἐθνῶν, ὃν ἔξωσεν ὁ Θεὸς ἀπὸ προσώπου τῶν πατέρων ἡμῶν ἕως τῶν ἡμερῶν Δαβὶδ·
⁴⁶ὃς εὗρε χάριν ἐνώπιον τοῦ Θεοῦ καὶ ἡγήσατο εὐρεῖν σκὴνωμα τῷ Θεῷ Ἰακώβ.
⁴⁷Σολομὼν δὲ ᾠκοδόμησεν αὐτῷ οἶκον.
⁴⁸Ἀλλ' οὐχ ὁ ὑψιστος ἐν χειροποιήτοις κατοικεῖ, καθὼς ὁ

προφήτης λέγει· ⁴⁹Ὁ οὐρανός μοι θρόνος, ἡ δὲ γῆ ὑποπόδιον τῶν ποδῶν μου. Ποῖον οἶκον οἰκοδομήσετέ μοι; λέγει Κύριος· ἢ τίς τόπος τῆς καταπαύσεώς μου; ⁵⁰οὐχὶ ἡ χεὶρ μου ἐποίησε ταῦτα πάντα;

⁵¹Σκληροτράχηλοι, καὶ ἀπερίτμητοι τῇ καρδίᾳ καὶ τοῖς ὠσίν· ὑμεῖς ἀεὶ τῷ Πνεύματι τῷ ἁγίῳ ἀντιπίπτετε, ὡς οἱ πατέρες ὑμῶν, καὶ ὑμεῖς. ⁵²Τίνα τῶν προφητῶν οὐκ ἐδίωξαν οἱ πατέρες ὑμῶν; καὶ ἀπέκτειναν τοὺς προκαταγγειλάντας περὶ τῆς ἐλεύσεως τοῦ Δικαίου, οὗ νῦν ὑμεῖς προδότης καὶ φονεῖς γεγέννησθε· ⁵³οἵτινες ἐλάβετε τὸν νόμον εἰς διαταγὰς ἀγγέλων καὶ οὐκ ἐφυλάξατε.

⁵⁴Ἀκούοντες δὲ ταῦτα διεπρίοντο ταῖς καρδίαις αὐτῶν, καὶ ἔβρυχον τοὺς ὀδόντας ἐπ' αὐτόν. ⁵⁵Ὑπάρχων δὲ πλήρης Πνεύματος ἁγίου, ἀτενίσας εἰς τὸν οὐρανὸν, εἶδε δόξαν Θεοῦ καὶ Ἰησοῦν ἐστῶτα ἐκ δεξιῶν τοῦ Θεοῦ, ⁵⁶καὶ εἶπεν· Ἰδού, θεωρῶ τοὺς οὐρανοὺς ἀνεφωγμένους καὶ τὸν υἱὸν τοῦ ἀνθρώπου ἐκ δεξιῶν ἐστῶτα τοῦ Θεοῦ. ⁵⁷Κράξαντες δὲ φωνῇ μεγάλῃ συνέσχον τὰ ὦτα αὐτῶν, καὶ ὥρμησαν ὁμοθυμαδὸν ἐπ' αὐτόν· ⁵⁸καὶ ἐκβαλόντες ἔξω τῆς πόλεως ἐλιθοβόλουν. Καὶ οἱ μάρτυρες ἀπέθεντο τὰ ἱμάτια αὐτῶν παρὰ

τοὺς πόδας νεανίου καλουμένου Σαύλου.
⁵⁹Καὶ ἐλιθοβόλουν τὸν Στέφανον ἐπικαλούμενον καὶ λέγοντα· Κύριε Ἰησοῦ, δέξαι τὸ πνεῦμά μου. ⁶⁰Θεὸς δὲ τὰ γόνατα ἔκραξε φωνῇ μεγάλῃ· Κύριε, μὴ στήσης αὐτοῖς τὴν ἁμαρτίαν ταύτην. Καὶ τοῦτο εἰπὼν ἐκοιμήθη.

ΟΘΑΡ. VIII. ἸΣΑΤΛΟΣ δὲ ἦν συννευδοκῶν τῇ ἀναιρέσει αὐτοῦ.

Ἐγένετο δὲ ἐν ἐκείνῃ τῇ ἡμέρᾳ διωγμὸς μέγας ἐπὶ τὴν ἐκκλησίαν τὴν ἐν Ἱεροσολύμοις πάντες τε διεσπάρησαν κατὰ τὰς χώρας τῆς Ἰουδαίας καὶ Σαμαρείας, πλὴν τῶν ἀποστόλων.

²Συνεκόμισαν δὲ τὸν Στέφανον ἄνδρες εὐλαβεῖς καὶ ἐποιήσαντο κοπετὸν μέγαν ἐπ' αὐτῷ.

³Σαῦλος δὲ ἐλυμαίνετο τὴν ἐκκλησίαν κατὰ τοὺς οἴκους εἰσπορευόμενος, σύρων τε ἄνδρας καὶ γυναῖκας παρεδίδου εἰς φυλακὴν.

⁴Οἱ μὲν οὖν διασπαρέντες διήλθον εὐαγγελιζόμενοι τὸν λόγον. ⁵Φίλιππος δὲ κατελθὼν εἰς πόλιν τῆς Σαμαρείας ἐκήρυσσεν αὐτοῖς τὸν Χριστόν. ⁶Προσείχόν τε οἱ ὄχλοι τοῖς λεγομένοις ὑπὸ τοῦ Φιλίππου ὁμοθυμαδὸν ἐν τῷ ἀκούειν αὐτοὺς καὶ βλέπειν τὰ σημεῖα, ἃ ἐποίει. ⁷Πολλῶν γὰρ τῶν ἐχόντων πνεύματα ἀκάθαρτα βοῶντα φωνῇ μεγάλῃ ἐξήρχετο· πολλοὶ δὲ παραλελυμένοι καὶ χωλοὶ ἐθεραπ-

εὐθυσαν. ⁸Καὶ ἐγένετο χαρὰ μεγάλη ἐν τῇ πόλει ἐκείνῃ. ⁹Ἄνὴρ δέ τις, ὀνόματι Σίμων, προὔπηρχεν ἐν τῇ πόλει μαγεύων καὶ ἐξιστῶν τὸ ἔθνος τῆς Σαμαρείας, λέγων εἶναί τινα ἑαυτὸν μέγαν ¹⁰ὧ προσεῖχον πάντες ἀπὸ μικροῦ ἕως μεγάλου, λέγοντες· Οὗτός ἐστιν ἡ δύναμις τοῦ Θεοῦ ἡ μεγάλη. ¹¹Προσεῖχον δὲ αὐτῷ διὰ τὸ ἱκανῷ χρόνῳ ταῖς μαγείαις ἐξεστακέναι αὐτούς. ¹²Ὅτε δὲ ἐπίστευσαν τῷ Φιλίππῳ εὐαγγελιζομένῳ τὰ περὶ τῆς βασιλείας τοῦ Θεοῦ καὶ τοῦ ὀνόματος Ἰησοῦ Χριστοῦ, ἐβαπτίζοντο ἄνδρες τε καὶ γυναῖκες. ¹³Ὁ δὲ Σίμων καὶ αὐτὸς ἐπίστευσε καὶ βαπτισθεὶς ἦν προσκαρτερῶν τῷ Φιλίππῳ, θεωρῶν τε δυνάμεις καὶ σημεῖα μεγάλα γινόμενα ἐξίστατο. ¹⁴Ἀκούσαντες δὲ οἱ ἐν Ἱεροσολύμοις ἀπόστολοι ὅτι δέδεκται ἡ Σαμάρεια τὸν λόγον τοῦ Θεοῦ ἀπέστειλαν πρὸς αὐτοὺς τὸν Πέτρον καὶ Ἰωάννην, ¹⁵οἵτινες καταβάντες προσηύξαντο περὶ αὐτῶν, ὅπως λάβωσι Πνεῦμα ἅγιον. ¹⁶Οὕτω γὰρ ἦν ἐπ' οὐδενὶ αὐτῶν ἐπιπεπτωκὸς, μόνον δὲ βεβαπτισμένοι ὑπῆρχον εἰς τὸ ὄνομα τοῦ Κυρίου Ἰησοῦ. ¹⁷Τότε ἐπετίθουν τὰς χεῖρας ἐπ' αὐτούς, καὶ ἐλάβανον Πνεῦμα ἅγιον. ¹⁸Ἰδὼν δὲ ὁ Σίμων ὅτι διὰ τῆς ἐπιθέσεως τῶν

χειρῶν τῶν ἀποστόλων δίδοται τὸ Πνεῦμα τὸ ἅγιον προσήνεγκεν αὐτοῖς χρήματα, ¹⁹λέγων Δότε κάμοι τὴν ἐξουσίαν ταύτην, ἵνα, ὃ ἐὰν ἐπιθῶ τὰς χεῖρας, λαμβάνῃ Πνεῦμα ἅγιον. ²⁰Πέτρος δὲ εἶπε πρὸς αὐτόν· Τὸ ἀργύριόν σου σύν σοι εἴη εἰς ἀπώλειαν· ὅτι τὴν δωρεὰν τοῦ Θεοῦ ἐνόμισας διὰ χρημάτων κτᾶσθαι. ²¹Οὐκ ἔστι σοι μερὶς οὐδὲ κλῆρος ἐν τῷ λόγῳ τούτῳ, ἡ γὰρ καρδιά σου οὐκ ἔστιν εὐθεία ἐνώπιον τοῦ Θεοῦ. ²²Μετανόησον οὖν ἀπὸ τῆς κακίας σου ταύτης καὶ δεθήτηι τοῦ Θεοῦ, εἰ ἄρα ἀφεθήσεται σοι ἡ ἐπίνοια τῆς καρδίας σου· ²³εἰς γὰρ χολὴν πικρίας καὶ σύνδεσμον ἀδικίας ὀρῶ σε ὄντα. ²⁴Ἀποκριθεὶς δὲ ὁ Σίμων εἶπε· Δεήθητε ὑμεῖς ὑπὲρ ἐμοῦ πρὸς τὸν Κύριον, ὅπως μηδὲν ἐπέλθῃ ἐπ' ἐμὲ ὧν εἰρήκατε. ²⁵Οἱ μὲν οὖν, διαμαρτυράμενοι καὶ λαλήσαντες τὸν λόγον τοῦ Κυρίου ὑπέστρεψαν εἰς Ἱερουσαλὴμ, πολλὰς τε κώμας τῶν Σαμαρειτῶν εὐηγγελίσαντο.

²⁶Ἀγγελος δὲ Κυρίου ἐλάλησε πρὸς Φίλιππον, λέγων· Ἀνάστηθι, καὶ πορεύου κατὰ μεσημβρίαν ἐπὶ τὴν ὁδὸν τὴν καταβαίνουσαν ἀπὸ Ἱερουσαλὴμ εἰς Γάζαν· αὕτη ἐστὶν ἔρημος. ²⁷Καὶ ἀναστὰς ἐπορεύθη. Καὶ ἰδοὺ, ἀνὴρ Αἰθίοψ, εὐνοῦχος, δυνάστης Κανδάκης τῆς βασιλίσσης Αἰθιοπῶν, ὃς ἦν ἐπὶ πάσης τῆς

γάξης αὐτῆς, ὃς ἐληλύθει προσκυνήσων εἰς Ἱερουσαλὴμ, ²⁸ ἦν τε ὑποστρέφων καὶ καθήμενος ἐπὶ τοῦ ἄρματος αὐτοῦ, καὶ ἀνεγίνωσκε τὸν προφήτην Ἡσαΐαν. ²⁹ Εἶπε δὲ τὸ Πνεῦμα τῷ Φιλίππῳ· Πρόσελθε, καὶ κολλήθητι τῷ ἄρματι τούτῳ. ³⁰ Προσδραμὼν δὲ ὁ Φίλιππος ἤκουσεν αὐτοῦ ἀναγινώσκοντος τὸν προφήτην Ἡσαΐαν, καὶ εἶπεν· Ἄρά γε γινώσκεις, ἃ ἀναγινώσκεις; ³¹ Ὁ δὲ εἶπε· Πῶς γὰρ ἂν δυναίμην, εἰ μὴ τις ὀδηγήσῃ με; Παρεκάλεσέ τε τὸν Φίλιππον ἀναβάντα καθίσαι σὺν αὐτῷ. ³² Ἡ δὲ περιοχὴ τῆς γραφῆς, ἣν ἀνεγίνωσκεν, ἦν αὕτη· Ὡς πρόβατον ἐπὶ σφαγὴν ἤχθη, καὶ ὡς ἄμνος ἐναντίον τοῦ κείροντος αὐτὸν ἄφωνος, οὕτως οὐκ ἀνοίγει τὸ στόμα αὐτοῦ. ³³ Ἐν τῇ ταπεινώσει αὐτοῦ ἡ κρίσις αὐτοῦ ἤρθη· τὴν δὲ γενεὰν αὐτοῦ τίς διηγῆσεται; ὅτι αἵρεται ἀπὸ τῆς γῆς ἡ ζωὴ αὐτοῦ. ³⁴ Ἀποκριθεὶς δὲ ὁ εὐνοῦχος τῷ Φιλίππῳ εἶπε· Δέομαί σου, περὶ τίνος ὁ προφήτης λέγει τούτου; περὶ ἑαυτοῦ, ἢ περὶ ἐτέρου τινός; ³⁵ Ἀνοίξας δὲ ὁ Φίλιππος τὸ στόμα αὐτοῦ καὶ ἀρξάμενος ἀπὸ τῆς γραφῆς ταύτης εὐηγγελίσατο αὐτῷ τὸν Ἰησοῦν. ³⁶ Ὡς δὲ ἐπορεύοντο κατὰ τὴν ὁδόν, ἦλθον ἐπὶ τι ὕδωρ· καὶ φησιν ὁ

εὐνοῦχος· Ἴδου ὕδωρ· τί κωλύει με βαπτισθῆναι; ³⁷Εἶπε δὲ ὁ Φίλιππος· Εἰ πιστεύεις ἐξ ὅλης τῆς καρδίας, ἔξεστιν. Ἀποκριθεὶς δὲ εἶπε· Πιστεύω τὸν υἱὸν τοῦ Θεοῦ εἶναι τὸν Ἰησοῦν Χριστόν. ³⁸Καὶ ἐκέλευσε στήναι τὸ ἄρμα· καὶ κατέβησαν ἀμφότεροι εἰς τὸ ὕδωρ, ὃ, τε Φίλιππος καὶ ὁ εὐνοῦχος, καὶ ἐβάπτισεν αὐτόν. ³⁹Ὅτε δὲ ἀνέβησαν ἐκ τοῦ ὕδατος, πνεῦμα Κυρίου ἤρπασε τὸν Φίλιππον, καὶ οὐκ εἶδεν αὐτὸν οὐκέτι ὁ εὐνοῦχος· ἐπορεύετο γὰρ τὴν ὁδὸν αὐτοῦ χαίρων. ⁴⁰Φίλιππος δὲ εὐρέθη εἰς Ἀζωτον, καὶ διερχόμενος εὐηγγελίζετο τὰς πόλεις πάσας ἕως τοῦ ἐλθεῖν αὐτὸν εἰς Καισάρειαν.

CHAP. IX. Ὁ ΔΕ Σαῦλος ἔτι ἐμπνέων ἀπειλῆς καὶ φόνου εἰς τοὺς μαθητὰς τοῦ Κυρίου, προσελθὼν τῷ ἀρχιερεῖ, ²ῆτήσατο παρ' αὐτοῦ ἐπιστολὰς εἰς Δαμασκὸν πρὸς τὰς συναγωγὰς, ὅπως, εἴαν τινας εὔρη τῆς ὁδοῦ ὄντας, ἄνδρας τε καὶ γυναῖκας, δεδεμένους ἀγάγῃ εἰς Ἱερουσαλὴμ. ³Ἐν δὲ τῷ πορεύεσθαι ἐγένετο αὐτὸν ἐγγίξιν τῇ Δαμασκῷ· καὶ ἐξαίφνης περιήστραψεν αὐτὸν φῶς ἀπὸ τοῦ οὐρανοῦ· ⁴καὶ πεσὼν ἐπὶ τὴν γῆν ἤκουσε φωνὴν λέγουσαν αὐτῷ· Σαοὺλ, Σαοὺλ, τί με διώκεις; ⁵Εἶπε δέ· Τίς εἰ, Κύριε; Ὁ δὲ

34. THE ACTS OF THE APOSTLES.

Κυριος ειπεν· Ἐγὼ εἰμι Ἰησοῦς, ὃν σὺ διώκεις· σκληρόν σοι πρὸς κέντρα λακτίζειν. Ὑτρέμων τε καὶ θαμβῶν εἶπε· Κύριε, τί με θέλεις ποιῆσαι; Καὶ ὁ Κύριος πρὸς αὐτόν· Ἀνάστηθι καὶ εἰσελθε εἰς τὴν πόλιν, καὶ λαληθήσεται σοι τί σε δεῖ ποιεῖν. Ὅι δὲ ἄνδρες οἱ συνοδεύοντες αὐτῷ εἰστήκεισαν ἔννεοι, ἀκούοντες μὲν τῆς φωνῆς μηδένα δὲ θεωροῦντες. ⁸Ἡγέρθη δὲ ὁ Σαῦλος ἀπὸ τῆς γῆς· ἀνεφγμένων δὲ τῶν ὀφθαλμῶν αὐτοῦ, οὐδένα ἔβλεπε· χειραγωγοῦντες δὲ αὐτὸν εἰσήγαγον εἰς Δαμασκόν. ⁹Καὶ ἦν ἡμέρας τρεῖς μὴ βλέπων, καὶ οὐκ ἔφαγεν οὐδὲ ἔπιεν.

¹⁰Ἦν δὲ τις μαθητὴς ἐν Δαμασκῷ, ὀνόματι Ἀνανίας, καὶ εἶπε πρὸς αὐτὸν ὁ Κύριος ἐν ὁράματι· Ἀνανία. Ὁ δὲ εἶπεν· Ἴδου ἐγὼ, Κύριε. ¹¹Ὁ δὲ Κύριος πρὸς αὐτόν· Ἀναστὰς πορεύθητι ἐπὶ τὴν ῥύμην τὴν καλουμένην Εὐθείαν, καὶ ζήτησον ἐν οἰκίᾳ Ἰούδα Σαῦλον ὀνόματι, Ταρσέα· ἰδοὺ γὰρ προσεύχεται, ¹²καὶ εἶδεν ἐν ὁράματι ἄνδρα, ὀνόματι Ἀνανίαν, εἰσελθόντα καὶ ἐπιθέντα αὐτῷ χεῖρα, ὅπως ἀναβλέψῃ. ¹³Ἀπεκρίθη δὲ Ἀνανίας· Κύριε, ἀκήκοα ἀπὸ πολλῶν περὶ τοῦ ἀνδρὸς τούτου, ὅσα κακὰ ἐποίησε τοῖς ἁγίοις σου ἐν Ἱερου-

σαλήμ. ¹⁴Καὶ ὧδε ἔχει ἐξουσίαν παρὰ τῶν ἀρχιερέων δῆσαι πάντας τοὺς ἐπικαλουμένους τὸ ὄνομά σου. ¹⁵Εἶπε δὲ πρὸς αὐτὸν ὁ Κύριος· Πορεύου, ὅτι σκεῦος ἐκλογῆς μοι ἐστὶν οὗτος· τοῦ βαστάσαι τὸ ὄνομά μου ἐνώπιον ἐθνῶν καὶ βασιλέων υἱὼν τε Ἰσραὴλ. ¹⁶Εγὼ γὰρ ὑποδείξω αὐτῷ ὅσα δεῖ αὐτὸν ὑπὲρ τοῦ ὀνόματός μου παθεῖν. ¹⁷Ἀπῆλθε δὲ Ἀνανίας καὶ εἰσῆλθεν εἰς τὴν οἰκίαν καὶ ἐπιθεὶς ἐπ' αὐτὸν τὰς χεῖρας, εἶπε· Σαοὺλ ἀδελφέ, ὁ Κύριος ἀπέσταλκέ με, Ἰησοῦς ὁ ὀφθεὶς σοι ἐν τῇ ὁδῷ ἢ ἤρχου, ὅπως ἀναβλέψῃς καὶ πλησθῇς Πνεύματος ἁγίου. ¹⁸Καὶ εὐθέως ἀπέπεσον ἀπὸ τῶν ὀφθαλμῶν αὐτοῦ ὡσεὶ λεπίδες, ἀνέβλεψέ τε παραχρήμα καὶ ἀναστὰς ἐβαπτίσθη. ¹⁹Καὶ λαβὼν τροφήν ἐνίσχυσεν.

Ἐγένετο δὲ μετὰ τῶν ἐν Δαμασκῷ μαθητῶν ἡμέρας τινάς. ²⁰Καὶ εὐθέως ἐν ταῖς συναγωγαῖς ἐκήρυσσε τὸν Ἰησοῦν, ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ Θεοῦ. ²¹Ἐξίσταντο δὲ πάντες οἱ ἀκούοντες, καὶ ἔλεγον· Οὐχ οὗτός ἐστιν ὁ πορθήσας ἐν Ἱερουσαλὴμ τοὺς ἐπικαλουμένους τὸ ὄνομα τοῦτο, καὶ ὧδε εἰς τοῦτο ἐληλύθει, ἵνα δεδεμένους αὐτοὺς ἀγάγῃ ἐπὶ τοὺς ἀρχιερεῖς; ²²Σαῦλος δὲ μᾶλλον

ἐνεδυνάμοῦτο καὶ συνέχυνε τοὺς Ἰουδαίους τοὺς κατοικοῦντας ἐν Δαμασκῷ συμβιβάζων ὅτι οὗτός ἐστιν ὁ Χριστός.

23 Ὡς δὲ ἐπληροῦντο ἡμέραι ἱκαναί, συνεβουλεύσαντο οἱ Ἰουδαῖοι ἀνελεῖν αὐτόν· 24 ἐγνώσθη δὲ τῷ Σαύλῳ ἡ ἐπιβουλὴ αὐτῶν παρητήρουν τε τὰς πύλας ἡμέρας τε καὶ νυκτὸς, ὅπως αὐτὸν ἀνέλωσι. 25 Λαβόντες δὲ αὐτὸν οἱ μαθηταὶ νυκτὸς καθήκαν διὰ τοῦ τείχους, χαλάσαντες ἐν σπυρίδι. 26 Παραγενόμενος δὲ εἰς Ἱερουσαλὴμ ἐπειρᾶτο κολλᾶσθαι τοῖς μαθηταῖς καὶ πάντες ἐφοβούντο αὐτόν, μὴ πιστεύοντες ὅτι ἐστὶ μαθητῆς. 27 Βαρνάβας δὲ ἐπιλαβόμενος αὐτόν ἤγαγε πρὸς τοὺς ἀποστόλους, καὶ διηγήσατο αὐτοῖς πῶς ἐν τῇ ὁδῷ εἶδε τὸν Κύριον, καὶ ὅτι ἐλάλησεν αὐτῷ, καὶ πῶς ἐν Δαμασκῷ ἐπαρρήσιασατο ἐν τῷ ὀνόματι τοῦ Ἰησοῦ. 28 Καὶ ἦν μετ' αὐτῶν εἰσπορευόμενος καὶ ἐκπορευόμενος ἐν Ἱερουσαλὴμ, καὶ παρρησιαζόμενος ἐν τῷ ὀνόματι τοῦ Κυρίου Ἰησοῦ. 29 Ἐλάλει τε καὶ συνεζήτει πρὸς τοὺς Ἑλληνιστάς· οἱ δὲ ἐπεχείρουν αὐτόν ἀνελεῖν. 30 Ἐπιγινόντες δὲ οἱ ἀδελφοὶ κατήγαγον αὐτόν εἰς Καισάρειαν καὶ ἐξαπέστειλαν αὐτόν εἰς Ταρσόν.

31 Αἱ μὲν οὖν ἐκκλησίαι καθ' ὅλης τῆς

Ἰουδαίας καὶ Γαλιλαίας καὶ Σαμαρείας εἶχον εἰρήνην, οἰκοδομούμεναι καὶ πορευόμεναι τῷ φόβῳ τοῦ Κυρίου, καὶ τῇ παρακλήσει τοῦ ἁγίου Πνεύματος ἐπληθύνοντο.

³²Ἐγένετο δὲ Πέτρον διερχόμενον διὰ πάντων κατελθεῖν καὶ πρὸς τοὺς ἁγίους τοὺς κατοικοῦντας Λύδδαν. ³³Εὗρε δὲ ἐκεῖ ἄνθρωπον τινα, Αἰνέαν ὀνόματι, ἐξ ἐτῶν ὀκτὼ κατακείμενον ἐπὶ κραββάτῳ, ὃς ἦν παραλελυμένος. ³⁴Καὶ εἶπεν αὐτῷ ὁ Πέτρος· Αἰνέε, ἰᾶταί σε Ἰησοῦς ὁ Χριστός· ἀνάστηθι, καὶ στρώσον σεαυτῷ. Καὶ εὐθέως ἀνέστη. ³⁵Καὶ εἶδον αὐτὸν πάντες οἱ κατοικοῦντες Λύδδαν καὶ τὸν Σάρωνα, οἵτινες ἐπέστρεψαν ἐπὶ τὸν Κύριον. ³⁶Ἐν Ἰόππῃ δέ τις ἦν μαθήτρια, ὀνόματι Ταβιθά, ἥ διερμηνευομένη λέγεται Δορκάς· αὕτη ἦν πλήρης ἀγαθῶν ἔργων καὶ ἐλεημοσυῶν, ὧν ἐποίει. ³⁷Ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις ἀσθενήσασαν αὐτὴν ἀποθανεῖν· λούσαντες δὲ αὐτὴν ἔθηκαν ἐν ὑπερώῳ. ³⁸Ἐγγὺς δὲ οὔσης Λύδδης τῇ Ἰόππῃ, οἱ μαθηταὶ ἀκούσαντες ὅτι Πέτρος ἐστὶν ἐν αὐτῇ ἀπέστειλαν δύο ἄνδρας πρὸς αὐτὸν, παρακαλοῦντες μὴ ὀκνῆσαι διελθεῖν ἕως αὐτῶν. ³⁹Ἀναστὰς δὲ Πέτρος συνήλθεν αὐτοῖς· ὃν παραγενόμενον ἀνήγαγον εἰς τὸ

ὑπερφῶν, καὶ παρέστησαν αὐτῷ πᾶσαι αἱ χῆραι κλαίουσαι καὶ ἐπιδεικνύμεναι χιτῶνας καὶ ἱμάτια, ὅσα ἐποίησεν μετ' αὐτῶν οὖσα ἡ Δορκάς. ⁴⁰ Ἐκβαλὼν δὲ ἔξω πάντας ὁ Πέτρος, θεὶς τὰ γόνατα, προσηύξατο· καὶ ἐπιστρέψας πρὸς τὸ σῶμα εἶπε· Ταβιθά, ἀνάστηθι. Ἡ δὲ ἤνοιξε τοὺς ὀφθαλμοὺς αὐτῆς, καὶ ἰδοῦσα τὸν Πέτρον ἀνεκάθισε. ⁴¹ Δοὺς δὲ αὐτῇ χεῖρα ἀνέστησεν αὐτήν· φωνήσας δὲ τοὺς ἁγίους καὶ τὰς χήρας παρέστησεν αὐτὴν ζῶσαν. ⁴² Γνωστὸν δὲ ἐγένετο καθ' ὅλης τῆς Ἰόππης, καὶ πολλοὶ ἐπίστευσαν ἐπὶ τὸν Κύριον. ⁴³ Ἐγένετο δὲ ἡμέρας ἱκανὰς μεῖναι αὐτὸν ἐν Ἰόππῃ παρά τινι Σίμωνι βυρσεῖ.

ΟΘΑΡ. Χ. ¹ ἈΝΗΡ δέ τις ἦν ἐν Καισαρείᾳ, ὀνόματι Κορνήλιος, ἑκατοντάρχης ἐκ σπείρης τῆς καλουμένης Ἰταλικῆς, ² εὐσεβὴς καὶ φοβούμενος τὸν Θεὸν σὺν παντὶ τῷ οἴκῳ αὐτοῦ, ποιῶν τε ἐλεημοσύνας πολλὰς τῷ λαῷ, καὶ δεόμενος τοῦ Θεοῦ διαπαντός. ³ Εἶδεν ἐν ὁράματι φανερώς, ὥσεί ὥραν ἐννάτην τῆς ἡμέρας, ἄγγελον τοῦ Θεοῦ εἰσελθόντα πρὸς αὐτὸν καὶ εἰπόντα αὐτῷ· Κορνήλιε. ⁴ Ὁ δὲ ἀτενίσας αὐτῷ καὶ ἔμφοβος γενόμενος εἶπε· Τί ἐστι, Κύριε; Εἶπε δὲ αὐτῷ· Αἱ προσευχαί σου καὶ αἱ ἐλεημοσύναι

σου ἀνέβησαν εἰς μνημόσυνον ἐνώπιον τοῦ Θεοῦ. ⁵Καὶ νῦν πέμψον εἰς Ἰόππην ἄνδρας καὶ μετάπεμψαι Σίμωνα, ὃς ἐπικαλεῖται Πέτρος· οὗτος ξενίζεται παρά τινι Σίμωνι βυρσεῖ, ᾧ ἐστὶν οἰκία παρὰ θάλασσαν· οὗτος λαλήσει σοι τί σε δεῖ ποιεῖν. Ὡς δὲ ἀπῆλθεν ὁ ἄγγελος ὁ λαλῶν αὐτῷ, φωνήσας δύο τῶν οἰκετῶν αὐτοῦ καὶ στρατιώτην εὐσεβῆ τῶν προσκαρτερούντων αὐτῷ, ⁸καὶ ἐξηγησάμενος αὐτοῖς ἅπαντα, ἀπέστειλεν αὐτοὺς εἰς τὴν Ἰόππην. ⁹Τῇ δὲ ἐπαύριον, ὁδοιπορούντων ἐκείνων καὶ τῇ πόλει ἐγγιζόντων, ἀνέβη Πέτρος ἐπὶ τὸ δῶμα προσεύξασθαι περὶ ὥραν ἕκτην. ¹⁰Ἐγένετο δὲ πρόσπεινος καὶ ἤθελε γεύσασθαι· παρασκευαζόντων δὲ ἐκείνων, ἐπέπεσε ἐπ' αὐτὸν ἑκστασις, ¹¹καὶ θεωρεῖ τὸν οὐρανὸν ἀνεφγμένον καὶ καταβαῖνον σκευὸς τι, ὡς ὀθόνην μεγάλην, τέσσαρσιν ἀρχαῖς δεδεμένον καὶ καθιέμενον ἐπὶ τῆς γῆς· ¹²ἐν ᾧ ὑπῆρχε πάντα τὰ τετράποδα τῆς γῆς, καὶ τὰ θηρία, καὶ τὰ ἔρπετα, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ. ¹³Καὶ ἐγένετο φωνὴ πρὸς αὐτόν· Ἀναστὰς, Πέτρε, θύσον καὶ φάγε. ¹⁴Ὁ δὲ Πέτρος εἶπε· Μηδαμῶς, Κύριε· ὅτι οὐδέποτε ἔφαγον πᾶν κοινὸν ἢ ἀκάθαρτον. ¹⁵Καὶ φωνὴ πάλιν ἐκ δευτέρου πρὸς αὐτόν· Ἄ ὁ Θεὸς

ἐκαθάρισε, συ μὴ κοῖνου. ¹⁶Τοῦτο δὲ ἐγένετο ἐπὶ τρίς· καὶ πάλιν ἀνελήφθη τὸ σκεῦός εἰς τὸν οὐρανόν. ¹⁷Ὡς δὲ ἐν ἑαυτῷ διηπόρει ὁ Πέτρος τί ἂν εἴη τὸ ὄραμα, ὃ εἶδε, καὶ ἰδού, οἱ ἄνδρες οἱ ἀπεσταλμένοι ἀπὸ τοῦ Κορνηλίου, διερωτήσαντες τὴν οἰκίαν Σίμωνος ἐπέστησαν ἐπὶ τὸν πυλῶνα. ¹⁸καὶ φωνήσαντες ἐπυνθάνοντο εἰ Σίμων ὁ ἐπικαλούμενος Πέτρος ἐνθάδε ξενίζεται. ¹⁹Τοῦ δὲ Πέτρου διενθυμούμενου περὶ τοῦ ὁράματος, εἶπεν αὐτῷ τὸ Πνεῦμα· Ἰδού, ἄνδρες τρεῖς· ζητοῦσί σε ²⁰ἀλλὰ ἀναστὰς κατάβηθι καὶ πορεύου σὺν αὐτοῖς μηδὲν διακρινόμενος· διότι ἐγὼ ἀπέσταλκα αὐτούς. ²¹Καταβὰς δὲ Πέτρος πρὸς τοὺς ἄνδρας εἶπεν· Ἰδού, ἐγὼ εἰμι, ὃν ζητεῖτε· τίς ἢ αἰτία, δι' ἣν πάρεστε; ²²Οἱ δὲ εἶπον Κορνήλιος ἑκατοντάρχης, ἀνὴρ δίκαιος καὶ φοβούμενος τὸν Θεόν, μαρτυρούμενός τε ὑπὸ ὅλου τοῦ ἔθνους τῶν Ἰουδαίων, ἐχρηματίσθη ὑπὸ ἀγγέλου ἁγίου μεταπέμψασθαι σε εἰς τὴν οἶκον αὐτοῦ καὶ ἀκοῦσαι ῥήματα παρὰ σοῦ. ²³Εἰσκαλεσάμενος οὖν αὐτοὺς ἐξένισε. Τῇ δὲ ἐπαύριον ἀναστὰς ἐξῆλθε σὺν αὐτοῖς, καὶ τινες τῶν ἀδελφῶν τῶν ἀπὸ Ἰόππης συνήλθον αὐτῷ. ²⁴Καὶ τῇ ἐπαύριον εἰσῆλθον εἰς τὴν Καισάρειαν. Ὁ δὲ Κορνήλιος ἦν προσδοκῶν

αὐτοὺς συγκαλεσάμενος τοὺς συγγενεῖς αὐτοῦ καὶ τοὺς ἀναγκαίους φίλους. ²⁵ Ὡς δὲ ἐγένετο εἰσελθεῖν τὸν Πέτρον, συναντήσας αὐτῷ ὁ Κορνήλιος, πεσὼν ἐπὶ τοὺς πόδας, προσεκύνησεν. ²⁶ Ὁ δὲ Πέτρος αὐτὸν ἤγειρε λέγων· Ἀνάστηθι· καὶ γὰρ αὐτὸς ἄνθρωπός εἰμι. ²⁷ Καὶ συνομιλῶν αὐτῷ εἰσῆλθε καὶ εὗρίσκει συνεληλυθότας πολλούς. ²⁸ Ἐφη τε πρὸς αὐτούς· Ὑμεῖς ἐπίστασθε, ὡς ἀθέμιτόν ἐστιν ἀνδρὶ Ἰουδαίῳ κολλᾶσθαι ἢ προσέρχεσθαι ἄλλοφυλῷ· καὶ ἐμοὶ ὁ Θεὸς ἔδειξε μηδένα κοινὸν ἢ ἀκάθαρτον λέγειν ἄνθρωπον. ²⁹ Διὸ καὶ ἀναντιρρήτως ἦλθον μεταπεμφθεῖς. Πυνθάνομαι οὖν, τίνι λόγῳ μετεπέμψασθέ με ; ³⁰ Καὶ ὁ Κορνήλιος ἔφη· Ἀπὸ τετάρτης ἡμέρας μέχρι ταύτης τῆς ὥρας ἡμην νηστεύων καὶ τὴν ἐννάτην ὥραν προσευχόμενος ἐν τῷ οἴκῳ μου· καὶ ἰδοὺ, ἀνὴρ ἔστη ἐνώπιόν μου ἐν ἐσθῇτι λαμπρᾷ, ³¹ καὶ φησι· Κορνήλιε, εἰσηκούσθη σου ἡ προσευχή, καὶ αἱ ἐλεημοσύναι σου ἐμνήσθησαν ἐνώπιον τοῦ Θεοῦ. ³² Πέμψον οὖν εἰς Ἰόππην, καὶ μετακάλεσαι Σίμωνα, ὃς ἐπικαλεῖται Πέτρος· οὗτος ξενίζεται ἐν οἰκίᾳ Σίμωνος βυρσέως παρὰ θάλασσαν· ὃς παραγενόμενος λαλήσει σοι. ³³ Ἐξαυτῆς οὖν ἐπεμψα πρὸς σε· σὺ τε καλῶς

ἐποίησας παραγενόμενος. Νῦν οὖν πάντες ἡμεῖς ἐνώπιον τοῦ Θεοῦ πάρεσμεν ἀκοῦσαι πάντα τὰ προστεταγμένα σοι ὑπὸ τοῦ Θεοῦ. ³⁴ Ἀνοίξας δὲ Πέτρος τὸ στόμα εἶπεν· Ἐπ' ἀληθείας καταλαμβάνομαι ὅτι οὐκ ἔστι προσωπολήπτης ὁ Θεός· ³⁵ ἀλλ' ἐν παντὶ ἔθνει ὁ φοβούμενος αὐτὸν, καὶ ἐργαζόμενος δικαιοσύνην, δεκτὸς αὐτῷ ἐστι. ³⁶ Τὸν λόγον, ὃν ἀπέστειλε τοῖς υἱοῖς Ἰσραὴλ, εὐαγγελιζόμενος εἰρήνην διὰ Ἰησοῦ Χριστοῦ· οὗτός ἐστι πάντων Κύριος· ³⁷ ὑμεῖς οἴδατε τὸ γενόμενον ῥῆμα καθ' ὅλης τῆς Ἰουδαίας, ἀρξάμενον ἀπὸ τῆς Γαλιλαίας, μετὰ τὸ βάπτισμα ὃ ἐκήρυξεν Ἰωάννης· ³⁸ Ἰησοῦν τὸν ἀπὸ Ναζαρετ ὡς ἔχρισεν αὐτὸν ὁ Θεὸς Πνεύματι ἁγίῳ καὶ δυνάμει, ὃς διῆλθεν εὐεργετῶν καὶ ἰώμενος πάντας τοὺς καταδυναστευομένους ὑπὸ τοῦ διαβόλου, ὅτι ὁ Θεὸς ἦν μετ' αὐτοῦ· ³⁹ καὶ ἡμεῖς μάρτυρες πάντων, ὧν ἐποίησεν ἔν τε τῇ χώρᾳ τῶν Ἰουδαίων καὶ ἐν Ἱερουσαλὴμ· ὃν ἀνείλον κρεμάσαντες ἐπὶ ξύλου. ⁴⁰ Τοῦτον ὁ Θεὸς ἤγειρε τῇ τρίτῃ ἡμέρᾳ καὶ ἔδωκεν αὐτὸν ἐμφανῆ γενέσθαι, ⁴¹ οὐ παντὶ τῷ λαῷ, ἀλλὰ μάρτυσι τοῖς προκεχειροτονημένοις ὑπὸ τοῦ Θεοῦ, ἡμῖν, οἵτινες συνεφάγομεν καὶ συνεπίομεν αὐτῷ μετὰ τὸ ἀναστήναι αὐτὸν ἐκ

νεκρῶν. ⁴²Καὶ παρήγγειλεν ἡμῖν κηρύξαι τῷ λαῷ καὶ διαμαρτύρασθαι ὅτι αὐτός ἐστιν ὁ ὠρισμένος ὑπὸ τοῦ Θεοῦ κριτὴς ζώντων καὶ νεκρῶν. ⁴³Τούτῳ πάντες οἱ προφῆται μαρτυροῦσιν ἅφεσιν ἁμαρτιῶν λαβεῖν διὰ τοῦ ὀνόματος αὐτοῦ πάντα τὸν πιστεύοντα εἰς αὐτόν.

⁴⁴Ἐτι λαλοῦντος τοῦ Πέτρου τὰ ῥήματα ταῦτα, ἐπέπεσε τὸ Πνεῦμα τὸ ἅγιον ἐπὶ πάντας τοὺς ἀκούοντας τὸν λόγον. ⁴⁵Καὶ ἐξέστησαν οἱ ἐκ περιτομῆς πιστοί, ὅσοι συνῆλθον τῷ Πέτρῳ, ὅτι καὶ ἐπὶ τὰ ἔθνη ἡ δωρεὰ τοῦ ἁγίου Πνεύματος ἐκκέχυται· ⁴⁶ἤκουον γὰρ αὐτῶν λαλούντων γλώσσαις, καὶ μεγαλυνόντων τὸν Θεόν. Τότε ἀπεκρίθη ὁ Πέτρος· ⁴⁷Μήτι τὸ ὕδωρ κωλύσαι δύναται τις τοῦ μὴ βαπτισθῆναι τούτους, οἵτινες τὸ Πνεῦμα τὸ ἅγιον ἔλαβον, καθὼς καὶ ἡμεῖς ; ⁴⁸προσέταξέ τε αὐτοὺς βαπτισθῆναι ἐν τῷ ὀνόματι τοῦ Κυρίου. Τότε ἠρώτησαν αὐτὸν ἐπιμεῖναι ἡμέρας τινάς.

ΟΗΑΡ. XI. ¹ἮΚΟΤΣΑΝ δὲ οἱ ἀπόστολοι καὶ οἱ ἀδελφοὶ οἱ ὄντες κατὰ τὴν Ἰουδαίαν ὅτι καὶ τὰ ἔθνη ἐδέξαντο τὸν λόγον τοῦ Θεοῦ. ²Καὶ ὅτε ἀνέβη Πέτρος εἰς Ἱεροσόλυμα, διεκρίνοντο πρὸς αὐτὸν οἱ ἐκ περιτομῆς,

λέγοντες· Ὅτι πρὸς ἄνδρας ἀκροβυστίαν
 ἔχοντας εἰσῆλθες, καὶ συνέφαγες αὐτοῖς.
 Ὁ Ἀρξάμενος δὲ ὁ Πέτρος ἐξετίθετο αὐτοῖς
 καθεξῆς, λέγων· Ἐγὼ ἡμῖν ἐν πόλει Ἰόππῃ
 προσευχόμενος· καὶ εἶδον ἐν ἑκστάσει ὄραμα,
 καταβαῖνον· σκευὸς τι ὡς ὀθόνην μεγάλην
 τέσσαρσιν ἀρχαῖς καθιεμένην ἐκ τοῦ οὐρανοῦ,
 καὶ ἦλθεν ἄχρι ἐμοῦ· οὗτοι ἦν ἀτενίσας
 κατενόουν καὶ εἶδον τὰ τετράποδα τῆς γῆς,
 καὶ τὰ θηρία, καὶ τὰ ἔρπετά, καὶ τὰ πετεινὰ
 τοῦ οὐρανοῦ. Ἦκουσα δὲ φωνῆς λεγούσης
 μοι· Ἀναστὰς, Πέτρε, θύσον καὶ φάγε.
 Εἶπον δὲ Μηδαμῶς, Κύριε· ὅτι κοινὸν ἡ
 ἀκάθαρτον οὐδέποτε εἰσῆλθεν εἰς τὸ στόμα
 σου. Ἀπεκρίθη δέ μοι φωνὴ ἐκ δευτέρου ἐκ
 τοῦ οὐρανοῦ· Ὁ Θεὸς ἑκαθάρισε, σὺ μὴ
 κοῖνου. Τοῦτο δὲ ἐγένετο ἐπὶ τρίς· καὶ
 πάλιν ἀνεσπάσθη ἅπαντα εἰς τὸν οὐρανόν.
 Καὶ ἰδοὺ, ἐξαυτῆς τρεῖς ἄνδρες ἐπέστησαν
 ἐπὶ τὴν οἰκίαν ἐν ᾗ ἡμῖν, ἀπεσταλμένοι ἀπὸ
 Καισαρείας πρὸς με. Εἶπε δέ μοι τὸ
 Πνεῦμα συνελθεῖν αὐτοῖς μηδὲν διακρινόμενον·
 ἦλθον δὲ σὺν ἐμοὶ καὶ οἱ ἑξ ἀδελφοὶ οὗτοι,
 καὶ εἰσῆλθομεν εἰς τὸν οἶκον τοῦ ἀνδρός.
 Ἀπήγγειλέ τε ἡμῖν πῶς εἶδε τὸν ἄγγελον
 ἐν τῷ οἴκῳ αὐτοῦ σταθέντα καὶ εἰπόντα αὐτῷ·

Ἀπόστειλον εἰς Ἰόππην, καὶ μετάπεμψαι Σίμωνα τὸν ἐπικαλούμενον Πέτρον, ¹⁴δς λαλήσει ῥήματα πρὸς σε, ἐν οἷς σωθήσῃ σὺ καὶ πᾶς ὁ οἶκός σου. ¹⁵Ἐν δὲ τῷ ἄρξασθαί με λαλεῖν ἐπέπεσε τὸ Πνεῦμα τὸ ἅγιον ἐπ' αὐτοὺς, ὥσπερ καὶ ἐφ' ἡμᾶς ἐν ἀρχῇ. ¹⁶Ἐμνήσθην δὲ τοῦ ῥήματος Κυρίου, ὡς ἔλεγεν· Ἰωάννης μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ βαπτισθήσεσθε ἐν Πνεύματι ἁγίῳ. ¹⁷Εἰ οὖν τὴν ἰσὴν δωρεὰν ἔδωκεν αὐτοῖς ὁ Θεὸς ὡς καὶ ἡμῖν πιστεύσασιν ἐπὶ τὸν Κύριον Ἰησοῦν Χριστὸν, ἐγὼ δὲ τίς ἡμῖν δυνατὸς κωλύσαι τὸν Θεόν; ¹⁸Ἀκούσαντες δὲ ταῦτα ἡσύχασαν καὶ ἐδόξαζον τὸν Θεόν, λέγοντες· Ἄραγε καὶ τοῖς ἔθνεσιν ὁ Θεὸς τὴν μετάνοιαν ἔδωκεν εἰς ζωὴν.

¹⁹Οἱ μὲν οὖν διασπαρέντες ἀπὸ τῆς θλίψεως τῆς γενομένης ἐπὶ Στεφάνῳ διήλθον ἕως Φοινικῆς καὶ Κύπρου καὶ Ἀντιοχείας, μηδεὶν λαλοῦντες τὸν λόγον, εἰ μὴ μόνον Ἰουδαίοις. ²⁰Ἦσαν δὲ τινες ἐξ αὐτῶν ἄνδρες Κύπριοι καὶ Κυρηναῖοι, οὔτινες, ἐλθόντες εἰς Ἀντιόχειαν, ἐλάλουν πρὸς τοὺς Ἕλληνας, εὐαγγελιζόμενοι τὸν Κύριον Ἰησοῦν. ²¹Καὶ ἦν χεὶρ Κυρίου μετ' αὐτῶν· πολὺς τε ἀριθμὸς πιστεύσας ἐπέστρεψεν ἐπὶ τὸν Κύριον. ²²Ἠκούσθη δὲ

ὁ λόγος εἰς τὰ ὦτα τῆς ἐκκλησίας τῆς ἐν Ἱεροσολύμοις περὶ αὐτῶν καὶ ἐξαπέστειλαν Βαρνάβαν διελθεῖν ἕως Ἀντιοχείας· ²³δὲ παραγενόμενος καὶ ἰδὼν τὴν χάριν τοῦ Θεοῦ ἐχάρη, καὶ παρεκάλει πάντας τῇ προθέσει τῆς καρδίας προσμένειν τῷ Κυρίῳ· ²⁴ὅτι ἦν ἀνὴρ ἀγαθὸς καὶ πλήρης Πνεύματος ἁγίου καὶ πίστεως. Καὶ προσετέθη ὄχλος ἱκανὸς τῷ Κυρίῳ. ²⁵Ἐξῆλθε δὲ εἰς Ταρσὸν ὁ Βαρνάβας ἀναζητῆσαι Σαῦλον καὶ εὐρὼν αὐτὸν ἵστασθαι αὐτὸν εἰς Ἀντιόχειαν. ²⁶Ἐγένετο δὲ αὐτοῖς ἐνιαυτὸν ὅλον συναχθῆναι ἐν τῇ ἐκκλησίᾳ καὶ διδάξαι ὄχλον ἱκανὸν, χρηματίζειν τε πρῶτον ἐν Ἀντιοχείᾳ τοὺς μαθητὰς Χριστιανούς.

²⁷Ἐν ταύταις δὲ ταῖς ἡμέραις κατήλθον ἀπὸ Ἱεροσολύμων προφῆται εἰς Ἀντιόχειαν. ²⁸Ἀναστὰς δὲ εἰς ἑξ' αὐτῶν, ὀνόματι Ἀγαβὸς, ἐσήμανε διὰ τοῦ Πνεύματος λιμὸν μέγαν μέλλειν ἔσεσθαι ἐφ' ὅλην τὴν οἰκουμένην· ὅστις καὶ ἐγένετο ἐπὶ Κλαυδίου. ²⁹Τῶν δὲ μαθητῶν καθὼς ἠνυπορεῖτό τις, ὥρισαν ἕκαστος αὐτῶν εἰς διακονίαν πέμψαι τοῖς κατοικοῦσιν ἐν τῇ Ἰουδαίᾳ ἀδελφοῖς. ³⁰Ὁ καὶ ἐποίησαν ἀποστέλλαντες πρὸς τοὺς πρεσβυτέρους διὰ χειρὸς Βαρνάβα καὶ Σαύλου.

ΟΠΑΡ. XII. ¹ΚΑΤ' ἐκείνον δὲ τὸν καιρὸν ἐπέβαλεν Ἡρώδης ὁ βασιλεὺς τὰς χεῖρας κακῶσαί τινας τῶν ἀπὸ τῆς ἐκκλησίας. ²Ἀνεῖλε δὲ Ἰάκωβον τὸν ἀδελφὸν Ἰωάννου μαχαίρα. ³Καὶ ἰδὼν ὅτι ἀρεστόν ἐστι τοῖς Ἰουδαίοις, προσέθετο συλλαβεῖν καὶ Πέτρον ἦσαν δὲ ἡμέραι τῶν ἀζύμων ⁴ὃν καὶ πιάσας ἔθετο εἰς φυλακὴν, παραδοὺς τέσσαρσι τετραδίοις στρατιωτῶν φυλάσσειν αὐτὸν, βουλόμενος μετὰ τὸ πάσχα ἀναγαγεῖν αὐτὸν τῷ λαῷ. ⁵Ὁ μὲν οὖν Πέτρος ἐτηρεῖτο ἐν τῇ φυλακῇ· προσευχὴ δὲ ἦν ἐκτενὴς γινομένη ὑπὸ τῆς ἐκκλησίας πρὸς τὸν Θεὸν ὑπὲρ αὐτοῦ. ⁶Ὅτε δὲ ἔμελλεν αὐτὸν προάγειν ὁ Ἡρώδης, τῇ νυκτὶ ἐκείνῃ ἦν ὁ Πέτρος κοιμώμενος μεταξὺ δύο στρατιωτῶν δεδεμένος ἀλύσεισι δυσὶ, φύλακές τε πρὸ τῆς θύρας ἐτήρουν τὴν φυλακὴν. ⁷Καὶ ἰδοὺ, ἄγγελος Κυρίου ἐπέστη, καὶ φῶς ἔλαμψεν ἐν τῷ οἰκήματι· πατάξας δὲ τὴν πλευρὰν τοῦ Πέτρου ἤγειρεν αὐτὸν, λέγων Ἀνάστα ἐν τάχει. Καὶ ἐξέπεσον αὐτοῦ αἱ ἀλύσεις ἐκ τῶν χειρῶν. ⁸Εἰπέ τε ὁ ἄγγελος πρὸς αὐτόν· Περιίτωσαι, καὶ ὑπόδησαι τὰ σανδάλιά σου. Ἐποίησε δὲ οὕτω. Καὶ λέγει αὐτῷ· Περιβαλοῦ τὸ ἱμάτιόν σου, καὶ ἀκολούθει μοι. ⁹Καὶ ἐξελθὼν ἠκολούθει αὐτῷ,

καὶ οὐκ ᾔδει ὅτι ἀληθὲς ἐστὶ τὸ γινόμενον διὰ τοῦ ἀγγέλου· ἐδόκει δὲ ὄραμα βλέπειν. ¹⁰ Διελθόντες δὲ πρώτην φυλακὴν καὶ δευτέραν ἦλθον ἐπὶ τὴν πύλην τὴν σιδηρᾶν τὴν φέρουσαν εἰς τὴν πόλιν, ἣτις αὐτομάτῃ ἠνολίχθη αὐτοῖς· καὶ ἐξελθόντες προῆλθον ῥύμην μίαν, καὶ εὐθέως ἀπέστη ὁ ἄγγελος ἀπ' αὐτοῦ. ¹¹ Καὶ ὁ Πέτρος γενόμενος ἐν ἑαυτῷ εἶπε· Νῦν οἶδα ἀληθῶς ὅτι ἐξαπέστειλε Κύριος τὸν ἄγγελον αὐτοῦ, καὶ ἐξείλετό με ἐκ χειρὸς Ἑρώδου καὶ πάσης τῆς προσδοκίας τοῦ λαοῦ τῶν Ἰουδαίων. ¹² Συνιδὼν τε ἦλθεν ἐπὶ τὴν οἰκίαν Μαρίας τῆς μητρὸς Ἰωάννου τοῦ ἐπικαλουμένου Μάρκου, οὗ ἦσαν ἱκανοὶ συνηθροισμένοι καὶ προσευχόμενοι. ¹³ Κρούσαντος δὲ αὐτοῦ τὴν θύραν τοῦ πυλῶνος, προσῆλθε παιδίσκη ὑπακοῦσαι, ὀνόματι Ῥόδη· ¹⁴ καὶ ἐπιγνούσα τὴν φωνὴν τοῦ Πέτρου ἀπὸ τῆς χαρᾶς οὐκ ἠνοιξε τὸν πυλῶνα, εἰσδραμούσα δὲ ἀπήγγειλεν ἐστάναι τὸν Πέτρον πρὸ τοῦ πυλῶνος. ¹⁵ Οἱ δὲ πρὸς αὐτὴν εἶπον· Μαίνῃ· Ἡ δὲ διῡσχυρίζετο αὕτως ἔχειν. Οἱ δὲ ἔλεγον· Ὁ ἄγγελος αὐτοῦ ἐστίν. ¹⁶ Ὁ δὲ Πέτρος ἐπέμενε κρούων· ἀνοίξαντες δὲ εἶδον αὐτὸν καὶ ἐξέστησαν. ¹⁷ Κατασείσας δὲ αὐτοῖς τῇ χειρὶ σιγᾶν διηγήσατο αὐτοῖς πῶς ὁ Κύριος.

αὐτὸν ἐξήγαγεν ἐκ τῆς φυλακῆς. Ἐἶπε δέ· Ἀπαγγεिलाτε Ἰακώβῳ καὶ τοῖς ἀδελφοῖς ταῦτα. Καὶ ἐξελθὼν ἐπορεύθη εἰς ἕτερον τόπον. ¹⁸Γενομένης δὲ ἡμέρας, ἦν τάραχος οὐκ ὀλύγος ἐν τοῖς στρατιώταις, τί ἄρα ὁ Πέτρος ἐγένετο. ¹⁹Ἡρώδης δὲ, ἐπιζητήσας αὐτὸν καὶ μὴ εὐρὼν, ἀνακρίνας τοὺς φύλακας ἐκέλευσεν ἀπαχθῆναι· καὶ κατελθὼν ἀπὸ τῆς Ἰουδαίας εἰς τὴν Καισάρειαν διέτριβεν. ²⁰Ἦν δὲ θυμομαχῶν Τυρίοις καὶ Σιδωνίοις· ὁμοθυμαδὸν δὲ παρήσαν πρὸς αὐτὸν, καὶ πείσαντες Βλάστον, τὸν ἐπὶ τοῦ κοιτῶνος τοῦ βασιλέως, ἤτουντο εἰρήνην διὰ τὸ τρέφεσθαι αὐτῶν τὴν χώραν ἀπὸ τῆς βασιλικῆς. ²¹Τακτῇ δὲ ἡμέρᾳ ὁ Ἡρώδης ἐνδυσάμενος ἐσθῆτα βασιλικήν, καὶ καθίσας ἐπὶ τοῦ βήματος, ἔδημηγώρει πρὸς αὐτοὺς. ²²Ὁ δὲ δῆμος ἐπεφώνει· Θεοῦ φωνὴ καὶ οὐκ ἀνθρώπου. ²³Παραχρῆμα δὲ ἐπάταξεν αὐτὸν ἄγγελος Κυρίου, ἀνθ' ᾧ οὐκ ἔδωκε δόξαν τῷ Θεῷ· καὶ γενόμενος σκωληκόβρωτος ἐξέψυξεν.

²⁴Ὁ δὲ λόγος τοῦ Θεοῦ ἡύξανε καὶ ἐπληθύνετο. ²⁵Βάρνάβας δὲ καὶ Σαῦλος ὑπέστρεψαν ἐξ Ἱερουσαλὴμ πληρώσαντες τὴν διακονίαν, συμπααραλαβόντες καὶ Ἰωάννην τὸν ἐπικληθέντα Μάρκον.

ΟΧΛΩ. ΧΙΠ. Ἦσαν δὲ τινες ἐν Ἀντιοχείᾳ κατὰ τὴν οὔσαν ἐκκλησίαν προφήται καὶ διδάσκαλοι, ὃ, τε Βαρνάβας καὶ Συμεὼν ὁ καλούμενος Νίγερ, καὶ Λούκιος ὁ Κυρηναῖος, Μαναὴν τε Ἡρώδου τοῦ τετράρχου σύντροφος, καὶ Σαῦλος. ²Λειτουργούντων δὲ αὐτῶν τῷ Κυρίῳ καὶ ἠστυεύοντων, εἶπε τὸ Πνεῦμα τὸ ἅγιον Ἀφορίσατε δὴ μοι τὸν Βαρνάβαν καὶ τὸν Σαῦλον εἰς τὸ ἔργον, ὃ προσκέκλημαι αὐτούς. ³Τότε ἠστυεύσαντες καὶ προσευξάμενοι καὶ ἐπιθέντες τὰς χεῖρας αὐτοῖς ἀπέλυσαν. ⁴Οὗτοι μὲν οὖν ἐκπεμφθέντες ὑπὸ τοῦ Πνεύματος τοῦ ἁγίου κατήλθον εἰς τὴν Σελευκείαν, ἐκεῖθεν τε ἀπέπλευσαν εἰς τὴν Κύπρον. ⁵Καὶ γενόμενοι ἐν Σαλαμῖνι κατήγγελλον τὸν λόγον τοῦ Θεοῦ ἐν ταῖς συναγωγαῖς τῶν Ἰουδαίων· εἶχον δὲ καὶ Ἰωάννην ὑπηρέτην. ⁶Διελθόντες δὲ τὴν νῆσον ἄχρι Πάφου εὑρον τινὰ μάγον ψευδοπροφήτην Ἰουδαῖον, ᾧ ὄνομα Βαρισηοῦς, ὃς ἦν σὺν τῷ ἀνθυπάτῳ Σεργίῳ Παύλῳ, ἀνδρὶ συνετῷ. Οὗτός προσκαλεσάμενός Βαρνάβαν καὶ Σαῦλον ἐπεξήτησεν ἀκοῦσαι τὸν λόγον τοῦ Θεοῦ. ⁸Ἀνθίστατο δὲ αὐτοῖς Ἐλύμας ὁ μάγος (οὕτω γὰρ μεθερμηνεύεται τὸ ὄνομα αὐτοῦ) ζητῶν διαστρέψαι τὸν ἀνθύπατον ἀπὸ

τῆς πίστεως. ⁹Σαῦλος δὲ, ὁ καὶ Παῦλος, πλησθεὶς Πνεύματος ἁγίου καὶ ἀτενίσας εἰς αὐτὸν ¹⁰εἶπεν· Ὡ πλήρης παντὸς δόλου καὶ πάσης ῥαδιουργίας, υἱὲ διαβόλου, ἐχθρὲ πάσης δικαιοσύνης, οὐ παύσῃ διαστρέφων τὰς ὁδοὺς Κυρίου τὰς εὐθείας; ¹¹Καὶ νῦν ἰδοὺ, χεὶρ Κυρίου ἐπὶ σέ· καὶ ἔσῃ τυφλὸς, μὴ βλέπων τὸν ἥλιον, ἄχρι καιροῦ. Παραχρῆμα δὲ ἐπέπεσεν ἐπ' αὐτὸν ἀχλὺς καὶ σκότος, καὶ περιάγων ἐξῆτει χειραγωγούς. ¹²Τότε ἰδὼν ὁ ἀνθύπατος τὸ γεγονός ἐπίστευσεν ἐκπλησσομενός ἐπὶ τῇ διδαχῇ τοῦ Κυρίου.

¹³Ἀναχθέντες δὲ ἀπὸ τῆς Πάφου οἱ περὶ τὸν Παῦλον ἦλθον εἰς Πέργην τῆς Παμφυλίας· Ἰωάννης δὲ ἀποχωρήσας ἀπ' αὐτῶν ὑπέστρεψεν εἰς Ἱεροσόλυμα. ¹⁴Αὐτοὶ δὲ διελθόντες ἀπὸ τῆς Πέργης παρεγένοντο εἰς Ἀντιόχειαν τῆς Πισιδίας, καὶ εἰσελθόντες εἰς τὴν συναγωγὴν τῇ ἡμέρᾳ τῶν σαββάτων ἐκάθισαν. ¹⁵Μετὰ δὲ τὴν ἀνάγνωσιν τοῦ νόμου καὶ τῶν προφητῶν ἀπέστειλαν οἱ ἀρχισυνάγωγοι πρὸς αὐτοὺς, λέγοντες· Ἄνδρες ἀδελφοί, εἰ ἔστι λόγος ἐν ὑμῖν παρακλήσεως πρὸς τὸν λαὸν, λέγετε. ¹⁶Ἀναστὰς δὲ Παῦλος καὶ κατασείσας τῇ χειρὶ εἶπεν· Ἄνδρες Ἰσραηλίται, καὶ οἱ φοβούμενοι τὸν Θεόν,

ἀκούσατε. ¹⁷Ὁ Θεὸς τοῦ λαοῦ τούτου ἐξελέξατο τοὺς πατέρας ἡμῶν καὶ τὸν λαὸν ὑψωσεν ἐν τῇ παροικίᾳ ἐν γῇ Αἰγύπτῳ, καὶ μετὰ βραχίονος ὑψηλοῦ ἐξήγαγεν αὐτοὺς ἐξ αὐτῆς. ¹⁸Καὶ ὡς τεσσαράκονταετὴ χρόνον ἐτροποφόρησεν αὐτοὺς ἐν τῇ ἐρήμῳ. ¹⁹καὶ καθελὼν ἔθνη ἑπτὰ ἐν γῇ Χαναὰν κατεκληρονόμησεν αὐτοῖς τὴν γῆν αὐτῶν. ²⁰Καὶ μετὰ ταῦτα ὡς ἑτεσι τετρακοσίοις καὶ πεντήκοντα ἔδωκε κριτὰς ἕως Σαμουὴλ τοῦ προφήτου. ²¹Κἀκεῖθεν ἠτήσαντο βασιλέα, καὶ ἔδωκεν αὐτοῖς ὁ Θεὸς τὸν Σαοὺλ υἱὸν Κίς, ἄνδρα ἐκ φυλῆς Βενιαμὴν, ἔτη τεσσαράκοντα. ²²Καὶ μεταστήσας αὐτὸν ἡγείρεν αὐτοῖς τὸν Δαβὶδ εἰς βασιλέα, ᾧ καὶ εἶπε μαρτυρήσας· Εὗρον Δαβὶδ, τὸν τοῦ Ἰεσσαί, ἄνδρα κατὰ τὴν καρδίαν μου, ὃς ποιήσει πάντα τὰ θελήματά μου. ²³Τούτου ὁ Θεὸς ἀπὸ τοῦ σπέρματος κατ' ἐπαγγελίαν ἤγαγε τῷ Ἰσραὴλ σωτῆρα Ἰησοῦν, ²⁴προκηρύξαντος Ἰωάννου πρὸ προσώπου τῆς εἰσόδου αὐτοῦ βάπτισμα μετανοίας παντὶ τῷ λαῷ Ἰσραὴλ. ²⁵Ὡς δὲ ἐπλήρου ὁ Ἰωάννης τὸν δρόμον, ἔλεγε· Τίνα με ὑπονοεῖτε εἶναι; οὐκ εἰμὶ ἐγὼ· ἀλλ', ἰδοὺ, ἔρχεται μετ' ἐμέ, οὗ οὐκ εἰμὶ ἄξιος τὸ ὑπόδημα φῶν ποδῶν λῦσαι. ²⁶Ἄνδρες ἀδελφοί, γινῶ

γένους Ἀβραάμ, καὶ οἱ ἐν ὑμῖν φοβούμενοι
τὸν Θεόν, ὑμῖν ὁ λόγος τῆς σωτηρίας ταύτης
ἀπεστάλη. ²⁷Οἱ γὰρ κατοικοῦντες ἐν Ἱερου-
σαλὴμ καὶ οἱ ἄρχοντες αὐτῶν τοῦτον
ἀγνοήσαντες, καὶ τὰς φωνὰς τῶν προφητῶν
τὰς κατὰ πᾶν σάββατον ἀναγινωσκομένας,
κρίναντες ἐπλήρωσαν. ²⁸Καὶ μηδεμίαν αἰτίαν
θανάτου εὑρόντες ᾔτησάντο Πιλάτον ἀναιρε-
θῆναι αὐτόν. ²⁹Ὡς δὲ ἐτέλεσαν πάντα τὰ
περὶ αὐτοῦ γεγραμμένα, καθελόντες ἀπὸ τοῦ
ξύλου ἔθηκαν εἰς μνημεῖον. ³⁰Ὁ δὲ Θεὸς
ἤγειρεν αὐτὸν ἐκ νεκρῶν. ³¹Ὡς ὥφθη ἐπὶ
ἡμέρας πλείους τοῖς συναναβᾶσιν αὐτῷ ἀπὸ
τῆς Γαλιλαίας εἰς Ἱερουσαλὴμ, οἵτινές εἰσι
μάρτυρες αὐτοῦ πρὸς τὸν λαόν. ³²Καὶ ἡμεῖς
ὑμᾶς εὐαγγελιζόμεθα τὴν πρὸς τοὺς πατέρας
ἐπαγγελίαν γενομένην, ὅτι ταύτην ὁ Θεὸς
ἐκπεπλήρωκε τοῖς τέκνοις αὐτῶν ἡμῖν ἀνα-
στήσας Ἰησοῦν. ³³ὥς καὶ ἐν τῷ πρώτῳ ψαλμῷ
γεγράφται· Τίός μου εἰ σὺ, ἐγὼ σήμερον
γεγέννηκά σε. ³⁴Ὅτι δὲ ἀνέστησεν αὐτὸν ἐκ
νεκρῶν, μηκέτι μέλλοντα ὑποστρέφειν εἰς
διαφθοράν, οὕτως εἶρηκεν· Ὅτι δώσω ὑμῖν τὰ
ὅσια Δαβὶδ τὰ πιστά. ³⁵Διὸ καὶ ἐν ἑτέρῳ
λέγει· Οὐ δώσεις τὸν ὅσιόν σου ἰδεῖν δια-
φθοράν. ³⁶Δαβὶδ μὲν γὰρ, ἰδίᾳ· γενεᾷ

ὑπηρετήσας τῇ τοῦ Θεοῦ βουλῇ, ἐκοιμήθη, καὶ προσετέθη πρὸς τοὺς πατέρας αὐτοῦ, καὶ εἶδε διαφθοράν· ³⁷ὃν δὲ ὁ Θεὸς ἤγειρεν, οὐκ εἶδε διαφθοράν. ³⁸Γνωστὸν οὖν ἔστω ὑμῖν, ἄνδρες ἀδελφοί, ὅτι διὰ τούτου ὑμῖν ἄφεσις ἁμαρτιῶν καταγγέλλεται· ³⁹καὶ ἀπὸ πάντων, ὧν οὐκ ἠδυνήθητε ἐν τῷ νόμῳ Μωϋσέως δικαιοῦσθαι, ἐν τούτῳ πᾶς ὁ πιστεύων δικαιούται. ⁴⁰Βλέπετε οὖν, μὴ ἐπέλθῃ ἐφ' ὑμᾶς τὸ εἰρημένον ἐν τοῖς προφήταις· ⁴¹Ἴδετε οἱ καταφρονηταί, καὶ θαυμάσατε, καὶ ἀφανίσθητε· ὅτι ἔργον ἐγὼ ἐργάζομαι ἐν ταῖς ἡμέραις ὑμῶν—ἔργον, ᾧ οὐ μὴ πιστεύσητε, εἰάν τις ἐκδιηγῇται ὑμῖν.

⁴²Ἐξιόντων δὲ αὐτῶν, παρεκάλουν εἰς τὸ μεταξὺ σάββατον λαληθῆναι αὐτοῖς τὰ ῥήματα ταῦτα. ⁴³Λυθείσης δὲ τῆς συναγωγῆς, ἠκολούθησαν πολλοὶ τῶν Ἰουδαίων καὶ τῶν σεβομένων προσηλύτων τῷ Παυλῷ καὶ τῷ Βαρνάβᾳ· οἵτινες προσλαλοῦντες αὐτοῖς ἔπειθον αὐτοὺς προσμένειν τῇ χάριτι τοῦ Θεοῦ. ⁴⁴Τῷ δὲ ἐρχομένῳ σαββάτῳ σχεδὸν πᾶσα ἡ πόλις συνήχθη ἀκοῦσαι τὸν λόγον τοῦ Θεοῦ. ⁴⁵Ἰδόντες δὲ οἱ Ἰουδαῖοι τοὺς ὄχλους ἐπλήσθησαν ζήλου καὶ ἀντέλεγον τοῖς ὑπὸ τοῦ Παύλου λεγομένοις, ἀντιλέγοντες καὶ βλασ-

φημούντες. ⁴⁶ Παρρησιασάμενοι δὲ ὁ Παῦλος καὶ ὁ Βαρνάβας εἶπον· Ὑμῖν ἦν ἀναγκαῖον πρῶτον λαληθῆναι τὸν λόγον τοῦ Θεοῦ· ἐπειδὴ δὲ ἀπωθεῖσθε αὐτὸν, καὶ οὐκ ἀξιούς κρίνετε ἑαυτοὺς τῆς αἰωνίου ζωῆς, ἰδοὺ, στρεφόμεθα εἰς τὰ ἔθνη. ⁴⁷ Οὕτω γὰρ ἐντέταλται ἡμῖν ὁ Κύριος· Τέθεικά σε εἰς φῶς ἐθνῶν τοῦ εἶναί σε εἰς σωτηρίαν ἕως ἑσχάτου τῆς γῆς. ⁴⁸ Ἀκούοντα δὲ τὰ ἔθνη ἔχαιρον καὶ ἐδόξαζον τὸν λόγον τοῦ Κυρίου καὶ ἐπίστευσαν, ὅσοι ἦσαν τεταγμένοι εἰς ζωὴν αἰώνιον. ⁴⁹ Διεφέρετο δὲ ὁ λόγος τοῦ Κυρίου δι' ὅλης τῆς χώρας. ⁵⁰ Οἱ δὲ Ἰουδαῖοι παρωτρυναν τὰς σεβομένας γυναῖκας τὰς εὐσχήμονας καὶ τοὺς πρῶτους τῆς πόλεως, καὶ ἐπήγειραν διωγμὸν ἐπὶ τὸν Παῦλον καὶ τὸν Βαρνάβαν, καὶ ἐξέβαλον αὐτοὺς ἀπὸ τῶν ὀρίων αὐτῶν. ⁵¹ Οἱ δὲ ἐκτιναξάμενοι τὸν κονιορτὸν τῶν ποδῶν αὐτῶν ἐπ' αὐτοὺς ἦλθον εἰς Ἰκόνιον. ⁵² Οἱ δὲ μαθηταὶ ἐπληροῦντο χαρᾶς καὶ Πνεύματος ἁγίου.

· **ΟΘΑΡ. XIV.** Ἰ' ΕΓΕΝΕΤΟ δὲ ἐν Ἰκονίῳ κατὰ τὸ αὐτὸ εἰσελθεῖν αὐτοὺς εἰς τὴν συναγωγὴν τῶν Ἰουδαίων καὶ λαλῆσαι οὕτως, ὥστε πιστεῦσαι Ἰουδαίων τε καὶ Ἑλλήνων πολὺ πλῆθος. ² Οἱ δὲ ἀπειθοῦντες Ἰουδαῖοι ἐπ-

ἡγεῖραν καὶ ἐκάκωσαν τὰς ψυχὰς τῶν ἔθνῶν
 κατὰ τῶν ἀδελφῶν. ⁸ Ἰκανὸν μὲν οὖν χρόνον
 διέτριψαν παρρησιαζόμενοι ἐπὶ τῷ Κυρίῳ τῷ
 μαρτυροῦντι τῷ λόγῳ τῆς χάριτος αὐτοῦ,
 διδόντι σημεῖα καὶ τέρατα γίνεσθαι διὰ τῶν
 χειρῶν αὐτῶν. ⁹ Ἐσχίσθη δὲ τὸ πλῆθος τῆς
 πόλεως· καὶ οἱ μὲν ἦσαν σὺν τοῖς Ἰουδαίοις,
 οἱ δὲ σὺν τοῖς ἀποστόλοις. ¹⁰ Ὡς δὲ ἐγένετο
 ὁρμὴ τῶν ἔθνῶν τε καὶ Ἰουδαίων σὺν τοῖς
 ἄρχουσιν αὐτῶν ὑβρίσαι καὶ λιθοβολῆσαι
 αὐτοὺς, ¹¹ συνιδόντες κατέφυγον εἰς τὰς πόλεις
 τῆς Λυκαονίας Λύστραν καὶ Δέρβην, καὶ τὴν
 περίχωρον· ¹² καὶ ἦσαν εὐαγγελιζόμενοι.

¹³ Καὶ τις ἀνὴρ ἐν Λύστροις ἀδύνατος τοῖς
 ποσὶν ἐκάθητο χωλὸς ἐκ κοιλίας μητρὸς
 αὐτοῦ, ὃς οὐδέποτε περιεπεπατήκει. ¹⁴ Οὗτος
 ἤκουε τοῦ Παύλου λαλοῦντος· ὃς ἀτενίσας
 αὐτῷ, καὶ ἰδὼν ὅτι πίστιν ἔχει τοῦ σωθῆναι,
¹⁵ εἶπε μεγάλη τῇ φωνῇ· Ἀνάστηθι ἐπὶ τοὺς
 πόδας σου ὀρθός. Καὶ ἤλατο καὶ περιεπάτει.
¹⁶ Οἱ δὲ ὄχλοι, ἰδόντες ὃ ἐποίησεν ὁ Παῦλος,
 ἐπῆραν τὴν φωνὴν αὐτῶν Λυκαονιστὶ λέγοντες·
 Οἱ θεοὶ ὁμοιωθέντες ἀνθρώποις κατέβησαν
 πρὸς ἡμᾶς. ¹⁷ Ἐκάλουν τε τὸν μὲν Βαρνάβαν
 Δία· τὸν δὲ Παῦλον Ἑρμῆν, ἐπειδὴ αὐτὸς ἦν
 ὁ ἡγούμενος τοῦ λόγου. ¹⁸ Ὁ δὲ ἱερεὺς τοῦ

Διὸς, τοῦ ὄντος πρὸ τῆς πόλεως, ταύρους καὶ
 στέμματα ἐπὶ τοὺς πυλῶνας ἐνέγκας σὺν τοῖς
 ὄχλοις ἤθελε θύειν. ¹⁴ Ἀκούσαντες δὲ οἱ ἀπό-
 στολοι, Βαρνάβας καὶ Παῦλος, διαῤῥήξαντες
 τὰ ἱμάτια αὐτῶν ἐξεπήδησαν εἰς τὸν ὄχλον,
 κράζοντες ¹⁵ καὶ λέγοντες· Ἄνδρες, τί ταῦτα
 ποιεῖτε; καὶ ἡμεῖς ὁμοιοπαθεῖς ἐσμεν ὑμῖν
 ἄνθρωποι, εὐαγγελιζόμενοι ὑμᾶς ἀπὸ τούτων
 τῶν ματαίων ἐπιστρέφειν ἐπὶ τὸν Θεὸν τὸν
 ζῶντα, ὃς ἐποίησε τὸν οὐρανὸν καὶ τὴν γῆν
 καὶ τὴν θάλασσαν καὶ πάντα τὰ ἐν αὐτοῖς·
¹⁶ ὃς ἐν ταῖς παρωχημέναις γενεαῖς εἴασε πάντα
 τὰ ἔθνη πορεύεσθαι ταῖς ὁδοῖς αὐτῶν ¹⁷ καί-
 τοιγε οὐκ ἁμάρτυρον ἑαυτὸν ἀφήκεν ἀγαθο-
 ποιῶν, οὐρανόθεν ὑμῖν ὑετοὺς διδοὺς καὶ
 καιροὺς καρποφόρους, ἐμπιπλῶν τροφῆς καὶ
 εὐφροσύνης τὰς καρδίας ὑμῶν. ¹⁸ Καὶ ταῦτα
 λέγοντες μόλις κατέπαυσαν τοὺς ὄχλους τοῦ
 μὴ θύειν αὐτοῖς. ¹⁹ Ἐπῆλθον δὲ ἀπὸ Ἀντιοχ-
 εῖας καὶ Ἰκονίου Ἰουδαῖοι, καὶ πείσαντες τοὺς
 ὄχλους καὶ λιθάσαντες τὸν Παῦλον ἔσυρον
 ἔξω τῆς πόλεως, νομίσαντες αὐτὸν τεθνάναι.
²⁰ Κυκλωσάντων δὲ αὐτὸν τῶν μαθητῶν,
 ἀναστὰς εἰσῆλθεν εἰς τὴν πόλιν.

Καὶ τῇ ἐπαύριον ἐξῆλθε σὺν τῷ Βαρνάβᾳ
 εἰς Δέρβην. ²¹ Εὐαγγελισάμενοί τε τὴν πόλιν

ἐκείνην καὶ μαθητεύσαντες ἱκανοὺς ὑπέστρεψαν εἰς τὴν Λύστραν, καὶ Ἰκόνιον, καὶ Ἀντιόχειαν, ²²ἐπιστηρίζοντες τὰς ψυχὰς τῶν μαθητῶν, παρακαλοῦντες ἐμμένειν τῇ πίστει, καὶ ὅτι διὰ πολλῶν θλίψεων δεῖ ἡμᾶς εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ. ²³Χειροτονήσαντες δὲ αὐτοῖς πρεσβυτέρους κατ' ἐκκλησίαν, προσευξάμενοι μετὰ νηστειῶν, παρέθεντο αὐτοὺς τῷ Κυρίῳ, εἰς ὃν πεπιστεύκεισαν. ²⁴Καὶ διελθόντες τὴν Πισιδίαν ἦλθον εἰς Παμφυλίαν. ²⁵Καὶ λαλήσαντες ἐν Πέργῃ τὸν λόγον κατέβησαν εἰς Ἀττάλειαν. ²⁶Καὶ κείμενοι ἀπέπλευσαν εἰς Ἀντιόχειαν, ὅθεν ἦσαν παραδεδομένοι τῇ χάριτι τοῦ Θεοῦ εἰς τὸ ἔργον, ὃ ἐπλήρωσαν. ²⁷Παραγενόμενοι δὲ καὶ συναγαγόντες τὴν ἐκκλησίαν ἀνήγγειλαν ὅσα ἐποίησεν ὁ Θεὸς μετ' αὐτῶν, καὶ ὅτι ἤνοιξε τοῖς ἔθνεσι θύραν πίστεως. ²⁸Διέτριβον δὲ χρόνον οὐκ ὀλίγον σὺν τοῖς μαθηταῖς.

ΟΜΑΡ. XV. ¹ΚΑΙ τινες κατελθόντες ἀπὸ τῆς Ἰουδαίας ἐδίδασκον τοὺς ἀδελφούς· Ὅτι ἐὰν μὴ περιτέμνησθε τῷ ἔθει Μωϋσέως, οὐ δύνασθε σωθῆναι. ²Γενομένης οὖν στάσεως καὶ συζητήσεως οὐκ ὀλίγης τῷ Παύλῳ καὶ τῷ Βαρνάβᾳ πρὸς αὐτοὺς, ἔταξαν ἀναβαίνειν Παῦλον καὶ Βαρνάβαν, καὶ τινὰς ἄλλους ἐξ

αὐτῶν πρὸς τοὺς ἀποστόλους καὶ πρέσβυτέρους εἰς Ἱερουσαλὴμ περὶ τοῦ ζητήματος τούτου. ³Οἱ μὲν οὖν προπεμφθέντες ὑπὸ τῆς ἐκκλησίας διήρχοντο τὴν Φοινίκην καὶ Σαμάρειαν, ἐκδιηγούμενοι τὴν ἐπιστροφὴν τῶν ἐθνῶν καὶ ἐποίουν χαρὰν μεγάλην πᾶσι τοῖς ἀδελφοῖς. ⁴Παραγενόμενοι δὲ εἰς Ἱερουσαλὴμ ἀπεδέχθησαν ὑπὸ τῆς ἐκκλησίας καὶ τῶν ἀποστόλων καὶ τῶν πρεσβυτέρων, ἀνῆγγειλάν τε ὅσα ὁ Θεὸς ἐποίησε μετ' αὐτῶν. ⁵Ἐξανέστησαν δὲ τινες τῶν ἀπὸ τῆς αἵρέσεως τῶν Φαρισαίων πεπιστευκότες, λέγοντες· "Ὅτι δεῖ περιτέμνειν αὐτοὺς, παραγγέλλειν τε τηρεῖν τὸν νόμον Μωϋσέως.

⁶Συνήχθησαν δὲ οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι ἰδεῖν περὶ τοῦ λόγου τούτου. ⁷Πολλῆς δὲ συζητήσεως γενομένης, ἀναστὰς Πέτρος εἶπε πρὸς αὐτούς· Ἄνδρες ἀδελφοί, ὑμεῖς ἐπίστασθε ὅτι ἀφ' ἡμερῶν ἀρχαίων ὁ Θεὸς ἐν ἡμῖν ἐξελέξατο διὰ τοῦ στόματός μου ἀκοῦσαι τὰ ἔθνη τὸν λόγον τοῦ εὐαγγελίου καὶ πιστεῦσαι. ⁸Καὶ ὁ καρδιογνώστης Θεὸς ἐμαρτύρησεν αὐτοῖς δούς αὐτοῖς τὸ Πνεῦμα τὸ ἅγιον, καθὼς καὶ ἡμῖν. ⁹καὶ οὐδὲν διέκρινε μεταξὺ ἡμῶν τε καὶ αὐτῶν τῇ πίστει καθάρισας τὰς καρδίας αὐτῶν. ¹⁰Νῦν οὖν τί πειράζετε

τὸν Θεὸν ἐπιθεῖναι ζυγὸν ἐπὶ τὸν τράχηλον τῶν μαθητῶν, ὃν οὔτε οἱ πατέρες ἡμῶν οὔτε ἡμεῖς ἰσχύσαμεν βαστάσαι; ¹¹ Ἀλλὰ διὰ τῆς χάριτος τοῦ Κυρίου Ἰησοῦ πιστεύομεν σωθῆναι, καθ' ὃν τρόπον κακεῖνοι. ¹² Ἐσίγησε δὲ πᾶν τὸ πλῆθος, καὶ ἤκουον Βαρνάβαν καὶ Παύλον ἐξηγουμένων ὅσα ἐποίησεν ὁ Θεὸς σημεῖα καὶ τέρατα ἐν τοῖς ἔθνεσι δι' αὐτῶν.

¹³ Μετὰ δὲ τὸ συγῆσαι αὐτοὺς ἀπεκρίθη Ἰάκωβος, λέγων Ἄνδρες ἀδελφοί, ἀκούσατέ μου. ¹⁴ Συμεὼν ἐξηγήσατο καθὼς πρῶτον ὁ Θεὸς ἐπεσκέψατο λαβεῖν ἐξ ἐθνῶν λαὸν ἐπὶ τῷ ὀνόματι αὐτοῦ· ¹⁵ καὶ τούτῳ συμφωνοῦσιν οἱ λόγοι τῶν προφητῶν, καθὼς γέγραπται· ¹⁶ Μετὰ ταῦτα ἀναστρέψω καὶ ἀνοικοδομήσω τὴν σκηνὴν Δαβὶδ τὴν πεπτωκυῖαν, καὶ τὰ κατεσκάμμένα αὐτῆς ἀνοικοδομήσω, καὶ ἀνορθώσω αὐτήν· ¹⁷ ὅπως ἂν ἐκζητήσωσιν οἱ κατάλοιποι τῶν ἀνθρώπων τὸν Κύριον, καὶ πάντα τὰ ἔθνη, ἐφ' οὓς ἐπικέκληται τὸ ὄνομά μου ἐπ' αὐτοὺς, λέγει Κύριος ὁ ποιῶν ταῦτα πάντα. ¹⁸ Γνωστὰ ἀπ' αἰῶνός ἐστι τῷ Θεῷ πάντα τὰ ἔργα αὐτοῦ. ¹⁹ Διὸ ἐγὼ κρίνω μὴ παρενοχλεῖν τοῖς ἀπὸ τῶν ἐθνῶν ἐπιστρέφουσιν ἐπὶ τὸν Θεόν· ²⁰ ἀλλὰ ἐπιστεῖλαι αὐτοῖς τοῦ ὑπέχεσθαι ἀπὸ τῶν ἀλισγημάτων τῶν εἰδώλων

καὶ τῆς πορνείας καὶ τοῦ πνικτοῦ· καὶ τοῦ αἵματος. ²¹Μωϋσῆς γὰρ ἐκ γενεῶν ἀρχαίων κατὰ πόλιν τοὺς κηρύσσοντας αὐτὸν ἔχει ἐν ταῖς συναγωγαῖς κατὰ πᾶν σάββατον ἀναγινωσκόμενος.

²²Τότε ἔδοξε τοῖς ἀποστόλοις καὶ τοῖς πρεσβυτέροις σὺν ὅλῃ τῇ ἐκκλησίᾳ ἐκλεξαμένους ἄνδρας ἐξ αὐτῶν πέμψαι εἰς Ἀντιόχειαν σὺν τῷ Παύλῳ καὶ Βαρνάβᾳ, Ἰούδαν τὸν ἐπικαλούμενον Βαρσαβᾶν καὶ Σίλαν, ἄνδρας ἡγουμένους ἐν τοῖς ἀδελφοῖς, ²³γράφαντες διὰ χειρὸς αὐτῶν τάδε· Οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι καὶ οἱ ἀδελφοὶ τοῖς κατὰ τὴν Ἀντιόχειαν καὶ Συρίαν καὶ Κιλικίαν ἀδελφοῖς τοῖς ἐξ ἐθνῶν χαίρειν. ²⁴Ἐπειδὴ ἠκούσαμεν ὅτι τινὲς ἐξ ἡμῶν ἐξελθόντες ἐτάραξαν ὑμᾶς λόγοις, ἀνασκευάζοντες τὰς ψυχὰς ὑμῶν, λέγοντες περιτέμεσθαι καὶ τηρεῖν τὸν νόμον, οἷς οὐ διεστείλαμεθα· ²⁵ἔδοξεν ἡμῖν γενομένοις ὁμοθυμαδὸν ἐκλεξαμένους ἄνδρας πέμψαι πρὸς ὑμᾶς σὺν τοῖς ἀγαπητοῖς ἡμῶν Βαρνάβᾳ καὶ Παύλῳ, ²⁶ἀνθρώποις παραδεδωκόσι τὰς ψυχὰς αὐτῶν ὑπὲρ τοῦ ὀνόματος τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. ²⁷Ἀπεστάλκαμεν οὖν Ἰούδαν καὶ Σίλαν, καὶ αὐτοὺς διὰ λόγου ἀπαγγέλλοντας

τὰ αὐτά. ²⁸Ἐδοξε γὰρ τῷ ἁγίῳ Πνεύματι καὶ ἡμῖν μηδὲν πλέον ἐπιτίθεσθαι ὑμῖν βάρος, πλὴν τῶν ἐπιτάγας τούτων. ²⁹ἀπέχεσθαι εἰδωλοθύτων καὶ αἵματος καὶ πνικτοῦ καὶ πορνείας· ἐξ ὧν διατηροῦντες ἑαυτοὺς εὖ πράττετε. Ἑρρῶσθε.

³⁰Οἱ μὲν οὖν ἀπολυθέντες ἦλθον εἰς Ἀντιόχειαν· καὶ συναγαγόντες τὸ πλῆθος ἐπέδωκαν τὴν ἐπιστολήν. ³¹Ἀναγνόντες δὲ ἐχάρησαν ἐπὶ τῇ παρακλήσει. ³²Ἰούδας δὲ καὶ Σίλας, καὶ αὐτοὶ προφῆται ὄντες, διὰ λόγου πολλοῦ παρεκάλεσαν τοὺς ἀδελφοὺς καὶ ἐπεστήριξαν. ³³Ποιήσαντες δὲ χρόνον ἀπελύθησαν μετ' εἰρήνης ἀπὸ τῶν ἀδελφῶν πρὸς τοὺς ἀποστείλαντας αὐτοὺς. ³⁴Ἐδοξε δὲ τῷ Σίλᾳ ἐπιμεῖναι αὐτοῦ. ³⁵Παῦλος δὲ καὶ Βαρνάβας διέτριβον ἐν Ἀντιοχείᾳ, διδάσκοντες καὶ εὐαγγελιζόμενοι μετὰ καὶ ἑτέρων πολλῶν τὸν λόγον τοῦ Κυρίου.

³⁶Μετὰ δὲ τινὰς ἡμέρας εἶπε Παῦλος πρὸς Βαρνάβαν· Ἐπιστρέψαντες δὴ ἐπισκεψώμεθα τοὺς ἀδελφοὺς κατὰ πάσαν πόλιν, ἐν αἷς κατηγγείλαμεν τὸν λόγον τοῦ Κυρίου, πῶς ἔχουσι. ³⁷Βαρνάβας δὲ ἐβουλεύσατο συμπαραλαβεῖν τὸν Ἰωάννην τὸν καλούμενον Μάρκον. ³⁸Παῦλος δὲ ἠξίου τὸν ἀποστάντα

ἀπ' αὐτῶν ἀπὸ Παμφυλίας, καὶ μὴ συνελθόντα αὐτοῖς εἰς τὸ ἔργον, μὴ συμπαραλαβεῖν τοῦτον. ³⁹Ἐγένετο οὖν παροξυσμός, ὥστε ἀποχωρισθῆναι αὐτοὺς ἀπ' ἀλλήλων· τὸν τε Βαρνάβαν παραλαβόντα τὸν Μάρκον ἐκπλεῦσαι εἰς Κύπρον.

⁴⁰Παῦλος δὲ ἐπιλεξάμενος Σίλαν ἐξῆλθε παραδοθεὶς τῇ χάριτι τοῦ Θεοῦ ὑπὸ τῶν ἀδελφῶν. ⁴¹Διήρχετο δὲ τὴν Συρίαν καὶ Κιλικίαν ἐπιστηρίζων τὰς ἐκκλησίας.

ΟΘΑΡ. XVI. ἸΚΑΤΗΝΤΗΣΕ δὲ εἰς Δέρβην καὶ Λύστραν· καὶ ἰδού, μαθητὴς τις ἦν ἐκεῖ, ὀνόματι Τιμόθεος, υἱὸς γυναικὸς Ἰουδαίας πιστῆς πατρὸς δὲ Ἑλλήνος· ²ὃς ἐμαρτυρεῖτο ὑπὸ τῶν ἐν Λύστροις καὶ Ἰκονίῳ ἀδελφῶν. ³Τοῦτον ἠθέλησεν ὁ Παῦλος σὺν αὐτῷ ἐξελθεῖν· καὶ λαβὼν περιέτεμεν αὐτὸν διὰ τοὺς Ἰουδαίους· τοὺς ὄντας ἐν τοῖς τόποις ἐκείνοις· ἤδεισαν γὰρ ἅπαντες τὸν πατέρα αὐτοῦ, ὅτι Ἑλληὺν ἠπῆρχεν. ⁴Ὡς δὲ διεπορεύοντο τὰς πόλεις, παρεδίδουν αὐτοῖς φυλάσσειν τὰ δόγματα τὰ κεκριμένα ὑπὸ τῶν ἀποστόλων καὶ τῶν πρεσβυτέρων τῶν ἐν Ἱερουσαλὴμ. ⁵Αἱ μὲν οὖν ἐκκλησίαι ἐσπερευντο τῇ πίστει καὶ ἐπερίσσευσεν τῷ ἀριθμῷ καθ' ἡμέραν. ⁶Διελθόντες δὲ τὴν Φρυγίαν καὶ τὴν Γαλατικὴν

χώραν, κωλυθέντες ὑπὸ τοῦ ἁγίου Πνεύματος λαλῆσαι τὸν λόγον ἐν τῇ Ἀσίᾳ, ἔλθόντες κατὰ τὴν Μυσίαν ἐπείραζον εἰς τὴν Βιθυνίαν πορεύεσθαι· καὶ οὐκ εἶασεν αὐτοὺς τὸ Πνεῦμα.
⁸Παρελθόντες δὲ τὴν Μυσίαν κατέβησαν εἰς Τρωάδα. ⁹Καὶ ὄραμα διὰ τῆς νυκτὸς ὤφθη τῷ Παύλῳ· ἀνὴρ τις ἦν Μακεδὼν ἐστὼς, παρακαλῶν αὐτὸν καὶ λέγων· Διαβάς εἰς Μακεδονίαν βοήθησον ἡμῖν. ¹⁰Ὡς δὲ τὸ ὄραμα εἶδεν, εὐθέως ἐζητήσαμεν ἐξελθεῖν εἰς τὴν Μακεδονίαν συμβιβάζοντες ὅτι προσκέκληται ἡμᾶς ὁ Κύριος εὐαγγελίσασθαι αὐτούς.

¹¹Ἀναχθέντες οὖν ἀπὸ τῆς Τρωάδος εὐθρομήσαμεν εἰς Σαμοθράκην, τῇ τε ἐπιούσῃ εἰς Νεάπολιν· ¹²ἐκεῖθεν τε εἰς Φιλίππους, ἥτις ἐστὶ πρώτη τῆς μερίδος τῆς Μακεδονίας πόλις, κολωνία· ἡμεν δὲ ἐν ταύτῃ τῇ πόλει διατρίβοντες ἡμέρας τινάς. ¹³Τῇ τε ἡμέρᾳ τῶν σαββάτων ἐξήλθομεν ἔξω τῆς πόλεως παρὰ ποταμὸν, οὗ ἐνομίζετο προσευχὴ εἶναι, καὶ καθίσαντες ἐλαλοῦμεν ταῖς συνελθούσαις ἡγναισί. ¹⁴Καὶ τις ἡγνή, ὀνόματι Λυδία, πορφυρόπωλις πόλεως Θυατείρων, σεβομένη τὸν Θεόν, ἤκουεν ἧς ὁ Κύριος διήνοιξε τὴν καρδίαν προσέχειν τοῖς λαλουμένοις ὑπὸ τοῦ

Παύλου. ¹⁵Ὡς δὲ ἐβαπτίσθη καὶ ὁ οἶκος αὐτῆς, παρεκάλεσε λέγουσα· Εἰ κεκρίκατέ με πιστὴν τῷ Κυρίῳ εἶναι, εἰσελθόντες εἰς τὸν οἶκόν μου μένατε. Καὶ παρεβιάσατο ἡμᾶς. ¹⁶Ἐγένετο δὲ πορευομένων ἡμῶν εἰς προσευχὴν παιδίσκην τινὰ ἔχουσαν πνεῦμα Πύθωνος ἀπαντῆσαι ἡμῶν, ἥτις ἐργασίαν πολλὴν παρείχε τοῖς κυρίοις αὐτῆς μαντευομένη. ¹⁷Αὕτη κατακολουθήσασα τῷ Παύλῳ καὶ ἡμῖν ἔκραξε λέγουσα· Οὗτοι οἱ ἄνθρωποι δοῦλοι τοῦ Θεοῦ τοῦ ὑψίστου εἰσὶν, οἵτινες καταγγέλλουσιν ἡμῖν ὁδὸν σωτηρίας. ¹⁸Τοῦτο δὲ ἐποίει ἐπὶ πολλὰς ἡμέρας. Διαπονηθεὶς δὲ ὁ Παῦλος καὶ ἐπιστρέψας τῷ πνεύματι εἶπε· Παραγγέλλω σοι ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ ἐξελθεῖν ἀπ' αὐτῆς. Καὶ ἐξῆλθεν αὐτῇ τῇ ὥρᾳ. ¹⁹Ἰδόντες δὲ οἱ κύριοι αὐτῆς ὅτι ἐξῆλθεν ἡ ἐλπίς τῆς ἐργασίας αὐτῶν, ἐπιλαβόμενοι τὸν Παῦλον καὶ τὸν Σίλαν εἴλकुσαν εἰς τὴν ἀγορὰν ἐπὶ τοὺς ἄρχοντας. ²⁰Καὶ προσαγαγόντες αὐτοὺς τοῖς στρατηγοῖς εἶπον· Οὗτοι οἱ ἄνθρωποι ἐκταράσσουσιν ἡμῶν τὴν πόλιν Ἰουδαῖοι ὑπάρχοντες· ²¹καὶ καταγγέλλουσιν ἔθνη, ἃ οὐκ ἔξεστιν ἡμῖν παραδέχεσθαι οὐδὲ ποιεῖν Ῥωμαίοις οὖσι. ²²Καὶ συνεπέστη ὁ ὄχλος κατ' αὐτῶν, καὶ οἱ

στρατηγοὶ περιρρήξαντες αὐτῶν τὰ ἱμάτια ἐκέλευον ῥαβδίζειν. ²³Πολλὰς τε ἐπιθέντες αὐτοῖς πληγὰς ἔβαλον εἰς φυλακὴν, παραγγειλαντες τῷ δεσμοφύλακι ἀσφαλῶς τηρεῖν αὐτούς· ²⁴ὅς, παραγγέλλαν τοιαύτην εἰληφώς, ἔβαλεν αὐτοὺς εἰς τὴν ἐσωτέραν φυλακὴν καὶ τοὺς πόδας αὐτῶν ἡσφαλίσατο εἰς τὸ ξύλον. ²⁵Κατὰ δὲ τὸ μεσονύκτιον Παῦλος καὶ Σίλας προσευχόμενοι ὕμνουν τὸν Θεόν ἐπηκροῶντο δὲ αὐτῶν οἱ δέσμιοι. ²⁶Ἀφνω δὲ σεισμός ἐγένετο μέγας, ὥστε σαλευθῆναι τὰ θεμέλια τοῦ δεσμοτηρίου· ἀνεψύχθησάν τε παραχρῆμα αἱ θύραι πᾶσαι, καὶ πάντων τὰ δεσμὰ ἀνέθη. ²⁷Ἐξυπνος δὲ γενόμενος ὁ δεσμοφύλαξ, καὶ ἰδὼν ἀνεσπόμενας τὰς θύρας τῆς φυλακῆς, σπασάμενος μάχαιραν ἔμελλεν ἐαυτὸν ἀναιρεῖν, νομίζων ἐκπεφευγέναι τοὺς δεσμούς. ²⁸Ἐφώνησε δὲ φωνῇ μεγάλῃ ὁ Παῦλος, λέγων· Μηδὲν πράξης σεαυτῷ κακόν· ἅπαντες γάρ ἐσμεν ἐνθάδε. ²⁹Αἰτήσας δὲ φῶτα εἰσεπήδησε, καὶ ἔντρομος γενόμενος προσέπεσε τῷ Παύλῳ καὶ τῷ Σίλᾳ. ³⁰Καὶ προαγαγὼν αὐτοὺς ἔξω ἔφη· Κύριοι, τί με δεῖ ποιεῖν ἵνα σωθῶ; ³¹Οἱ δὲ εἶπον· Πίστευσον ἐπὶ τὸν Κύριον Ἰησοῦν Χριστόν, καὶ σωθήσῃ σὺ καὶ ὁ οἶκός σου. ³²Καὶ ἐλάλησαν αὐτῷ τὸν λόγον τοῦ Κυρίου

καὶ πᾶσι τοῖς ἐν τῇ οἰκίᾳ αὐτοῦ. ³³ Καὶ παραλαβὼν αὐτοὺς ἐν ἐκείνῃ τῇ ὥρᾳ τῆς νυκτὸς ἔλουσεν ἀπὸ τῶν πληγῶν, καὶ ἐβαπτίσθη αὐτὸς καὶ οἱ αὐτοῦ πάντες παραχρήμα. ³⁴ Ἀναγαγὼν τε αὐτοὺς εἰς τὸν οἶκον αὐτοῦ παρέθηκε τράπεζαν καὶ ἡγαλλιάσατο πανοικί πεπιστευκῶς τῷ Θεῷ. ³⁵ Ἡμέρας δὲ γενομένης, ἀπέστειλαν οἱ στρατηγοὶ τοὺς ῥαβδούχους, λέγοντες· Ἀπόλυσον τοὺς ἀνθρώπους ἐκείνους. ³⁶ Ἀπήγγειλε δὲ ὁ δεσμοφύλαξ τοὺς λόγους τούτους πρὸς τὸν Παῦλον· Ὅτι ἀπεστάλκασι οἱ στρατηγοὶ, ἵνα ἀπολυθῇτε νῦν οὖν ἐξελθόντες πορεύεσθε ἐν εἰρήνῃ. ³⁷ Ὁ δὲ Παῦλος ἔφη πρὸς αὐτούς· Δείραντες ἡμᾶς δημοσίᾳ ἀκατακρίτους, ἀνθρώπους Ῥωμαίους ὑπάρχοντας, ἔβαλον εἰς φυλακὴν, καὶ νῦν λάθρα ἡμᾶς ἐκβάλλουσιν; Οὐ γάρ· ἀλλὰ ἐλθόντες αὐτοὶ ἡμᾶς ἐξαγαγέτωσαν. ³⁸ Ἀνήγγειλαν δὲ τοῖς στρατηγοῖς οἱ ῥαβδούχοι τὰ ῥήματα ταῦτα· καὶ ἐφοβήθησαν, ἀκούσαντες ὅτι Ῥωμαῖοί εἰσι. ³⁹ Καὶ ἐλθόντες παρεκάλεσαν αὐτοὺς, καὶ ἐξαγαγόντες ἡρώτων ἐξελθεῖν τῆς πόλεως. ⁴⁰ Ἐξελθόντες δὲ ἐκ τῆς φυλακῆς εἰσῆλθον πρὸς τὴν Λυδίαν· καὶ ἰδόντες τοὺς ἀδελφούς παρεκάλεσαν αὐτοὺς καὶ ἐξῆλθον.

ΣΗΑΡ. ΧVII. ¹ΔΙΟΔΕΤΣΑΝΤΕΣ δὲ τὴν
 Ἀμφίπολιν καὶ Ἀπολλωνίαν ἦλθον εἰς
 Θεσσαλονίκην, ὅπου ἦν ἡ συναγωγή τῶν
 Ἰουδαίων. ²Κατὰ δὲ τὸ εἰωθὸς τῷ Παύλῳ
 εἰσῆλθε πρὸς αὐτοὺς, καὶ ἐπὶ σάββατα τρία
 διελέγετο αὐτοῖς ἀπὸ τῶν γραφῶν, ³διανοίγων
 καὶ παρατιθέμενος ὅτι τὸν Χριστὸν ἔδει
 παθεῖν καὶ ἀναστῆναι ἐκ νεκρῶν, καὶ ὅτι
 οὗτός ἐστιν ὁ Χριστὸς Ἰησοῦς, ὃν ἐγὼ
 καταγγέλλω ὑμῖν. ⁴Καὶ τινες ἐξ αὐτῶν
 ἐπείσθησαν καὶ προσεκληρώθησαν τῷ Παύλῳ
 καὶ τῷ Σίλῳ, τῶν τε σεβομένων Ἑλλήνων
 πολὺ πλῆθος, γυναικῶν τε τῶν πρώτων οὐκ
 ὀλίγαι. ⁵Ζηλώσαντες δὲ οἱ ἀπειθοῦντες
 Ἰουδαῖοι, καὶ προσλαβόμενοι τῶν ἀγοραίων
 τινας ἄνδρας πονηροὺς, καὶ ὀχλοποιήσαντες
 ἐθορύβουν τὴν πόλιν· ἐπιστάντες τε τῇ οἰκίᾳ
 Ἰάσονος· ἐζήτουν αὐτοὺς ἀγαγεῖν εἰς τὸν δῆμον.
⁶Μὴ εὗρόντες δὲ αὐτοὺς ἔσυρον τὸν Ἰάσονα
 καὶ τινας ἀδελφοὺς ἐπὶ τοὺς πολιτάρχας,
 βοῶντες· Ὅτι οἱ τὴν οἰκουμένην ἀναστατ-
 ῶσαντες, οὗτοι καὶ ἐνθάδε πάρεσιν· ὧς
 ὑποδέδεκται Ἰάσων· καὶ οὗτοι πάντες ἀπέναντι
 τῶν δογμάτων Καίσαρος πράττουσι, βασιλέα
 λέγοντες ἕτερον εἶναι, Ἰησοῦν. ⁸Ἐτάραξαν
 δὲ τὸν ὄχλον καὶ τοὺς πολιτάρχας ἀκούοντας

ταῦτα. ⁹Καὶ λαβόντες τὸ ἱκανὸν παρὰ τοῦ Ἰάσονος καὶ τῶν λοιπῶν ἀπέλυσαν αὐτούς.

¹⁰Οἱ δὲ ἀδελφοὶ εὐθέως διὰ τῆς νυκτὸς ἐξέπεμψαν τὸν τε Παῦλον καὶ τὸν Σίλαν εἰς Βέροϊαν· οἵτινες παραγενόμενοι εἰς τὴν συναγωγὴν τῶν Ἰουδαίων ἀπήρσαν. ¹¹Οὗτοι δὲ ἦσαν εὐγενέστεροι τῶν ἐν Θεσσαλονίκῃ, οἵτινες ἐδέξαντο τὸν λόγον μετὰ πάσης προθυμίας, τὸ καθ' ἡμέραν ἀνακρίνοντας τὰς γραφὰς, εἰ ἔχοι ταῦτα οὕτως. ¹²Πολλοὶ μὲν οὖν ἐξ αὐτῶν ἐπίστευσαν καὶ τῶν Ἑλληνίδων γυναικῶν τῶν εὐσχημόνων καὶ ἀνδρῶν οὐκ ὀλίγοι. ¹³Ὡς δὲ ἔγνωσαν οἱ ἀπὸ τῆς Θεσσαλονίκης Ἰουδαῖοι ὅτι καὶ ἐν τῇ Βεροίᾳ κατηγγέλη ὑπὸ τοῦ Παύλου ὁ λόγος τοῦ Θεοῦ, ἦλθον κακεῖ σαλεύοντες τοὺς ὄχλους. ¹⁴Εὐθέως δὲ τότε τὸν Παῦλον ἐξαπέστειλαν οἱ ἀδελφοὶ πορεύεσθαι ὡς ἐπὶ τὴν θάλασσαν· ὑπέμενον δὲ ὁ, τε Σίλας καὶ ὁ Τιμόθεος ἐκεῖ. ¹⁵Οἱ δὲ καθιστῶντες τὸν Παῦλον ἤγαγον αὐτὸν ἕως Ἀθηνῶν καὶ λαβόντες ἐντολὴν πρὸς τὸν Σίλαν καὶ Τιμόθεον, ἵνα ὡς τύχιστα ἔλθωσι πρὸς αὐτὸν, ἐξήρσαν.

¹⁶Ἐν δὲ ταῖς Ἀθήναις ἐκδεχομένου αὐτοὺς τοῦ Παύλου, παρωξύνετο τὸ πνεῦμα αὐτοῦ ἐν αὐτῷ θεωροῦντι κατείδωλον οὔσαν τὴν πόλιν.

¹⁷ Διελέγετο μὲν οὖν ἐν τῇ συναγωγῇ τοῖς Ἰουδαίοις καὶ τοῖς σεβομένοις, καὶ ἐν τῇ ἀγορᾷ κατὰ πᾶσαν ἡμέραν πρὸς τοὺς παρα-
 τυγχάνοντας. ¹⁸ Τινὲς δὲ τῶν Ἐπικουρείων καὶ τῶν Στωϊκῶν φιλοσόφων συνέβαλλον αὐτῷ· καὶ τινες ἔλεγον· Τί ἂν θέλοι ὁ σπερμολόγος οὗτος λέγειν; Οἱ δὲ Ξένων δαιμονίων δοκεῖ καταγγελεὺς εἶναι· ὅτι τὸν Ἰησοῦν καὶ τὴν ἀνάστασιν αὐτοῖς εὐηγγελίζετο. ¹⁹ Ἐπιλαβόμενοι τε αὐτοῦ ἐπὶ τὸν Ἀρείου πάγον ἤγαγον, λέγοντες· Δυνάμεθα γινῶναι, τίς ἢ καινὴ αὕτη ἢ ὑπὸ σοῦ λαλουμένη διδαχὴ; ²⁰ ξενίζοντα γάρ τινα εἰσφέρεις εἰς τὰς ἀκοὰς ἡμῶν. Βουλόμεθα οὖν γινῶναι, τί ἂν θέλοι ταῦτα εἶναι. ²¹ Ἀθηναῖοι δὲ πάντες καὶ οἱ ἐπιδημοῦντες ξένοι εἰς οὐδὲν ἕτερον εὐκαίρουν, ἢ λέγειν τι καὶ ἀκούειν καινότερον. ²² Σταθεὶς δὲ ὁ Παῦλος ἐν μέσῳ τοῦ Ἀρείου πάγου ἔφη· Ἄνδρες Ἀθηναῖοι, κατὰ πάντα ὥς δεισι-
 δαιμονεστέρους ὑμᾶς θεωρῶ. ²³ Διερχόμενος γὰρ καὶ ἀναθεωρῶν τὰ σεβάσματα ὑμῶν εὖρον καὶ βωμὸν, ἐν ᾧ ἐπεγέγραπτο· Ἀγνώστῳ Θεῷ. Ὃν οὖν ἀγνοοῦντες εὐσεβεῖτε, τοῦτον ἐγὼ καταγγέλλω ὑμῖν. ²⁴ Ὁ Θεὸς ὁ ποιήσας τὸν κόσμον καὶ πάντα τὰ ἐν αὐτῷ, οὗτος οὐρανοῦ καὶ γῆς Κύριος ὑπάρχων, οὐκ ἐν χειροποιήτοις

ναοῖς κατοικεῖ, ²⁵οὐδὲ ὑπὸ χειρῶν ἀνθρώπων
 θεραπεύεται προσδεόμενος τινός, αὐτὸς διδούς
 πᾶσι ζωὴν καὶ πνοὴν καὶ τὰ πάντα· ²⁶ἐποίησέ
 τε ἐξ ἑνὸς αἵματος πᾶν ἔθνος ἀνθρώπων
 κατοικεῖν ἐπὶ πᾶν τὸ πρόσωπον τῆς γῆς,
 ὀρίσας προστεταγμένους καιροὺς καὶ τὰς
 ὁροθεσίας τῆς κατοικίας αὐτῶν, ²⁷ζητεῖν τὸν
 Θεόν, εἰ ἄραγε ψηλαφήσειαν αὐτὸν καὶ
 εὗροιεν, καίτοιγε οὐ μακρὰν ἀπὸ ἑνὸς ἐκάστου
 ἡμῶν ὑπάρχοντα. ²⁸Ἐν αὐτῷ γὰρ ζῶμεν καὶ
 κινούμεθα καὶ ἐσμεν, ὡς καὶ τινες τῶν καθ'
 ὑμᾶς ποιητῶν εἰρήκασι· Τοῦ γὰρ καὶ γένος
 ἐσμέν. ²⁹Γένος οὖν ὑπάρχοντες τοῦ Θεοῦ οὐκ
 ὀφείλομεν νομίζειν χρυσῷ ἢ ἀργύρῳ ἢ λίθῳ,
 χαράγματι τέχνης καὶ ἐνθυμήσεως ἀνθρώπου,
 τὸ θεῖον εἶναι ὅμοιον. ³⁰Τοὺς μὲν οὖν χρόνους
 τῆς ἀγνοίας ὑπεριδὼν ὁ Θεὸς τανῦν παρ-
 αγγέλλει τοῖς ἀνθρώποις πᾶσι πανταχοῦ
 μετανοεῖν· ³¹διότι ἔστησεν ἡμέραν, ἐν ἣ μέλλει
 κρίνειν τὴν οἰκουμένην ἐν δικαιοσύνῃ ἐν ἀνδρὶ,
 ᾧ ὥρισε, πίστιν παρασχὼν πᾶσιν, ἀναστήσας
 αὐτὸν ἐκ νεκρῶν. ³²Ἀκούσαντες δὲ ἀνάστασιν
 νεκρῶν οἱ μὲν ἐχλεύαζον· οἱ δὲ εἶπον· Ἀκου-
 σόμεθά σου πάλιν περὶ τούτου. ³³Καὶ οὕτως
 ὁ Παῦλος ἐξῆλθεν ἐκ μέσου αὐτῶν. ³⁴Τινὲς
 δὲ ἄνδρες κολληθέντες αὐτῷ ἐπίστευσαν· ἐν

οἷς καὶ Διονύσιος ὁ Ἀρεοπαγίτης, καὶ γυνή,
ὀνόματι Δάμαρις, καὶ ἕτεροι σὺν αὐτοῖς.

CHAP. XVIII. ¹ΜΕΤΑ δὲ ταῦτα χωρισ-
θεὶς ὁ Παῦλος ἐκ τῶν Ἀθηνῶν ἦλθεν εἰς
Κόρινθον. ²Καὶ εὗρών τινα Ἰουδαῖον,
ὀνόματι Ἀκύλαν, Ποντικὸν τῷ γένει,
προσφάτως ἐληλυθότα ἀπὸ τῆς Ἰταλίας,
καὶ Πρίσκιλλαν γυναῖκα αὐτοῦ, διὰ τὸ
διατεταχέναι Κλαύδιον χωρίζεσθαι πάντας
τοὺς Ἰουδαίους ἐκ τῆς Ῥώμης, προσῆλθεν
αὐτοῖς· ³καὶ διὰ τὸ ὁμέτεχνον εἶναι ἔμενε παρ'
αὐτοῖς καὶ εἰργάζετο· ἦσαν γὰρ σκηνοποιοὶ
τὴν τέχνην. ⁴Διελέγετο δὲ ἐν τῇ συναγωγῇ
κατὰ πᾶν σάββατον ἔπειθέ τε Ἰουδαίους καὶ
Ἑλληνας. ⁵Ὡς δὲ κατήλθον ἀπὸ τῆς Μακεδον-
ίας ὁ, τε Σίλας καὶ ὁ Τιμόθεος, συνείχετο
τῷ πνεύματι ὁ Παῦλος, διαμαρτυρόμενος τοῖς
Ἰουδαίοις τὸν Χριστὸν Ἰησοῦν. ⁶Ἀντι-
τασσομένων δὲ αὐτῶν καὶ βλασφημούντων,
ἐκτιναζάμενος τὰ ἱμάτια εἶπε πρὸς αὐτούς·
Τὸ αἷμα ὑμῶν ἐπὶ τὴν κεφαλὴν ὑμῶν καθαρὸς
ἐγώ· ἀπὸ τοῦ νῦν εἰς τὰ ἔθνη πορεύσομαι.
⁷Καὶ μεταβὰς ἐκεῖθεν ἦλθεν εἰς οἰκίαν τινὸς
ὀνόματι Ἰούστου, σεβομένου τὸν Θεόν, οὗ ἡ
οἰκία ἦν συνομοροῦσα τῇ συναγωγῇ. ⁸Κρισπος
δὲ ὁ ἀρχισυνάγωγος ἐπίστευσε τῷ Κυρίῳ σὺν

δλω τῷ οἴκῳ αὐτοῦ· καὶ πολλοὶ τῶν Κορινθ-
 ῶν ἀκούοντες ἐπίστευον καὶ ἐβαπτίζοντο.
 9 Εἶπε δὲ ὁ Κύριος δι' ὀράματος ἐν νυκτὶ τῷ
 Παύλῳ· Μὴ φοβοῦ, ἀλλὰ λάλει, καὶ μὴ
 σιωπήσης· ¹⁰διότι ἐγὼ εἰμι μετὰ σοῦ, καὶ
 οὐδεὶς ἐπιθήσεται σοὶ τοῦ κακῶσαι σε· διότι
 λαὸς ἐστί μοι πολὺς ἐν τῇ πόλει ταύτῃ.
 11 Ἐκάθισέ τε ἐνιαυτὸν καὶ μῆνας ἕξ διδάσκων
 ἐν αὐτοῖς τὸν λόγον τοῦ Θεοῦ. ¹²Γαλλίωνος
 δὲ ἀνθυπατεύοντος τῆς Ἀχαΐας, κατεπέστησαν
 ὁμοθυμαδὸν οἱ Ἰουδαῖοι τῷ Παύλῳ καὶ ἤγαγον
 αὐτὸν ἐπὶ τὸ βῆμα, ¹³λέγοντες· Ὅτι παρὰ
 τὸν νόμον οὗτος ἀναπείθει τοὺς ἀνθρώπους
 σέβεσθαι τὸν Θεόν. ¹⁴Μέλλοντος δὲ τοῦ
 Παύλου ἀνοίγειν τὸ στόμα, εἶπεν ὁ Γαλλίων
 πρὸς τοὺς Ἰουδαίους· Εἰ μὲν οὖν ἦν ἀδίκημά
 τι ἢ ῥαδιούργημα πονηρὸν, ὧ Ἰουδαῖοι, κατὰ
 λόγον ἂν ἡνεσχόμην ὑμῶν· ¹⁵εἰ δὲ ζήτημά ἐστι
 περὶ λόγου καὶ ὀνομάτων καὶ νόμου τοῦ καθ'
 ὑμᾶς, ὄψεσθε αὐτοί· κριτὴς γὰρ ἐγὼ τούτων
 οὐ βούλομαι εἶναι. ¹⁶Καὶ ἀπήλασέν αὐτοὺς
 ἀπὸ τοῦ βήματος. ¹⁷Επιλαβόμενοι δὲ
 πάντες οἱ Ἕλληνες Σωσθένην τὸν ἀρχισυν-
 αγωγὸν ἔτυπτον ἔμπροσθεν τοῦ βήματος· καὶ
 οὐδὲν τούτων τῷ Γαλλίῳι ἔμελεν.

18 Ὁ δὲ Παῦλος ἔτι προσμείνας ἡμέρας

ικανὰς, τοῖς ἀδελφοῖς ἀποταξάμενος, ἐξέπλει εἰς τὴν Συρίαν, καὶ σὺν αὐτῷ Πρισκιλλα καὶ Ἀκύλας, κειράμενος τὴν κεφαλὴν ἐν Κεγχρεαῖς· εἶχε γὰρ εὐχήν. ¹⁹ Κατήντησε δὲ εἰς Ἐφεσον κάκείνους κατέλιπεν αὐτοῦ· αὐτὸς δὲ εἰσελθὼν εἰς τὴν συναγωγὴν διελέχθη τοῖς Ἰουδαίοις. ²⁰ Ἐρωτῶντων δὲ αὐτῶν ἐπὶ πλεῖονα χρόνον μεῖναι παρ' αὐτοῖς, οὐκ ἐπένευσεν, ἀλλ' ἀπετάξατο αὐτοῖς, εἰπὼν· ²¹ Δεῖ με πάντως τὴν ἑορτὴν τὴν ἐρχομένην ποιῆσαι εἰς Ἱεροσόλυμα· πάλιν δὲ ἀνακάμψω πρὸς ὑμᾶς, τοῦ Θεοῦ θέλοντος. Καὶ ἀνήχθη ἀπὸ τῆς Ἐφέσου. ²² Καὶ κατελθὼν εἰς Καισάρειαν, ἀναβάς καὶ ἀσπασάμενος τὴν ἐκκλησίαν, κατέβη εἰς Ἀντιόχειαν. ²³ Καὶ ποιήσας χρόνον τινα ἐξῆλθε, διερχόμενος καθεξῆς τὴν Γαλατικὴν χώραν καὶ Φρυγίαν, ἐπιστηρίζων πάντα τοὺς μαθητάς.

²⁴ Ἰουδαῖος δέ τις, Ἀπολλῶς ὀνόματι, Ἀλεξανδρεὺς τῷ γένει, ἀνὴρ λόγιος, κατήντησεν εἰς Ἐφεσον, δυνατὸς ὢν ἐν ταῖς γραφαῖς. ²⁵ Οὗτος ἦν κατηχημένος τὴν ὁδὸν τοῦ Κυρίου· καὶ ζέων τῷ πνεύματι ἐλάλει καὶ ἐδίδασκεν ἀκριβῶς τὰ περὶ τοῦ Κυρίου, ἐπιστάμενος μόνον τὸ βάπτισμα Ἰωάννου. ²⁶ Οὗτός τε ἤρξατο παρῤῥησιάζεσθαι ἐν τῇ συναγωγῇ.

Ἀκούσαντες δὲ αὐτοῦ Ἀκύλας καὶ Πρίσκιλλα προσελάβοντο αὐτόν, καὶ ἀκριβέστερον αὐτῷ ἐξέθεντο τὴν τοῦ Θεοῦ ὁδόν. ²⁷Βουλόμενου δὲ αὐτοῦ διελθεῖν εἰς τὴν Ἀχαΐαν, προτρεψάμενοι οἱ ἀδελφοὶ ἔγραψαν τοῖς μαθηταῖς ἀποδέξασθαι αὐτόν· ὃς παραγεγνημένος συνεβάλετο πολὺ τοῖς πεπιστευκόσι διὰ τῆς χάριτος· ²⁸εὐτόνως γὰρ τοῖς Ἰουδαίοις διακατηλέγχετο δημοσίᾳ, ἐπιδεικνὺς διὰ τῶν γραφῶν εἶναι τὸν Χριστὸν Ἰησοῦν.

CHAP. XIX. ¹ἘΓΕΝΕΤΟ δὲ ἐν τῷ τὸν Ἀπολλὼ εἶναι ἐν Κορίνθῳ Παῦλον διελθόντα τὰ ἀνωτερικὰ μέρη ἔλθεῖν εἰς Ἐφεσον. Καὶ εὐρών τινας μαθητὰς, ²εἶπε πρὸς αὐτούς· Εἰ Πνεῦμα ἅγιον ἐλάβετε πιστεύσαντες; Οἱ δὲ εἶπον πρὸς αὐτόν· Ἀλλ' οὐδὲ, εἰ Πνεῦμα ἅγιόν ἐστιν, ἠκούσαμεν. ³Εἶπέ τε πρὸς αὐτούς· Εἰς τί οὖν ἐβαπτίσθητε; οἱ δὲ εἶπον· Εἰς τὸ Ἰωάννου βάπτισμα. ⁴Εἶπε δὲ Παῦλος· Ἰωάννης μὲν ἐβάπτισε βάπτισμα μετανοίας, τῷ λαῷ λέγων εἰς τὸν ἐρχόμενον μετ' αὐτόν ἵνα πιστεύσωσι· τοῦτ' ἐστιν, εἰς τὸν Χριστὸν Ἰησοῦν. ⁵Ἀκούσαντες δὲ ἐβαπτίσθησαν εἰς τὸ ὄνομα τοῦ Κυρίου Ἰησοῦ· ⁶καὶ ἐπιθέντος αὐτοῖς τοῦ Παύλου τὰς χεῖρας, ἦλθε τὸ Πνεῦμα τὸ ἅγιον ἐπ' αὐτούς, ἐλάλουν τε γλώσσαις καὶ

προεφήτεον. Ἦσαν δὲ οἱ πάντες ἄνδρες ὥσει δεκαδύο.

⁸Εἰσελθὼν δὲ εἰς τὴν συναγωγὴν ἐπαρρήσιαίζετο ἐπὶ μῆνας τρεῖς διαλεγόμενος καὶ πείθων τὰ περὶ τῆς βασιλείας τοῦ Θεοῦ. Ὡς δὲ τινες ἐσκληρύνοντο καὶ ἠπειθουν κακολογούντες τὴν ὁδὸν ἐνώπιον τοῦ πλήθους, ἀποστὰς ἀπ' αὐτῶν ἀφώρισε τοὺς μαθητὰς, καθ' ἡμέραν διαλεγόμενος ἐν τῇ σχολῇ Τυράννου τινός. ¹⁰Τοῦτο δὲ ἐγένετο ἐπὶ ἔτη δύο, ὥστε πάντας τοὺς κατοικοῦντας τὴν Ἀσίαν ἀκοῦσαι τὸν λόγον τοῦ Κυρίου Ἰησοῦ, Ἰουδαίους τε καὶ Ἑλλήνας. ¹¹Δυνάμεις τε οὗ τὰς τυχοῦσας ἐποίει ὁ Θεὸς διὰ τῶν χειρῶν Παύλου· ¹²ὥστε καὶ ἐπὶ τοὺς ἀσθενοῦντας ἐπιφέρεισθαι ἀπὸ τοῦ χρωτὸς αὐτοῦ σουδάρια ἢ σιμικίνθια, καὶ ἀπαλλάσσεσθαι ἀπ' αὐτῶν τὰς νόσους, τὰ τε πνεύματα τὰ πονηρὰ ἐκπορεύεσθαι. ¹³Ἐπεχείρησαν δὲ τινες ἀπὸ τῶν περιερχομένων Ἰουδαίων ἐξορκιστῶν ὀνομάζειν ἐπὶ τοὺς ἔχοντας τὰ πνεύματα τὰ πονηρὰ τὸ ὄνομα τοῦ Κυρίου Ἰησοῦ, λέγοντες· Ὁρκίζομεν ὑμᾶς τὸν Ἰησοῦν, ὃν ὁ Παῦλος κηρύσσει. ¹⁴Ἦσαν δὲ τινες υἱοὶ Σκευᾶ Ἰουδαίου ἀρχιερέως ἐπὶ τὰ οἱ τοῦτο ποιοῦντες. ¹⁵Ἀποκριθὲν δὲ τὸ πνεῦμα τὸ πονηρὸν εἶπε·

Τὸν Ἰησοῦν γινώσκω, καὶ τὸν Παῦλον ἐπίσταμαι· ὑμεῖς δὲ τίνες ἐστέ; ¹⁶Καὶ ἐφαλλόμενος ἐπ' αὐτοὺς ὁ ἄνθρωπος, ἐν ᾧ ἦν τὸ πνεῦμα τὸ πονηρὸν, καὶ κατακυριεύσας αὐτῶν ἰσχυσε κατ' αὐτῶν, ὥστε γυμνοὺς καὶ τετραυματισμένους ἐκφυγεῖν ἐκ τοῦ οἴκου ἐκείνου. ¹⁷Τοῦτο δὲ ἐγένετο γνωστὸν πᾶσιν Ἰουδαίοις τε καὶ Ἑλλήσι τοῖς κατοικοῦσι τὴν Ἔφεσον· καὶ ἐπέπεσε φόβος ἐπὶ πάντας αὐτοὺς, καὶ ἐμεγαλύνετο τὸ ὄνομα τοῦ Κυρίου Ἰησοῦ. ¹⁸Πολλοί τε τῶν πεπιστευκότων ἤρχοντο ἐξομολογούμενοι καὶ ἀναγγέλλοντες τὰς πράξεις αὐτῶν. ¹⁹Ἰκανοὶ δὲ τῶν τὰ περίεργα πραξάντων συνενέγκαντες τὰς βίβλους κατέκαιον ἐνώπιον πάντων· καὶ συνεψήφισαν τὰς τιμὰς αὐτῶν, καὶ εὗρον ἀργυρίου μυριάδας πέντε. ²⁰Οὕτω κατὰ κράτος ὁ λόγος τοῦ Κυρίου ηὔξανε καὶ ἰσχυεν.

²¹Ὡς δὲ ἐπληρώθη ταῦτα, ἔθετο ὁ Παῦλος ἐν τῷ Πνεύματι, διελθὼν τὴν Μακεδονίαν καὶ Ἀχαΐαν, πορεύεσθαι εἰς Ἱερουσαλὴμ, εἰπὼν ὅτι μετὰ τὸ γενέσθαι με ἐκεῖ δεῖ με καὶ Ῥώμην ἰδεῖν. ²²Ἀποστείλας δὲ εἰς τὴν Μακεδονίαν δύο τῶν διακονούντων αὐτῷ, Τιμόθεον καὶ Ἐραστον, αὐτὸς ἐπέσχε χρόνον εἰς τὴν Ἀσίαν. ²³Ἐγένετο δὲ κατὰ τὸν καιρὸν ἐκείνον τάραχος

οὐκ ὀλίγος περὶ τῆς ὁδοῦ. ²⁴Δημήτριος γάρ τις ὀνόματι, ἀργυροκόπος, ποιῶν ναοὺς ἀργυροῦς Ἀρτέμιδος, παρείχετο τοῖς τεχνίταις ἐργασίαν οὐκ ὀλίγην. ²⁵Οὗς συναθροίσας καὶ τοὺς περὶ τὰ τοιαῦτα ἐργάτας εἶπεν· Ἄνδρες, ἐπίστασθε ὅτι ἐκ ταύτης τῆς ἐργασίας ἡ εὐπορία ἡμῶν ἐστὶ· ²⁶καὶ θεωρεῖτε καὶ ἀκούετε ὅτι οὐ μόνον Ἐφέσου, ἀλλὰ σχεδὸν πάσης τῆς Ἀσίας, ὁ Παῦλος οὗτος πείσας μετέστησεν ἱκανὸν ὄχλον, λέγων· Ὅτι οὐκ εἰσὶ θεοὶ οἱ διὰ χειρῶν γινόμενοι. ²⁷Οὐ μόνον δὲ τοῦτο κινδυνεύει ἡμῖν τὸ μέρος εἰς ἀπελεγμὸν ἐλθεῖν, ἀλλὰ καὶ τὸ τῆς μεγάλης θεᾶς Ἀρτέμιδος ἱερὸν εἰς οὐδὲν λογισθῆναι, μέλλειν τε καὶ καθαιρεῖσθαι τὴν μεγαλειότητα αὐτῆς, ἣν ὅλη ἡ Ἀσία καὶ ἡ οἰκουμένη σέβεται. ²⁸Ακούσαντες δὲ καὶ γενόμενοι πλήρεις θυμοῦ ἔκραζον, λέγοντες· Μεγάλη ἡ Ἄρτεμις Ἐφεσίων. ²⁹Καὶ ἐπλήσθη ἡ πόλις ὅλη συγκύσεως· ὥρμησάν τε ὁμοθυμαδὸν εἰς τὸ θέατρον, συναρπάσαντες Γαῖον καὶ Ἀρίσταρχον Μακεδόνας, συνεκδήμους Παύλου. ³⁰Τοῦ δὲ Παύλου βουλομένου εἰσελθεῖν εἰς τὸν δῆμον, οὐκ εἶων αὐτὸν οἱ μαθηταί. ³¹Τινὲς δὲ καὶ τῶν Ἀσιαρχῶν ὄντες αὐτῷ φίλοι, πέμψαντες πρὸς αὐτὸν, παρεκάλουν μὴ δοῦναι ἑαυτὸν εἰς τὸ θέατρον.

³² Ἄλλοι μὲν οὖν ἄλλο τι ἔκραζον ἦν γὰρ ἡ ἐκκλησία συγκεχυμένη, καὶ οἱ πλείους οὐκ ᾔδεισαν τίνος ἕνεκεν συνεληλύθεισαν. ³³ Ἐκ δὲ τοῦ ὄχλου προεβίβασαν Ἀλέξανδρον, προβαλλόντων αὐτὸν τῶν Ἰουδαίων· ὁ δὲ Ἀλέξανδρος κατασείσας τὴν χεῖρα ἤθελεν ἀπολογεῖσθαι τῷ δήμῳ. ³⁴ Ἐπιγινόντων δὲ ὅτι Ἰουδαῖός ἐστι, φωνὴ ἐγένετο μία ἐκ πάντων ὡς ἐπὶ ὥρας δύο κρᾶζόντων· Μεγάλη ἢ Ἀρτεμις Ἐφεσίων. ³⁵ Καταστείλας δὲ ὁ γραμματεὺς τὸν ὄχλον φησὶν· Ἄνδρες Ἐφέσιοι, τίς γάρ ἐστιν ἄνθρωπος ὃς οὐ γινώσκει τὴν Ἐφεσίων πόλιν νεωκόρον οὔσαν τῆς μεγάλης Ἀρτέμιδος καὶ τοῦ Διοπετοῦς; ³⁶ Ἀναντιρρήτων οὖν ὄντων τούτων, δέον ἐστὶν ὑμᾶς κατεσταλμένους ὑπάρχειν καὶ μηδὲν προπετὲς πράττειν· ³⁷ ἡγάγετε γὰρ τοὺς ἄνδρας τούτους οὔτε ἱεροσύλους οὔτε βλασφημοῦντας τὴν θεὸν ὑμῶν. ³⁸ Εἰ μὲν οὖν Δημήτριος καὶ οἱ σὺν αὐτῷ τεχνῖται πρὸς τινα λόγον ἔχουσιν, ἀγόραιοι ἄγονται, καὶ ἀνθύπατοί εἰσιν· ἐγκαλεῖτωσαν ἀλλήλοις. ³⁹ Εἰ δέ τι περὶ ἐτέρων ἐπιζητεῖτε, ἐν τῇ ἐννόμῳ ἐκκλησίᾳ ἐπιλυθήσεται. ⁴⁰ Καὶ γὰρ κινδυνεύομεν ἐγκαλεῖσθαι στάσεως περὶ τῆς σήμερον, μηδενὸς αἰτίου ὑπάρχοντος, περὶ οὗ δυνησόμεθα ἀποδοῦναι λόγον τῆς

συστροφῆς ταύτης. Καὶ ταῦτα εἰπὼν ἀπέλυσε τὴν ἐκκλησίαν.

ΟΗΑΡ. XX. ¹ΜΕΤΑ δὲ τὸ παύσασθαι τὸν θόρυβον προσκαλεσάμενος ὁ Παῦλος τοὺς μαθητὰς καὶ ἀσπασάμενος ἐξῆλθε πορευθῆναι εἰς τὴν Μακεδονίαν. ²Διελθὼν δὲ τὰ μέρη ἐκεῖνα, καὶ παρακαλέσας αὐτοὺς λόγῳ πολλῷ, ἦλθεν εἰς τὴν Ἑλλάδα. ³Ποιήσας τε μῆνας τρεῖς, γενομένης αὐτῷ ἐπιβουλῆς ὑπὸ τῶν Ἰουδαίων μέλλοντι ἀνάγεσθαι εἰς τὴν Συρίαν, ἐγένετο γνώμη τοῦ ὑποστρέφειν διὰ Μακεδονίας. ⁴Συνείπετο δὲ αὐτῷ ἄχρι τῆς Ἀσίας Σώπατρος Βεροιαῖος, Θεσσαλονικέων δὲ Ἀρίσταρχος καὶ Σεκοῦνδος, καὶ Γάϊος Δερβαῖος, καὶ Τιμόθεος, Ἀσιανοὶ δὲ Τυχικὸς καὶ Τρόφιμος. ⁵Οὗτοι προελθόντες ἔμενον ἡμᾶς ἐν Τρωάδι. ⁶Ἡμεῖς δὲ ἐξεπλεύσαμεν μετὰ τὰς ἡμέρας τῶν Ἀζύμων ἀπὸ Φιλίππων καὶ ἦλθομεν πρὸς αὐτοὺς εἰς τὴν Τρωάδα ἄχρις ἡμερῶν πέντε, οὓς διетρίψαμεν ἡμέρας ἑπτά. ⁷Ἐν δὲ τῇ μιᾷ τῶν σαββάτων, συνηγμένων ἡμῶν κλάσαι ἄρτον, ὁ Παῦλος διελέγετο αὐτοῖς μέλλων ἐξιέναι τῇ ἐπαύριον· παρέτεινέ τε τὸν λόγον μέχρι μεσονυκτίου. ⁸Ἦσαν δὲ λαμπάδες ἱκαναὶ ἐν τῷ ὑπερώῳ, οὓς ἤμεν συνηγμένοι. ⁹Καθήμενος δὲ τις νεανίας,

ὀνόματι Εὐτυχος, ἐπὶ τῆς θυρίδος, κατα-
 φερόμενος ὑπνῷ βαθεῖ, διαλεγομένου τοῦ
 Παύλου ἐπὶ πλείον, κατενεχθεὶς ἀπὸ τοῦ
 ὑπνου, ἔπεσεν ἀπὸ τοῦ τριστέγου κάτω καὶ
 ἦρθη νεκρός. ¹⁰Καταβὰς δὲ ὁ Παῦλος ἐπ-
 ἔπεσεν αὐτῷ καὶ συμπεριλαβὼν εἶπε· Μὴ
 θορυβεῖσθε ἡ γὰρ ψυχὴ αὐτοῦ ἐν αὐτῷ ἐστίν.
¹¹Ἀναβὰς δὲ, καὶ κλάσας ἄρτον καὶ γευσά-
 μενος, ἐφ' ἱκανόν τε ὁμιλήσας ἄχρις αὐγῆς,
 οὕτως ἐξῆλθεν. ¹²Ἡγαγον δὲ τὸν παῖδα ζῶντα
 καὶ παρεκλήθησαν οὐ μετρίως. ¹³Ἡμεῖς δὲ
 προελθόντες ἐπὶ τὸ πλοῖον ἀνήχθημεν εἰς τὴν
 ᾿Ασσον, ἐκεῖθεν μέλλοντες ἀναλαμβάνειν τὸν
 Παῦλον· οὕτω γὰρ ἦν διατεταγμένος μέλλων
 αὐτὸς πεζεύειν. ¹⁴Ὡς δὲ συνέβαλεν ἡμῖν εἰς
 τὴν ᾿Ασσον, ἀναλαβόντες αὐτὸν ἦλθομεν εἰς
 Μιτυλήνην· ¹⁵ἐκεῖθεν ἀποπλεύσαντες τῇ
 ἐπιούσῃ κατηντήσαμεν ἀντικρὺ Χίου τῇ δὲ
 ἐτέρᾳ παρεβάλομεν εἰς Σάμον· καὶ μέναντες
 ἐν Τρωγυλλίῳ τῇ ἐχομένῃ ἦλθομεν εἰς Μίλητον.
¹⁶Ἐκρινε γὰρ ὁ Παῦλος παραπλεύσαι τὴν
 ᾿Εφεσον, ὅπως μὴ γένηται αὐτῷ χρονοτριβ-
 ῆσαι ἐν τῇ ᾿Ασίᾳ· ἔσπευδε γὰρ, εἰ δυνατόν
 ἦν αὐτῷ, τὴν ἡμέραν τῆς πεντηκοστῆς γενέσθαι
 εἰς Ἱεροσόλυμα.

· ¹⁷Ἀπὸ δὲ τῆς Μιλήτου πέμψας εἰς ᾿Εφεσον

μετεκαλέσατο τοὺς πρεσβυτέρους τῆς ἐκκλησίας. ¹⁸Ὡς δὲ παρεγένοντο πρὸς αὐτὸν, εἶπεν αὐτοῖς· Ὑμεῖς ἐπίστασθε, ἀπὸ πρώτης ἡμέρας ἀφ' ἧς ἐπέβην εἰς τὴν Ἀσίαν, πῶς μεθ' ὑμῶν τὸν πάντα χρόνον ἐγενόμην, ¹⁹δουλεύων τῷ Κυρίῳ μετὰ πάσης ταπεινοφροσύνης καὶ δακρύων καὶ πειρασμῶν τῶν συμβάντων μοι ἐν ταῖς ἐπιβουλαῖς τῶν Ἰουδαίων· ²⁰ὥς οὐδὲν ὑπεστείλάμην τῶν συμφερόντων τοῦ μὴ ἀναγγεῖλαι ὑμῖν καὶ διδάξαι ὑμᾶς δημοσίᾳ καὶ κατ' οἴκους, ²¹διαμαρτυρόμενος Ἰουδαίοις τε καὶ Ἑλλησι τὴν εἰς τὸν Θεὸν μετάνοιαν καὶ πίστιν τὴν εἰς τὸν Κύριον ἡμῶν Ἰησοῦν Χριστόν. ²²Καὶ νῦν, ἰδοὺ, ἐγὼ δεδεμένος τῷ πνεύματι πορεύομαι εἰς Ἱερουσαλὴμ τὰ ἐν αὐτῇ συναντήσοντά μοι μὴ εἰδώς· ²³πλὴν ὅτι τὸ Πνεῦμα τὸ ἅγιον κατὰ πόλιν διαμαρτύρεται, λέγον ὅτι δεσμά με καὶ θλίψεις μένουσιν. ²⁴Ἀλλ' οὐδενὸς λόγον ποιῶμαι, οὐδὲ ἔχω τὴν ψυχὴν μου τιμίαν ἐμαυτῷ, ὥς τελειῶσαι τὸν δρόμον μου μετὰ χαρᾶς καὶ τὴν διακονίαν, ἣν ἔλαβον παρὰ τοῦ Κυρίου Ἰησοῦ, διαμαρτύρασθαι τὸ εὐαγγέλιον τῆς χάριτος τοῦ Θεοῦ. ²⁵Καὶ νῦν, ἰδοὺ, ἐγὼ οἶδα ὅτι οὐκέτι ὄψεσθε τὸ πρόσωπόν μου ὑμεῖς πάντες, ἐν οἷς διήλθον κηρύσσων τὴν βασιλείαν τοῦ Θεοῦ. ²⁶Διὸ

μαρτύρομαι ὑμῖν ἐν τῇ σήμερον ἡμέρᾳ ὅτι
καθαρὸς ἐγὼ ἀπὸ τοῦ αἵματος πάντων ²⁷οὐ
γὰρ ὑπεστείλάμην τοῦ μὴ ἀναγγεῖλαι ὑμῖν
πᾶσαν τὴν βουλὴν τοῦ Θεοῦ. ²⁸Προσέχετε
οὖν ἑαυτοῖς καὶ παντὶ τῷ ποιμνίῳ, ἐν ᾧ ὑμᾶς
τὸ Πνεῦμα τὸ ἅγιον ἔθετο ἐπισκόπους,
ποιμαίνειν τὴν ἐκκλησίαν τοῦ Θεοῦ, ἣν
περιεποιήσατο διὰ τοῦ αἵματος τοῦ ἰδίου.
²⁹Εγὼ γὰρ οἶδα τοῦτο, ὅτι εἰσελεύσονται μετὰ
τὴν ἄφιξίν μου λύκοι βαρεῖς εἰς ὑμᾶς, μὴ
φειδόμενοι τοῦ ποιμνίου. ³⁰Καὶ ἐξ ὑμῶν
αὐτῶν ἀναστήσονται ἄνδρες λαλοῦντες δι-
εστραμμένα τοῦ ἀποσπᾶν τοὺς μαθητὰς ὀπίσω
αὐτῶν. ³¹Διὸ γρηγορεῖτε, μνημονεύοντες ὅτι
τριετίαν νύκτα καὶ ἡμέραν οὐκ ἐπανσάμην
μετὰ δακρύων νουθετῶν ἕνα ἕκαστον. ³²Καὶ
τὰνὺν παρατίθεμαι ὑμᾶς, ἀδελφοί, τῷ Θεῷ καὶ
τῷ λόγῳ τῆς χάριτος αὐτοῦ, τῷ δυναμένῳ
ἐποικοδομῆσαι καὶ δοῦναι ὑμῖν κληρονομίαν
ἐν τοῖς ἁγιασμένοις πᾶσιν. ³³Ἀργυρίου ἢ
χρυσίου ἢ ἱματισμοῦ οὐδενὸς ἐπεθύμησα·
³⁴αὐτοὶ γινώσκετε ὅτι ταῖς χρεαῖς μου καὶ
τοῖς οὐσι μετ' ἐμοῦ ὑπηρέτησαν οἱ χεῖρες
αὐταί. ³⁵Πάντα ὑπέδειξα ὑμῖν, ὅτι οὕτω
κοπιῶντας δεῖ ἀντιλαμβάνεσθαι τῶν ἀσθεν-
ούντων μνημονεύειν τε τῶν λόγων τοῦ Κυρίου

Ἰησοῦ, ὅτι αὐτὸς εἶπε· Μακάριόν ἐστι μᾶλλον διδόναι, ἢ λαμβάνειν. ³⁶Καὶ ταῦτα εἰπὼν, θείς τὰ γόνατα αὐτοῦ, σὺν πᾶσιν αὐτοῖς προσηύξατο. ³⁷Ἰκανὸς δὲ ἐγένετο κλαυθμὸς πάντων· καὶ ἐπιπεσόντες ἐπὶ τὸν τράχηλον τοῦ Παύλου κατεφίλουν αὐτόν· ³⁸ὀδυνώμενοι μάλιστα ἐπὶ τῷ λόγῳ, ὃ εἰρήκει, ὅτι οὐκ ἔτι μέλλουσι τὸ πρόσωπον αὐτοῦ θεωρεῖν. Προέπεμπον δὲ αὐτόν εἰς τὸ πλοῖον.

ΟἩΡ. XXI. ἮΩΣ δὲ ἐγένετο ἀναχθῆναι ἡμᾶς ἀποσπασθέντας ἀπ' αὐτῶν, εὐθυδρομήσαντες ἤλθομεν εἰς τὴν Κῶ, τῇ δὲ ἑξῆς εἰς τὴν Ῥόδον, κακείθεν εἰς Πάταρα. ²Καὶ εὐρόντες πλοῖον διαπερῶν εἰς Φοινίκην ἐπιβάντες ἀνήχθημεν. ³Ἀναφανέντες δὲ τὴν Κύπρον, καὶ καταλιπόντες αὐτὴν εὐώνυμου, ἐπλέομεν εἰς Συρίαν καὶ κατήχθημεν εἰς Τύρον· ἐκεῖσε γὰρ ἦν τὸ πλοῖον ἀποφορτιζόμενον τὸν γόμον. ⁴Καὶ ἀνευρόντες τοὺς μαθητὰς ἐπεμείναμεν αὐτοῦ ἡμέρας ἑπτὰ· οἷτινες τῷ Παύλῳ ἔλεγον διὰ τοῦ Πνεύματος μὴ ἀναβαίνειν εἰς Ἱερουσαλὴμ. ⁵Ὅτε δὲ ἐγένετο ἡμᾶς ἑξαρτίσαι τὰς ἡμέρας, ἐξελθόντες ἐπορευόμεθα, προπεμπόντων ἡμᾶς πάντων· σὺν γυναιξὶ καὶ τέκνοις ἕως ἔξω τῆς πόλεως· καὶ θέντες τὰ γόνατα ἐπὶ τὸν αἰγιάλον προσηυξάμεθα.

6 Καὶ ἀσπασάμενοι ἀλλήλους ἐπέβημεν εἰς τὸ πλοῖον· ἐκεῖνοι δὲ ὑπέστρεψαν εἰς τὰ ἴδια.
 7 Ἡμεῖς δὲ τὸν πλοῦν διανύσαντες ἀπὸ Τύρου κατηντήσαμεν εἰς Πτολεμαῖδα· καὶ ἀσπασάμενοι τοὺς ἀδελφούς ἐμείναμεν ἡμέραν μίαν παρ' αὐτοῖς.
 8 Τῇ δὲ ἐπαύριον ἐξελθόντες ἦλθομεν εἰς Καισάρειαν· καὶ εἰσελθόντες εἰς τὸν οἶκον Φιλίππου τοῦ εὐαγγελιστοῦ, δυντος ἐκ τῶν ἑπτὰ, ἐμείναμεν παρ' αὐτῷ.
 9 Τούτῃ δὲ ἦσαν θυγατέρες παρθένοι τέσσαρες προφητεύουσαι.
 10 Ἐπιμενόντων δὲ ἡμῶν ἡμέρας πλείους, κατήλθέ τις ἀπὸ τῆς Ἰουδαίας προφήτης, ὀνόματι Ἀγαβος·
 11 καὶ ἔλθων πρὸς ἡμᾶς, καὶ ἄρας τὴν ζώνην τοῦ Παύλου, δῆσας τε αὐτοῦ τὰς χεῖρας καὶ τοὺς πόδας, εἶπε· Τάδε λέγει τὸ Πνεῦμα τὸ ἅγιον· Τὸν ἄνδρα, οὗ ἐστὶν ἡ ζώνη αὕτη, οὕτω δέσουσιν ἐν Ἱερουσαλὴμ οἱ Ἰουδαῖοι καὶ παραδώσουσιν εἰς χεῖρας ἐθνῶν.
 12 Ὡς δὲ ἠκούσαμεν ταῦτα, παρεκαλοῦμεν ἡμεῖς τε καὶ οἱ ἐντόπιοι τοῦ μὴ ἀναβαίνειν αὐτὸν εἰς Ἱερουσαλὴμ.
 13 Ἀπεκρίθη δὲ ὁ Παῦλος· Τί ποιεῖτε κλαίοντες καὶ συνθρύπτοντές μου τὴν καρδίαν; ἐγὼ γὰρ οὐ μόνον δεθῆναι, ἀλλὰ καὶ ἀποθανεῖν εἰς Ἱερουσαλὴμ, ἐτοιμῶς ἔχω ὑπὲρ τοῦ ὀνόματος τοῦ Κυρίου Ἰησοῦ.
 14 Μὴ πειθομένου δὲ

αὐτοῦ, ἡσυχάσαμεν, εἰπόντες· Τὸ θέλημα τοῦ Κυρίου γενέσθω. ¹⁵Μετὰ δὲ τὰς ἡμέρας ταύτας ἀποσκευασάμενοι ἀνεβαίνομεν εἰς Ἱερουσαλήμ. ¹⁶Συνήλθον δὲ καὶ τῶν μαθητῶν ἀπὸ Καισαρείας σὺν ἡμῖν, ἄγοντες παρ' ᾧ ξενισθῶμεν Μνάσωνί τινι Κυπρίῳ, ἀρχαίῳ μαθητῇ.

¹⁷Γενομένων δὲ ἡμῶν εἰς Ἱεροσόλυμα, ἀσμένως ἐδέξαντο ἡμᾶς οἱ ἀδελφοί. ¹⁸Τῇ δὲ ἐπιούσῃ εἰσῆει ὁ Παῦλος σὺν ἡμῖν πρὸς Ἰάκωβον, πάντες τε παρεγένοντο οἱ πρεσβύτεροι. ¹⁹Καὶ ἀσπασάμενος αὐτοὺς ἐξηγεῖτο καθ' ἕνα καστον, ὃν ἐποίησεν ὁ Θεὸς ἐν τοῖς ἔθνεσι διὰ τῆς διακονίας αὐτοῦ. ²⁰Οἱ δὲ ἀκούσαντες ἐδόξαζον τὸν Κύριον εἰπόν τε αὐτῷ· Θεωρεῖς, ἀδελφε, πόσαι μυριάδες εἰσὶν Ἰουδαίων τῶν πεπιστευκότων· καὶ πάντες ζηλωταὶ τοῦ νόμου ὑπάρχουσι. ²¹Κατηχήθησαν δὲ περὶ σοῦ ὅτι ἀποστασίαν διδάσκεις ἀπὸ Μωϋσέως τοὺς κατὰ τὰ ἔθνη πάντας Ἰουδαίους, λέγων μὴ περιτέμνειν αὐτοὺς τὰ τέκνα μηδὲ τοῖς ἔθεσι περιπατεῖν. ²²Τί οὖν ἐστι; πάντως δεῖ πλῆθος συνελθεῖν· ἀκούσονται γὰρ ὅτι ἐλήλυθας. ²³Τοῦτο οὖν ποίησον, ὃ σοι λέγομεν· Εἰσὶν ἡμῖν ἄνδρες τέσσαρες εὐχὴν ἔχοντες ἐφ' ἑαυτῶν. ²⁴Τούτους παραλαβὼν

ἀγνίσθητι σὺν αὐτοῖς, καὶ δαπάνησον ἐπ' αὐτοῖς, ἵνα ξυρήσωνται τὴν κεφαλὴν, καὶ γνῶσι πάντες ὅτι ὢν κατήχηνται περὶ σοῦ οὐδέν ἐστιν, ἀλλὰ στοιχεῖς καὶ αὐτὸς τὸν νόμον φυλάσσων. ²⁵Περὶ δὲ τῶν πεπιστευκότων ἔθνων ἡμεῖς ἐπεστείλαμεν κρίναντες μηδὲν τοιοῦτον τηρεῖν αὐτούς, εἰ μὴ φυλάσσεσθαι αὐτοὺς τό τε εἰδωλόθυτον καὶ τὸ αἷμα καὶ πνικτὸν καὶ πορνείαν. ²⁶Τότε ὁ Παῦλος, παραλαβὼν τοὺς ἄνδρας, τῇ ἐχομένῃ ἡμέρᾳ σὺν αὐτοῖς ἀγνισθεὶς εἰσῆει εἰς τὸ ἱερόν, διαγγέλλων τὴν ἐκπλήρωσιν τῶν ἡμερῶν τοῦ ἀγνισμοῦ, ἕως οὗ προσηνέχθη ὑπὲρ ἐνὸς ἐκάστου αὐτῶν ἢ προσφορά.

²⁷Ὡς δὲ ἔμελλον αἱ ἑπτὰ ἡμέραι συντελεῖσθαι, οἱ ἀπὸ τῆς Ἀσίας Ἰουδαῖοι, θεασάμενοι αὐτὸν ἐν τῷ ἱερῷ, συνέχεον πάντα τὸν ὄχλον καὶ ἐπέβαλον τὰς χεῖρας ἐπ' αὐτὸν, ²⁸κράζοντες· Ἄνδρες Ἰσραηλῖται, βοηθεῖτε· οὗτός ἐστιν ὁ ἄνθρωπος ὁ κατὰ τοῦ λαοῦ καὶ τοῦ νόμου καὶ τοῦ τόπου τούτου πάντας πανταχοῦ διδάσκων· ἔτι τε καὶ Ἕλληνας εἰσήγαγεν εἰς τὸ ἱερόν καὶ κεκοίνωκε τὸν ἅγιον τόπον τούτον. ²⁹Ἦσαν γὰρ προεωρακότες Τρόφιμον τὸν Ἐφέσιον ἐν τῇ πόλει σὺν αὐτῷ, δυνάμενον ὅτι εἰς τὸ ἱερόν εἰσήγαγεν ὁ Παῦλος.

30 Ἐκινήθη τε ἡ πόλις ὅλη, καὶ ἐγένετο
 συνδρομὴ τοῦ λαοῦ· καὶ ἐπιλαβόμενοι τοῦ
 Παύλου εἴλκον αὐτὸν ἔξω τοῦ ἱεροῦ· καὶ εὐθέως
 ἐκλείσθησαν αἱ θύραι. 31 Ζητούντων δὲ αὐτὸν
 ἀποκτεῖναι, ὑνέβη φάσις τῷ χιλιάρχῳ τῆς
 σπειρῆς, ὅτι ὅλη συγκέχυται Ἱερουσαλήμ·
 32 ὃς ἐξ αὐτῆς παραλαβὼν στρατιώτας καὶ
 ἑκατοντάρχους κατέδραμεν ἐπ' αὐτούς. Οἱ
 δὲ, ἰδόντες τὸν χιλιάρχον καὶ τοὺς στρατιώτας,
 ἐπαύσαντο τύπτοντες τὸν Παῦλον. 33 Τότε
 ἐγγίσας ὁ χιλιάρχος ἐπελάβετο αὐτοῦ, καὶ
 ἐκέλευσε δεθῆναι ἀλύσει δις· καὶ ἐπυνθ-
 νάνετο τίς ἂν εἴη, καὶ τί ἐστὶ πεποιηκώς.
 34 Ἄλλοι δὲ ἄλλο τι ἐβόων ἐν τῷ ὄχλῳ. Μὴ
 δυνάμενος δὲ γινῶναι τὸ ἀσφαλές διὰ τὸν
 θόρυβον ἐκέλευσεν ἄγεσθαι αὐτὸν εἰς τὴν
 παρεμβολήν. 35 Ὅτε δὲ ἐγένετο ἐπὶ τοὺς
 ἀναβαθμοὺς, συνέβη βαστάζεσθαι αὐτὸν ὑπὸ
 τῶν στρατιωτῶν διὰ τὴν βίαν τοῦ ὄχλου.
 36 Ἠκολούθει γὰρ τὸ πλῆθος τοῦ λαοῦ κράζον·
 Αἰρε αὐτόν. 37 Μέλλων τε εἰσάγεσθαι εἰς τὴν
 παρεμβολήν ὁ Παῦλος λέγει τῷ χιλιάρχῳ·
 Εἰ ἔξεστί μοι εἰπεῖν τι πρὸς σε; Ὁ δὲ ἔφη·
 Ἑλληνιστὶ γινώσκεις; 38 Οὐκ ἄρα σὺ εἰ ὁ
 Αἰγύπτιος, ὁ πρὸ τούτων τῶν ἡμερῶν ἀνα-
 στατώσας καὶ ἐξαγαγὼν εἰς τὴν ἔρημον τοὺς

τετρακισχιλίους ἄνδρας τῶν σικαρίων·
³⁹Εἶπε δὲ ὁ Παῦλος· Ἐγὼ ἄνθρωπος μὲν εἰμι
 Ἰουδαῖος, Ταρσεὺς, τῆς Κιλικίας οὐκ ἀσήμου
 πόλεως πολίτης· δέομαι δέ σου, ἐπίτρεψόν μοι
 λαλῆσαι πρὸς τὸν λαόν. ⁴⁰Ἐπιτρέψαντος δὲ
 αὐτοῦ, ὁ Παῦλος ἐστὼς ἐπὶ τῶν ἀναβαθμῶν
 κατέσεισε τῇ χειρὶ τῷ λαῷ· πολλῆς δὲ σιγῆς
 γενομένης, προσεφώνησε τῇ Ἑβραϊδι διαλέκτῳ,
 λέγων·

ΟΘΑΡ. XXII. ¹ἌΝΔΡΕΣ ἀδελφοὶ καὶ
 πατέρες, ἀκούσατέ μου τῆς πρὸς ὑμᾶς νυνὶ
 ὑπολογίας· ²Ἀκούσαντες δὲ ὅτι τῇ Ἑβραϊδι
 διαλέκτῳ προσεφώνει αὐτοῖς, μᾶλλον παρέσχον
 ἡσυχίαν. Καὶ φησιν· ³Ἐγὼ μὲν εἰμι ἀνὴρ
 Ἰουδαῖος, γεγεννημένος ἐν Ταρσῷ τῆς Κιλικίας,
 ἀνατεθραμμένος δὲ ἐν τῇ πόλει ταύτῃ, παρὰ
 τοὺς πόδας Γαμαλιήλ πεπαιδευμένος κατὰ
 ἀκρίβειαν τοῦ πατρώου νόμου, ζηλωτὴς ὑπ-
 ἄρχων τοῦ Θεοῦ, καθὼς πάντες ὑμεῖς ἐστε
 σήμερον· ⁴ὅς ταύτην τὴν ὁδὸν ἐδίωξα ἄχρι
 θανάτου, δεσμεύων καὶ παραδιδούς εἰς φυλακὰς
 ἄνδρας τε καὶ γυναῖκας, ⁵ὥς καὶ ὁ ἀρχιερεὺς
 μαρτυρεῖ μοι καὶ πᾶν τὸ πρεσβυτέριον· παρ'
 ὧν καὶ ἐπιστολὰς δεξάμενος πρὸς τοὺς ἀδελφ-
 οὺς εἰς Δαμασκὸν ἐπορευόμην, ἄξων καὶ τοὺς
 ἐκεῖσε ὄντας δεδεμένους εἰς Ἱερουσαλὴμ, ἵνα

τιμωρηθῶσιν. ὁ Ἐγένετο δέ μοι πορευομένῳ καὶ ἐγγιζοντι τῇ Δαμασκῷ περὶ μεσημβρίαν ἐξαίφνης ἐκ τοῦ οὐρανοῦ περιαστράψαι φῶς ἱκανὸν περὶ ἐμέ· ἔπεσόν τε εἰς τὸ ἔδαφος, καὶ ἤκουσα φωνῆς λεγούσης μοι· Σαούλ, Σαούλ, τί με διώκεις; ὁ Ἐγὼ δὲ ἀπεκρίθην· Τίς εἰ, Κύριε; Εἰπέ τε πρὸς με· Ἐγὼ εἰμι Ἰησοῦς ὁ Ναζωραῖος, ὃν σὺ διώκεις. ὁ Οἱ δὲ σὺν ἐμοὶ ὄντες τὸ μὲν φῶς ἐθεύσαντο καὶ ἔμφοβοι ἐγένοντο, τὴν δὲ φωνὴν οὐκ ἤκουσαν τοῦ λαλοῦντός μοι. ὁ Εἶπον δέ· Τί ποιήσω, Κύριε; ὁ Ὁ δὲ Κύριος εἶπε πρὸς με· Ἀναστὰς πορεύου εἰς Δαμασκόν, κακεῖ σοι λαληθήσεται περὶ πάντων, ὧν τέτακταί σοι ποιῆσαι. ὁ 11 Ὡς δὲ οὐκ ἐνέβλεπον ἀπὸ τῆς δοξῆς τοῦ φωτὸς ἐκείνου, χειραγωγούμενος ὑπὸ τῶν συνόντων μοι ἦλθον εἰς Δαμασκόν. ὁ 12 Ἀνανίας δέ τις, ἀνὴρ εὐσεβὴς κατὰ τὸν νόμον, μαρτυρούμενος ὑπὸ πάντων τῶν κατοικούντων Ἰουδαίων, ὁ 13 ἐλθὼν πρὸς με καὶ ἐπιστὰς εἶπέ μοι· Σαούλ ἀδελφέ, ἀνάβλεψον. Καγὼ αὐτῇ τῇ ᾠρᾷ ἀνέβλεψα εἰς αὐτόν. ὁ 14 Ὁ δὲ εἶπεν· ὁ Ὁ Θεὸς τῶν πατέρων ἡμῶν προεχειρίσατό σε γινῶναι τὸ θέλημα αὐτοῦ, καὶ ἰδεῖν τὸν Δίκαιον, καὶ ἀκοῦσαι φωνὴν ἐκ τοῦ στόματος αὐτοῦ· ὁ 15 ὅτι ἔση μάρτυς αὐτῷ πρὸς πάντας ἀνθρώπους, ὧν

εώρακας καὶ ἤκουσας. ¹⁶Καὶ νῦν τί μέλλεις ; ἀναστὰς βάπτισαι καὶ ἀπόλουσαι τὰς ἁμαρτίας σου, ἐπικαλεσάμενος τὸ ὄνομα αὐτοῦ. ¹⁷Ἐγένετο δέ μοι ὑποστρέψαντι εἰς Ἱερουσαλὴμ, καὶ προσευχομένου μου ἐν τῷ ἱερῷ, γενέσθαι με ἐν ἐκστάσει, ¹⁸καὶ ἰδεῖν αὐτὸν λέγοντά μοι· Σπεῦσον καὶ ἔξελθε ἐν τάχει ἐξ Ἱερουσαλὴμ, διότι οὐ παραδίξονται σου τὴν μαρτυρίαν περὶ ἐμοῦ. ¹⁹Κἀγὼ εἶπον· Κύριε, αὐτοὶ ἐπίστανται ὅτι ἐγὼ ἡμην φύλακίζων καὶ δέρων κατὰ τὰς συναγωγὰς τοὺς πιστεύοντας ἐπὶ σέ· ²⁰καὶ ὅτε ἔξεχεῖτο τὸ αἷμα Στεφάνου τοῦ μάρτυρός σου, καὶ αὐτὸς ἡμην ἐφεστὼς καὶ συνευδοκῶν καὶ φυλάσσων τὰ ἱμάτια τῶν ἀναιρούντων αὐτόν. ²¹Καὶ εἶπε πρὸς με· Πορεύου· ὅτι ἐγὼ εἰς ἔθνη μακρὰν ἐξαποστελῶ σε.

²²Ἦκουσεν δὲ αὐτοῦ ἄχρι τούτου τοῦ λόγου, καὶ ἐπῆραν τὴν φωνὴν αὐτῶν, λέγοντες· Αἶρε ἀπὸ τῆς γῆς τὸν τοιοῦτον· οὐ γὰρ καθήκειν αὐτὸν ζῆν. ²³Κραυγαζόντων δὲ αὐτῶν καὶ ῥιπτούντων τὰ ἱμάτια καὶ κοινορτὸν βαλλόντων εἰς τὸν ἀέρα, ²⁴ἐκέλευσεν αὐτὸν ὁ χιλιάρχος εἰσάγεσθαι εἰς τὴν παρεμβολήν, εἰπὼν μάστιξιν ἀνετάξεσθαι αὐτόν· ἵνα ἐπιγνῶ δι' ἣν αἰτίαν οὕτως ἐπεφώνουν αὐτῷ. ²⁵Ὡς δὲ

προέτειναν αὐτὸν τοῖς ἱμάσιν, εἶπε πρὸς τὸν ἐστῶτα ἐκατόνταρχον ὁ Παῦλος· Εἰ ἄνθρωπον Ῥωμαῖον καὶ ἀκατάκριτον ἔξεστιν ὑμῖν μαστίζειν; 26 Ἀκούσας δὲ ὁ ἐκατόνταρχος προσελθὼν ἀπήγγειλε τῷ χιλιάρχῳ, λέγων· Τί μέλλεις ποιεῖν; ὁ γὰρ ἄνθρωπος οὗτος Ῥωμαῖός ἐστι. 27 Προσελθὼν δὲ ὁ χιλιάρχος εἶπεν αὐτῷ· Λέγε μοι, σὺ Ῥωμαῖός εἰ; Ὁ δὲ ἔφη· Ναί. 28 Ἀπεκρίθη τε ὁ χιλιάρχος· Ἐγὼ πολλοῦ κεφαλαίου τὴν πολιτείαν ταύτην ἐκτησάμην· ὁ δὲ Παῦλος ἔφη· Ἐγὼ δὲ καὶ γεγέννημαι. 29 Εὐθέως οὖν ἀπέστησαν ἀπ' αὐτοῦ οἱ μέλλοντες αὐτὸν ἀνετάζειν. Καὶ ὁ χιλιάρχος δὲ ἐφοβήθη ἐπυγνοῦς ὅτι Ῥωμαῖός ἐστι καὶ ὅτι ἦν αὐτὸν δεδεκώς.

30 Τῇ δὲ ἐπαύριον, βουλομενος γινῶναι τὸ ἀσφαλές, τὸ τί κατηγορεῖται παρὰ τῶν Ἰουδαίων, ἔλυσεν αὐτὸν, καὶ ἐκέλευσεν συνελθεῖν τοὺς ἀρχιερεῖς καὶ πᾶν τὸ συνέδριον καὶ καταγαγὼν τὸν Παῦλον ἔστησεν εἰς αὐτούς.

CHAP. XXIII. 1 ἈΤΕΝΙΣΑΣ δὲ ὁ Παῦλος τῷ συνεδρίῳ εἶπεν· Ἄνδρες ἀδελφοί, ἐγὼ πάσῃ συνειδήσει ἀγαθῇ πεπολίτευμαι τῷ Θεῷ ἄχρι ταύτης τῆς ἡμέρας. 2 Ὁ δὲ ἀρχιερεὺς Ἀνανίας ἐπέταξε τοῖς παρεστῶσι αὐτῷ τύπτειν αὐτοῦ

τὸ στόμα. ³Τότε ὁ Παῦλος πρὸς αὐτὸν εἶπε· Τύπτειν σε μέλλει ὁ Θεός, τοίχε κεκονιαμένε· καὶ σὺ κάθη κρίνων με κατὰ τὸν νόμον, καὶ παρανομῶν κελεύεις με τύπτεσθαι; ⁴Οἱ δὲ παρέστῳτες εἶπον· Τὸν ἀρχιερέα τοῦ Θεοῦ λοιδορεῖς; ⁵Εἶπε τε ὁ Παῦλος· Οὐκ ᾔδειν, ἀδελφοί, ὅτι ἐστὶν ἀρχιερεύς· γέγραπται γάρ· Ἄρχοντα τοῦ λαοῦ σου οὐκ ἐρεῖς κακῶς. ⁶Γνούς δὲ ὁ Παῦλος ὅτι τὸ ἐν μέρος ἐστὶ Σαδδουκαίων, τὸ δὲ ἕτερον Φαρισαίων, ἔκραξεν ἐν τῷ συνεδρίῳ· Ἄνδρες ἀδελφοί, ἐγὼ Φαρισαῖός εἰμι, υἱὸς Φαρισαίου περὶ ἐλπίδος καὶ ἀναστάσεως νεκρῶν ἐγὼ κρίνομαι. ⁷Τοῦτο δὲ αὐτοῦ λαλήσαντος, ἐγένετο στάσις τῶν Φαρισαίων καὶ τῶν Σαδδουκαίων, καὶ ἐσχίσθη τὸ πλῆθος. ⁸Σαδδουκαῖοι μὲν γὰρ λέγουσι μὴ εἶναι ἀναστασιν μηδὲ ἄγγελον μήτε πνεῦμα· Φαρισαῖοι δὲ ὁμολογοῦσι τὰ ἀμφοτέρω. ⁹Ἐγένετο δὲ κραυγὴ μεγάλη· καὶ ἀναστάντες οἱ Γραμματεῖς τοῦ μέρους τῶν Φαρισαίων διεμάχοντο, λέγοντες· Οὐδὲν κακὸν εὐρίσκομεν ἐν τῷ ἀνθρώπῳ τούτῳ· εἰ δὲ πνεῦμα ἐλάλησεν αὐτῷ, ἢ ἄγγελος, μὴ θεομαχῶμεν. ¹⁰Πολλῆς δὲ γενομένης στάσεως, εὐλαβηθεὶς ὁ χιλιάρχος μὴ διασπασθῇ ὁ Παῦλος ὑπ' αὐτῶν ἐκέλευσε τὸ στράτευμα

καταβαῖν ἀρπάσαι αὐτὸν ἐκ μέσου αὐτῶν ἄγειν τε εἰς τὴν παρεμβολήν.

11 Τῇ δὲ ἐπιούσῃ νυκτὶ ἐπιστὰς αὐτῷ ὁ Κύριος εἶπε· Θάρσει· ὡς γὰρ διεμαρτύρω τὰ περὶ ἐμοῦ εἰς Ἱερουσαλήμ, οὕτω σε δεῖ καὶ εἰς Ῥώμην μαρτυρῆσαι. 12 Γενομένης δὲ ἡμέρας, ποιήσαντες συστροφὴν οἱ Ἰουδαῖοι ἀνεθεμάτισαν ἑαυτοὺς, λέγοντες μήτε φαγεῖν μήτε πιεῖν ἕως οὗ ἀποκτείνωσι τὸν Παῦλον. 13 Ἦσαν δὲ πλείους τεσσαράκοντα οἱ ταύτην τὴν συνωμοσίαν πεποιηκότες· 14 οἷτινες, προσελθόντες τοῖς ἀρχιερεῦσι καὶ τοῖς πρεσβυτέροις, εἶπον· Ἀναθέματι ἀνεθεματίσαμεν ἑαυτοὺς μηδενὸς γεύσασθαι ἕως οὗ ἀποκτείνωμεν τὸν Παῦλον. 15 Νῦν οὖν ὑμεῖς ἐμφανίσατε τῷ χιλιάρχῳ σὺν τῷ συνεδρίῳ ὅπως αὖριον αὐτὸν καταγάγῃ πρὸς ὑμᾶς, ὡς μέλλοντας διαγινώσκειν ἀκριβέστερον τὰ περὶ αὐτοῦ· ἡμεῖς δὲ, πρὸ τοῦ ἐγγίσει αὐτὸν, ἑτοιμοὶ ἐσμεν τοῦ ἀνελεῖν αὐτόν. 16 Ἀκούσας δὲ ὁ υἱὸς τῆς ἀδελφῆς Παύλου τὴν ἐνέδραν, παραγενόμενος καὶ εἰσελθὼν εἰς τὴν παρεμβολήν, ἀπήγγειλε τῷ Παύλῳ. 17 Προσκαλεσάμενος δὲ ὁ Παῦλος ἕνα τῶν ἐκατοντάρχων ἔφη· Τὸν νεανίαν τοῦτον ἀπάγαγε πρὸς τὸν χιλιάρχον· ἔχει γάρ τι ἀπαγγεῖλαι αὐτῷ. 18 Ὁ μὲν οὖν

παραλαβὼν αὐτὸν ἤγαγε πρὸς τὸν χιλιάρχον
 καὶ φησιν· Ὁ δέσμιος Παῦλος προσκαλεσά-
 μενός με ἠρώτησε τοῦτον τὸν νεανίαν ἀγαγεῖν
 πρὸς σε, ἔχοντά τι λαλήσαι σοι. ¹⁹ Ἐπιλαβ-
 ὁμενος δὲ τῆς χειρὸς αὐτοῦ ὁ χιλιάρχος, καὶ
 ἀναχωρήσας κατ' ἰδίαν, ἐπυνθάνετο τί ἐστίν,
 ὃ ἔχεις ἀπαγγεῖλαι μοι; ²⁰ Εἶπε δέ· Ὅτι οἱ
 Ἰουδαῖοι συνέθεντο τοῦ ἐρωτήσαι σε ὅπως
 αὖριον εἰς τὸ συνέδριον καταγωγῆς τὸν Παῦλον,
 ὥς μέλλοντές τι ἀκριβέστερον πυνθάνεσθαι
 περὶ αὐτοῦ. ²¹ Σὺ οὖν μὴ πεισθῆς αὐτοῖς·
 ἐνεδρεύουσι γὰρ αὐτὸν ἐξ αὐτῶν ἄνδρες πλείους
 τεσσαράκοντα, οἵτινες ἀνεθεμάτισαν ἑαυτοὺς
 μήτε φαγεῖν μήτε πιεῖν, ἕως οὐ ἀνέλωσιν
 αὐτόν· καὶ νῦν ἑτοιμοὶ εἰσι, προσδεχόμενοι
 τὴν ἀπὸ σοῦ ἐπαγγελίαν. ²² Ὁ μὲν οὖν
 χιλιάρχος ἀπέλυσε τὸν νεανίαν, παραγγείλας
 μηδενὶ ἐκλαλήσαι ὅτι ταῦτα ἐνεφάνισας πρὸς
 με. ²³ Καὶ προσκαλεσάμενος δύο τινὰς τῶν
 ἑκατοντάρχων εἶπεν· Ἐτοιμάσατε στρατιώτας
 διακοσίους, ὅπως πορευθῶσιν ἕως Καισαρείας,
 καὶ ἵππεῖς ἑβδομήκοντα, καὶ δεξιολάβους
 διακοσίους, ἀπὸ τρίτης ὥρας τῆς νυκτός·
²⁴ κτήνη τε παραστήσαι, ἵνα ἐπιβιβάσαντες τὸν
 Παῦλον διασώσωσι πρὸς Φήλικα τὸν ἡγεμόνα·
²⁵ γράψας ἐπιστολὴν περιέχουσαν τὸν τύπον

τοῦτον ²⁶Κλαύδιος Λυσίας τῷ κρατίστῳ
 ἡγεμόνι Φήλικι χαίρειν. ²⁷Τὸν ἄνδρα τοῦτον
 συλληφθέντα ὑπὸ τῶν Ἰουδαίων καὶ μέλλοντα
 ἀναιρεῖσθαι ὑπ' αὐτῶν, ἐπιστάς σὺν τῷ
 στρατεύματι ἐξειλόμην αὐτὸν, μαθὼν ὅτι
 Ῥωμαῖός ἐστι. ²⁸Βουλόμενος δὲ γινῶναι τὴν
 αἰτίαν δι' ἣν ἐνεκάλουν αὐτῷ κατήγαγον αὐτὸν
 εἰς τὸ συνέδριον αὐτῶν ²⁹ὃν εὗρον ἐγκαλ-
 ούμενον περὶ ζητημάτων τοῦ νόμου αὐτῶν,
 μηδὲν δὲ ἄξιον θανάτου ἢ δεσμῶν ἔγκλημα
 ἔχοντα. ³⁰Μηνυθείσης δέ μοι ἐπιβουλῆς εἰς
 τὸν ἄνδρα μέλλειν ἔσεσθαι ὑπὸ τῶν Ἰουδαίων,
 ἐξαυτῆς ἔπεμψα πρὸς σε, παραγγείλας καὶ
 τοῖς κατηγόροις λέγειν τὰ πρὸς αὐτὸν ἐπὶ σοῦ.
 Ἐρῶ σο. ³¹Οἱ μὲν οὖν στρατιῶται κατὰ τὸ
 διατεταγμένον αὐτοῖς ἀναλαβόντες τὸν Παῦλ-
 ον, ἤγαγον διὰ τῆς νυκτὸς εἰς τὴν Ἀντιπατρίδα.
³²Τῇ δὲ ἐπαύριον, ἐάσαντες τοὺς ἰππεῖς
 πορεύεσθαι σὺν αὐτῷ, ὑπέστρεψαν εἰς τὴν
 παρεμβολήν. ³³Οἷτινες εἰσελθόντες εἰς τὴν
 Καισάρειαν, καὶ ἀναδόντες τὴν ἐπιστολὴν τῷ
 ἡγεμόνι, παρέστησαν καὶ τὸν Παῦλον αὐτῷ.
³⁴Ἀναγνοὺς δὲ, καὶ ἐπερωτήσας ἐκ ποίας
 ἐπαρχίας ἐστὶ, καὶ πυθόμενος ὅτι ἀπὸ Κιλικ-
 ίας· ³⁵Διακούσομαί σου, ἔφη, ὅταν καὶ οἱ
 κατήγοροί σου παραγένωνται. Ἐκέλευσέ τε

αὐτὸν ἐν τῷ πραιτωρίῳ τοῦ Ἡρώδου φυλάσσεσθαι.

ΟΗΑΡ. XXIV. ¹ΜΕΤΑ δὲ πέντε ἡμέρας κατέβη ὁ ἀρχιερεὺς Ἀνανίας μετὰ τῶν πρεσβυτέρων καὶ ῥήτορος Τερτύλλου τινὸς, οἵτινες ἐνεφάνισαν τῷ ἡγεμόνι κατὰ τοῦ Παύλου. ²Κληθέντος δὲ αὐτοῦ, ἤρξατο κατηγορεῖν ὁ Τέρτυλλος, λέγων ³Πολλῆς εἰρήνης τυγχάνοντες διὰ σοῦ καὶ κατορθωμάτων γινομένων τῷ ἔθνει τούτῳ διὰ τῆς σῆς προνοίας, πάντα τε καὶ πανταχοῦ ἀποδεχόμεθα, κράτιστε Φῆλιξ, μετὰ πάσης εὐχαριστίας. ⁴Ἴνα δὲ μὴ ἐπὶ πλείον σε ἐγκόπτω, πᾶρακαλῶ ἀκοῦσαί σε ἡμῶν συντόμως τῇ σῇ ἐπιεικείᾳ. ⁵Εὐρόντες γὰρ τὸν ἄνδρα τούτον λοιμὸν, καὶ κινούμεντα στάσιν πᾶσι τοῖς Ἰουδαίοις τοῖς κατὰ τὴν οἰκουμένην, πρωτοστάτην τε τῆς τῶν Ναζωραίων αἵρέσεως· ⁶ὅς καὶ τὸ ἱερὸν ἐπέειρασε βεβηλῶσαι· ὃν καὶ ἐκρατήσαμεν, καὶ κατὰ τὸν ἡμέτερον νόμον ἠθελήσαμεν κρίνειν. ⁷Παρελθὼν δὲ Λυσίας ὁ χιλιάρχος μετὰ πολλῆς βίας ἐκ τῶν χειρῶν ἡμῶν ἀπήγαγε, ⁸κελεύσας τοὺς κατηγοροὺς αὐτοῦ ἔρχεσθαι ἐπὶ σέ· παρ' οὗ δυνήσῃ αὐτὸς ἀνακρίνας περὶ πάντων τούτων ἐπιγινῶναι, ὧν ἡμεῖς κατηγοροῦμεν αὐτοῦ. ⁹Συνεπέθεντο δὲ καὶ οἱ Ἰουδαῖοι,

φάσκοντες ταῦτα οὕτως ἔχειν. ¹⁰ Ἀπεκρίθη δὲ ὁ Παῦλος, νεύσαντος αὐτῷ τοῦ ἡγεμόνος λέγειν· Ἐκ πολλῶν ἐτῶν ὄντα σε κριτὴν τῷ ἔθνει τούτῳ ἐπιστάμενος εὐθυμότερον τὰ περὶ ἐμαυτοῦ ἀπολογοῦμαι, ¹¹ δυναμένου σου γινῶναι ὅτι οὐ πλείους εἰσὶ μοι ἡμέραι δεκαδύο, ἀφ' ἧς ἀνέβην προσκυνήσων ἐν Ἱερουσαλὴμ. ¹² Καὶ οὔτε ἐν τῷ ἱερῷ εὐρόν με πρὸς τινα διαλεγόμενον, ἢ ἐπισύστασιν ποιοῦντα ὄχλου, οὔτε ἐν ταῖς συναγωγαῖς οὔτε κατὰ τὴν πόλιν. ¹³ Οὔτε παραστήσαι δύνανται, περὶ ὧν νῦν κατηγοροῦσί μου. ¹⁴ Ομολογῶ δὲ τοῦτό σοι, ὅτι κατὰ τὴν ὁδὸν ἣν λέγουσιν αἵρεσις, οὕτω λατρεύω τῷ πατρίῳ Θεῷ, πιστεύων πᾶσι τοῖς κατὰ τὸν νόμον καὶ ἐν τοῖς προφήταις γεγραμμένοις· ¹⁵ ἐλπίδα ἔχων εἰς τὸν Θεόν, ἣν καὶ αὐτοὶ οὗτοι προσδέχονται, ἀνάστασιν μέλλειν ἔσεσθαι νεκρῶν δικαίων τε καὶ ἀδίκων. ¹⁶ Ἐν τούτῳ δὲ αὐτὸς ἀσκῶ, ἀπρόσκοπον συνειδησιν ἔχειν πρὸς τὸν Θεόν καὶ τοὺς ἀνθρώπους διαπαντός. ¹⁷ Δι' ἐτῶν δὲ πλειόνων παρεγενόμην ἐλεημοσύνας ποιήσων εἰς τὸ ἔθνος μου, καὶ προσφοράς. ¹⁸ Ἐν οἷς εὐρόν με ἡγνισμένον ἐν τῷ ἱερῷ, οὐ μετὰ ὄχλου οὐδὲ μετὰ θορύβου, τινὲς ἀπὸ τῆς Ἀσίας Ἰουδαῖοι· ¹⁹ οὓς ἔδει ἐπὶ σοῦ παρεῖναι καὶ κατηγορεῖν, εἴ

τι ἔχοιεν πρὸς με. ²⁰ Ἡ αὐτοὶ οὗτοι εἰπά-
 ῶσαν, τί εὗρον ἐν ἐμοὶ ἀδίκημα, στάντος μου
 ἐπὶ τοῦ συνεδρίου, ²¹ ἢ περὶ μιᾶς ταύτης φωνῆς,
 ἣς ἔκραξα ἐστὼς ἐν αὐτοῖς· ὅτι περὶ ἀναστά-
 σεως νεκρῶν ἐγὼ κρίνομαι σήμερον ὑφ' ὑμῶν.
²² Ἀνεβάλετο δὲ αὐτοὺς ὁ Φῆλιξ, ἀκριβέστερον
 εἰδὼς τὰ περὶ τῆς ὁδοῦ, εἰπὼν "Ὅταν Λυσίας ὁ
 χιλιάρχος καταβῇ, διαγνώσομαι τὰ καθ' ὑμᾶς·
²³ διαταξάμενός τε τῷ ἑκατοντάρχῃ τηρεῖσθαι
 αὐτὸν, ἔχειν τε ἄνεσιν, καὶ μηδένα κωλύειν τῶν
 ιδίων αὐτοῦ ὑπηρετεῖν ἢ προσέρχεσθαι αὐτῷ.

²⁴ Μετὰ δὲ ἡμέρας τινὰς παραγενόμενος ὁ
 Φῆλιξ σὺν Δρουσίλλῃ τῇ γυναικί, οὔσῃ
 Ἰουδαία, μετεπέμψατο τὸν Παῦλον καὶ
 ἤκουσεν αὐτοῦ περὶ τῆς εἰς Χριστὸν πίστεως.
²⁵ Διαλεγομένου δὲ αὐτοῦ περὶ δικαιοσύνης καὶ
 ἐγκρατείας καὶ τοῦ κρίματος τοῦ μέλλοντος,
 ἔμφοβος γενόμενος ὁ Φῆλιξ ἀπεκρίθη· Τὸ νῦν
 ἔχον πορεύου· καιρὸν δὲ μεταλαβὼν μετακαλ-
 ἔσομαί σε. ²⁶ Ἀμα καὶ ἐλπίζων ὅτι χρήματα
 δοθήσεται αὐτῷ ὑπὸ τοῦ Παύλου, ὅπως λύσῃ
 αὐτόν· διὸ καὶ πυκνότερον αὐτὸν μεταπεμπ-
 ὁμενος ὠμίλει αὐτῷ. ²⁷ Διετίας δὲ πληρωθείσης
 ἔλαβε διάδοχον ὁ Φῆλιξ Πόρκιον Φῆστον·
 θέλων τε χάριτας καταθέσθαι τοῖς Ἰουδαίοις ὁ
 Φῆλιξ κατέλιπε τὸν Παῦλον δεδεμένον.

ΟΘΑΡ. XXV. ¹ΦΗΣΤΟΣ οὖν ἐπιβὰς τῇ ἐπαρχίᾳ μετὰ τρεῖς ἡμέρας ἀνέβη εἰς Ἱεροσόλυμα ἀπὸ Καισαρείας. ²Ἐνεφάνισαν δὲ αὐτῷ ὁ ἀρχιερεὺς καὶ οἱ πρῶτοι τῶν Ἰουδαίων κατὰ τοῦ Παύλου καὶ παρεκάλουν αὐτὸν, ³αἰτούμενοι χάριν κατ' αὐτοῦ, ἵσπως μεταπέμψῃται αὐτὸν εἰς Ἱερουσαλήμ· ἐνέδραν ποιῶντες ἀνελεῖν αὐτὸν κατὰ τὴν ὁδόν. ⁴Ὁ μὲν οὖν Φῆστος ἀπεκρίθη τηρεῖσθαι τὸν Παῦλον ἐν Καισαρείᾳ, ἑαυτὸν δὲ μέλλειν ἐν τάχει ἐκπορεύεσθαι. ⁵Οἱ οὖν δυνατοὶ ἐν ὑμῖν, φησὶ, συγκαταβάντες, εἴ τι ἐστὶν ἐν τῷ ἀνδρὶ τούτῳ, κατηγορεῖτωσαν αὐτοῦ. ⁶Διατρίψας δὲ ἐν αὐτοῖς ἡμέρας οὐ πλείους ὀκτὼ ἢ δέκα, καταβὰς εἰς Καισάρειαν, τῇ ἐπαύριον καθίσας ἐπὶ τοῦ βήματος ἐκέλευσε τὸν Παῦλον ἀχθῆναι. ⁷Παραγενομένου δὲ αὐτοῦ, περιέστησαν οἱ ἀπὸ Ἱεροσολύμων καταβεβηκότες Ἰουδαῖοι πολλὰ καὶ βαρέα αἰτιώματα φέροντες κατὰ τοῦ Παύλου, ἃ οὐκ ἴσχυον ἀποδείξαι· ⁸ἀπολογουμένου αὐτοῦ· Ὅτι οὔτε εἰς τὸν νόμον τῶν Ἰουδαίων, οὔτε εἰς τὸ ἱερὸν, οὔτε εἰς Καίσαρά τι ἥμαρτον. ⁹Ὁ Φῆστος δὲ, τοῖς Ἰουδαίοις θέλων χάριν καταθέσθαι, ἀποκριθεὶς τῷ Παύλῳ εἶπε· Θέλεις εἰς Ἱεροσόλυμα ἀναβὰς ἐκεῖ περὶ τούτων κρίνεσθαι ἐπ' ἐμοῦ; ¹⁰Εἶπε δὲ ὁ Παῦλος· Ἐπὶ

τοῦ βήματος Καίσαρος ἐστὼς εἰμι, οὐ με δεῖ κρῖνεσθαι· Ἰουδαίους οὐδὲν ἠδίκησα, ὥς καὶ σὺ κἄλλιον ἐπυγινώσκεις. ¹¹Εἰ μὲν γὰρ ἀδικῶ καὶ ἄξιον θανάτου πέπραχά τι, οὐ παραιτοῦμαι τὸ ἀποθανεῖν· εἰ δὲ οὐδέν ἐστιν, ὧν οὗτοι κατηγοροῦσί μου, οὐδεὶς με δύναται αὐτοῖς χαρίσασθαι· Καίσαρα ἐπικαλοῦμαι. ¹²Τότε ὁ Φῆστος, συλλαλήσας μετὰ τοῦ συμβουλίου, ἀπεκριθῆ· Καίσαρα ἐπικέκλησαι· ἐπὶ Καίσαρα πορεύσῃ.

¹³Ἡμερῶν δὲ διαγενομένων τινῶν, Ἀγρίππας ὁ βασιλεὺς καὶ Βερνίκη κατήντησαν εἰς Καισάρειαν ἀσπασόμενοι τὸν Φῆστον. ¹⁴Ὡς δὲ πλείους ἡμέρας διέτριβον ἐκεῖ, ὁ Φῆστος τῷ βασιλεῖ ἀνέθετο τὰ κατὰ τὸν Παῦλον, λέγων· Ἄνὴρ τις ἐστὶ καταλελειμμένος ὑπὸ Φήλικος δέσμιος· ¹⁵περὶ οὗ, γενομένου μου εἰς Ἱεροσόλυμα, ἐνεφάνισαν οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τῶν Ἰουδαίων, αἰτούμενοι κατ' αὐτοῦ δίκην. ¹⁶Πρὸς οὓς ἀπεκριθὲν, ὅτι οὐκ ἔστιν ἔθος Ῥωμαίοις χαρίζεσθαι τινα ἄνθρωπον εἰς ἀπώλειαν, πρὶν ἢ ὁ κατηγορούμενος κατὰ πρόσωπον ἔχοι τοὺς κατηγοροὺς, τόπον τε ἀπολογίας λάβοι περὶ τοῦ ἐγκλήματος. ¹⁷Συνελθόντων οὖν αὐτῶν ἐνθάδε, ἀναβολὴν μηδεμίαν ποιησάμενος, τῇ ἐξῆς καθίσας ἐπὶ

τοῦ βήματος ἐκέλευσα ἀχθῆναι τὸν ἄνδρα.
 18 Περὶ οὗ σταθέντες οἱ κατήγοροι οὐδεμίαν
 αἰτίαν ἐπέφερον, ὡς ὑπενόουν ἐγώ· 19 ζήτη-
 ματα δέ τινα περὶ τῆς ἰδίας δεισιδαιμονίας
 εἶχον πρὸς αὐτὸν, καὶ περὶ τινος Ἰησοῦ
 τεθνηκότος, ὃν ἔφασκεν ὁ Παῦλος ζῆν.
 20 Ἀπορούμενος δὲ ἐγὼ εἰς τὴν περὶ τούτου
 ζήτησιν ἔλεγον· Εἰ βούλοιτο πορεύεσθαι εἰς
 Ἱερουσαλὴμ, κακεῖ κρῖνεσθαι περὶ τούτων·
 21 Τοῦ δὲ Παύλου ἐπικαλεσαμένου τηρηθῆναι
 αὐτὸν εἰς τὴν τοῦ Σεβαστοῦ διαγνωσιν,
 ἐκέλευσα τηρεῖσθαι αὐτὸν, ἕως οὗ πέμψω
 αὐτὸν πρὸς Καίσαρα. 22 Ἀγρίππας δὲ πρὸς
 τὸν Φῆστον ἔφη Ἐβουλόμην καὶ αὐτὸς τοῦ
 ἀνθρώπου ἀκούσαι. Ὁ δὲ, Αὔριον, φησὶν,
 ἀκούσῃ αὐτοῦ.

23 Τῇ οὖν ἐπαύριον ἐλθόντος τοῦ Ἀγρίππα
 καὶ τῆς Βερνίκης μετὰ πολλῆς φαντασίας, καὶ
 εἰσελθόντων εἰς τὸ ἀκροατήριον, σὺν τε τοῖς
 χιλιάρχοις καὶ ἀνδράσι τοῖς κατ' ἐξοχὴν οὖσι
 τῆς πόλεως, καὶ κελεύσαντος τοῦ Φῆστου,
 ἦχθη ὁ Παῦλος. 24 Καὶ φησιν ὁ Φῆστος·
 Ἀγρίππα βασιλεῦ, καὶ πάντες οἱ συμπαρόντες
 ἡμῖν ἄνδρες, θεωρεῖτε τούτον, περὶ οὗ πᾶν τὸ
 πλῆθος τῶν Ἰουδαίων ἐνέτυχόν μοι ἔν τε
 Ἱεροσολύμοις καὶ ἐνθάδε, ἐπιβοῶντες μὴ δεῖν

ζῆν αὐτὸν μηκέτι. ²⁵Εγὼ δὲ καταλαβόμενος
 μηδὲν ἄξιον θανάτου αὐτὸν πεπραχέναι, καὶ
 αὐτοῦ δὲ τούτου ἐπικαλεσαμένου τὸν Σεβαστὸν,
 ἔκρινα πέμπειν αὐτόν. ²⁶Περὶ οὗ ἀσφαλές τι
 γράψαι τῷ κυρίῳ οὐκ ἔχω· διὸ προήγαγον
 αὐτὸν ἐφ' ὑμῶν, καὶ μάλιστα ἐπὶ σοῦ, βασιλεῦ
 Ἀγρίππα, ὅπως, τῆς ἀνακρίσεως γενομένης,
 σχῶ τι γράψαι. ²⁷Ἄλογον γάρ μοι δοκεῖ
 πέμποντα δέσμιον μὴ καὶ τὰς κατ' αὐτοῦ
 αἰτίας σημᾶναι.

ΟΘΑΡ. XXVI. Ἰ' ΑΓΡΙΠΠΑΣ δὲ πρὸς τὸν
 Παῦλον ἔφη· Ἐπιτρέπεται σοι ὑπὲρ σεαυτοῦ
 λέγειν. Τότε ὁ Παῦλος ἀπελογεῖτο ἐκτείνας
 τὴν χεῖρα. ²Περὶ πάντων, ὧν ἐγκαλοῦμαι ὑπὸ
 Ἰουδαίων, βασιλεῦ Ἀγρίππα, ἡγῆμαι ἐμαυτὸν
 μακάριον μέλλον ἀπολογεῖσθαι ἐπὶ σοῦ
 σήμερον. ³Μάλιστα γνώστην ὄντα σε πάντων
 τῶν κατὰ Ἰουδαίους ἐθνῶν τε καὶ ζητημάτων
 διὸ δέομαί σου, μακροθύμως ἀκοῦσαί μου.
⁴Τὴν μὲν οὖν βίωσίν μου τὴν ἐκ νεότητος, τὴν
 ἀπ' ἀρχῆς γενομένην ἐν τῷ ἔθνει μου ἐν
 Ἱεροσολύμοις, ἴσασι πάντες οἱ Ἰουδαῖοι,
⁵ἐπρογινώσκοντες με ἄνωθεν, ἐὰν θέλωσι
 μαρτυρεῖν, ὅτι κατὰ τὴν ἀκριβεστάτην αἵρεσιν
 τῆς ἡμετέρας θρησκείας ἔζησα Φαρισαῖος.
⁶Καὶ νῦν ἐπ' ἐλπίδι τῆς πρὸς τοὺς πατέρας

ἐπαγγελίας γενομένης ὑπὸ τοῦ Θεοῦ ἔστηκα κρινόμενος· ἑῖς ἦν τὸ δωδεκάφυλον ἡμῶν, ἐν ἑκτενείᾳ νύκτα καὶ ἡμέραν λατρεῦον, ἐλπίζει καταντῆσαι· περὶ ἧς ἐλπίδος ἐγκαλοῦμαι, βασιλεῦ Ἀγρίππα, ὑπὸ τῶν Ἰουδαίων. ⁸Τὶ ἄπιστον κρίνεται παρ' ὑμῖν εἰ ὁ Θεὸς νεκροὺς ἐγείρει; ⁹Εγὼ μὲν οὖν ἔδοξα ἐμαντῶ πρὸς τὸ ὄνομα Ἰησοῦ τοῦ Ναζωραίου δεῖν πολλὰ ἐναντία πράξαι. ¹⁰Ὁ καὶ ἐποίησα ἐν Ἱεροσολύμοις· καὶ πολλοὺς τῶν ἁγίων ἐγὼ φυλακαῖς κατέκλεισα τὴν παρὰ τῶν ἀρχιερέων ἐξουσίαν λαβών· ἀναιρουμένων τε αὐτῶν, κατήνεγκα ψῆφον. ¹¹Καὶ κατὰ πάσας τὰς συναγωγὰς πολλάκις τιμωρῶν αὐτοὺς ἠνάγκαζον βλασφημεῖν· περισσῶς τε ἐμμαινόμενος αὐτοῖς ἐδίωκον ἕως καὶ εἰς τὰς ἔξω πόλεις. ¹²Ἐν οἷς καὶ πορευόμενος εἰς τὴν Δαμασκὸν μετ' ἐξουσίας καὶ ἐπιτροπῆς τῆς παρὰ τῶν ἀρχιερέων, ¹³ἡμέρας μέσης, κατὰ τὴν ὁδὸν εἶδον, βασιλεῦ, οὐρανόθεν ὑπὲρ τὴν λαμπρότητα τοῦ ἡλίου περιλάμψαν με φῶς καὶ τοὺς σὺν ἐμοὶ πορευομένους. ¹⁴Πάντων δὲ καταπεσόντων ἡμῶν εἰς τὴν γῆν, ἤκουσα φωνὴν λαλοῦσαν πρὸς με καὶ λέγουσαν τῇ Ἑβραϊδὶ διαλέκτῳ· Σαοὺλ, Σαοὺλ, τί με διώκεις; σκληρον σοι πρὸς κέντρα λακτίζειν. ¹⁵Εγὼ

δὲ εἶπον· Τίς εἶ, Κύριε ; Ὁ δὲ εἶπεν· Ἐγὼ εἰμι Ἰησοῦς, ὃν σὺ διώκεις. ¹⁶ Ἀλλὰ ἀνάστηθι, καὶ στήθι ἐπὶ τοὺς πόδας σου· εἰς τοῦτο γὰρ ὤφθην σοι, προχειρίσασθαί σε ὑπηρέτην καὶ μάρτυρα, ὧν τε εἶδες ὧν τε ὀφθήσομαί σοι, ¹⁷ ἔξαιρούμενός σε ἐκ τοῦ λαοῦ καὶ τῶν ἐθνῶν, εἰς οὓς νῦν σε ἀποστέλλω, ¹⁸ ἀνοῖξαι ὀφθαλμοὺς αὐτῶν, τοῦ ἐπιστρέψαι ἀπὸ σκότους εἰς φῶς καὶ τῆς ἐξουσίας τοῦ Σατανᾶ ἐπὶ τὸν Θεόν, τοῦ λαβεῖν αὐτοὺς ἄφεσιν ἁμαρτιῶν καὶ κλήρου ἐν τοῖς ἡγιασμένοις πίστει τῇ εἰς ἐμέ. ¹⁹ Ὅθεν, βασιλεῦ Ἀγρίππα, οὐκ ἐγενόμην ἀπειθῆς τῇ οὐρανίῳ ὀπτασίᾳ· ²⁰ ἀλλὰ τοῖς ἐν Δαμασκῷ πρῶτον καὶ Ἱεροσολύμοις, εἰς πᾶσάν τε τὴν χώραν τῆς Ἰουδαίας, καὶ τοῖς ἔθνεσιν, ἀπήγγελλον μετανοεῖν καὶ ἐπιστρέφειν ἐπὶ τὸν Θεόν, ἅξια τῆς μετανοίας ἔργα πράσσοντας. ²¹ Ἐνεκα τούτων με οἱ Ἰουδαῖοι συλλαβόμενοι ἐν τῷ ἱερῷ ἐπειρῶντο διαχειρίσασθαι. ²² Ἐπικουρίας οὖν τυχὼν τῆς παρὰ τοῦ Θεοῦ ἄχρι τῆς ἡμέρας ταύτης ἔστηκα, μαρτυρούμενος μικρῷ τε καὶ μεγάλῳ, οὐδὲν ἐκτὸς λέγων, ὧν τε οἱ προφῆται ἐλάλησαν μελλόντων γίνεσθαι καὶ Μωϋσῆς· ²³ εἰ παθητὸς ὁ Χριστὸς, εἰ πρῶτος ἐξ ἀναστάσεως νεκρῶν φῶς μέλλει καταγγέλλειν τῷ λαῷ καὶ τοῖς ἔθνεσι. ²⁴ Ταῦτα δὲ

αὐτοῦ ἀπολογουμένου, ὁ Φῆστος μεγάλη φωνῇ ἔφη· Μαίνῃ, Παῦλε· τὰ πολλά σε γράμματα εἰς μανίαν περιτρέπει. ²⁵Ὁ δὲ, Οὐ μαίνομαι, φησὶ, κράτιστε Φῆστε, ἀλλ' ἀληθείας καὶ σωφροσύνης ῥήματα ἀποφθέγγομαι. ²⁶Ἐπίσταται γὰρ περὶ τούτων ὁ βασιλεὺς, πρὸς δὲ καὶ παρῥησιαζόμενος λαλῶ· λανθάνειν γὰρ αὐτόν τι τούτων οὐ πείθομαι οὐδέν· οὐ γάρ ἐστιν ἐν γωνίᾳ πεπραγμένον τοῦτο. ²⁷Πιστεύεις, βασιλεῦ· Ἀγρίππα, τοῖς προφήταις; οἶδα ὅτι πιστεύεις. ²⁸Ὁ δὲ Ἀγρίππας πρὸς τὸν Παῦλον ἔφη· Ἐν ὀλίγῳ με πείθεις Χριστιανὸν γενέσθαι. ²⁹Ὁ δὲ Παῦλος εἶπεν· Εὐξαίμην ἂν τῷ Θεῷ, καὶ ἐν ὀλίγῳ καὶ ἐν πολλῷ, οὐ μόνον σὲ ἀλλὰ καὶ πάντας τοὺς ἀκούοντάς μου σήμερον γενέσθαι τοιουτούς, ὅποῖος καὶ γὰρ εἰμι, παρεκτὸς τῶν δεσμῶν τούτων. ³⁰Καὶ ταῦτα εἰπόντος αὐτοῦ, ἀνέστη ὁ βασιλεὺς καὶ ὁ ἡγεμὼν ἢ τε Βερνίκη καὶ οἱ συγκαθήμενοι αὐτοῖς· ³¹καὶ ἀναχωρήσαντες ἐλάλουν πρὸς ἀλλήλους, λέγοντες· Ὅτι οὐδὲν θανάτου ἄξιον ἢ δεσμῶν πράσσει ὁ ἄνθρωπος οὗτος. ³²Ἀγρίππας δὲ τῷ Φῆστῳ ἔφη· Ἀπολελύσθαι ἐδύνατο ὁ ἄνθρωπος οὗτος, εἰ μὴ ἐπεκέκλητο Καίσαρα.

CHAP. XXVII. ¹Ὡς δὲ ἐκρίθη τοῦ ἀπο-

πλεῖν ἡμᾶς εἰς τὴν Ἰταλίαν, παρεδίδουν τὸν
 τε Παῦλον καὶ τινὰς ἑτέρους δεσμώτας
 ἑκατοντάρχη, ὀνόματι Ἰουλίῳ, σπειρῆς Σεβασ-
 τῆς. ²Ἐπιβάντες δὲ πλοῖον Ἀδραμυτηνῶ,
 μέλλοντες πλεῖν τοὺς κατὰ τὴν Ἀσίαν τόπους,
 ἀνήχθημεν, ὄντος σὺν ἡμῖν Ἀριστάρχου
 Μακεδόνα Θεσσαλονικέως. ³Τῇ τε ἑτέρᾳ
 κατήχθημεν εἰς Σιδῶνα· φιλανθρώπως τε ὁ
 Ἰούλιος τῷ Παύλῳ χρησάμενος ἐπέτρεψε
 πρὸς τοὺς φίλους πορευθέντα ἐπιμελείας
 τυχεῖν. ⁴Κἀκεῖθεν ἀναχθέντες ὑπεπλεύσαμεν
 τὴν Κύπρον διὰ τὸ τοὺς ἀνέμους εἶναι ἐναντίους.
⁵Τό τε πέλαγος τὸ κατὰ τὴν Κιλικίαν καὶ
 Παμφυλίαν διαπλεύσαντες κατήλθομεν εἰς
 Μύρα τῆς Λυκίας. ⁶Κἀκεῖ εὐρὼν ὁ ἑκατόν-
 ταρχος πλοῖον Ἀλεξανδρίνον, πλέον εἰς τὴν
 Ἰταλίαν, ἐνεβίβασεν ἡμᾶς εἰς αὐτό. ⁷Ἐν
 ἱκαναῖς δὲ ἡμέραις βραδυπλοοῦντες, καὶ μόλις
 γενόμενοι κατὰ τὴν Κνίδον, μὴ προσεῶντος
 ἡμᾶς τοῦ ἀνέμου, ὑπεπλεύσαμεν τὴν Κρήτην
 κατὰ Σαλμώνην· ⁸μόλις τε παραλεγόμενοι
 αὐτὴν ἦλθομεν εἰς τόπον τινὰ καλούμενον
 Καλοὺς Λιμένας, ὃ ἐγγὺς ἦν πόλις Λασαία.
⁹Ἰκανοῦ δὲ χρόνου διαγενομένου, καὶ ὄντος ἤδη
 ἐπισφαλοῦς τοῦ πλοῦς διὰ τὸ καὶ τὴν νηστείαν
 ἤδη παρεληλυθέναι, παρήνει ὁ Παῦλος, ¹⁰λέγων

αὐτοῖς· Ἄνδρες, θεωρῶ ὅτι μετὰ ὑβρεως καὶ πολλῆς ζημίας οὐ μόνον τοῦ φορτίου καὶ τοῦ πλοίου, ἀλλὰ καὶ τῶν ψυχῶν ἡμῶν, μέλλειν ἔσεσθαι τὸν πλοῦν. ¹¹Ὁ δὲ ἑκατοντάρχης τῷ κυβερνήτῃ καὶ τῷ ναυκλήρῳ ἐπέμβετο μᾶλλον, ἢ τοῖς ὑπὸ τοῦ Παύλου λεγομένοις. ¹²Ἀνευθέτου δὲ τοῦ λιμένος ὑπάρχοντος πρὸς παραχειμασίαν, οἱ πλείους ἔθεντο βουλήν ἀναχθῆναι κακείθεν, εἰπὼς δύναιντο καταντήσαντες εἰς Φοίνικα παραχειμάσαι, λιμένα τῆς Κρήτης βλέποντα κατὰ Λίβα καὶ κατὰ Χῶρον. ¹³Ἐποπνεύσαντος δὲ Νότου, δόξαντες τῆς προθέσεως κεκρατηκέναι, ἄραντες ἄσσουν παρελέγοντο τὴν Κρήτην. ¹⁴Μετ' οὐ πολὺ δὲ ἔβαλε κατ' αὐτῆς ἄνεμος τυφωνικὸς, ὃ καλούμενος Εὐροκλύδων. ¹⁵Συναρπασθέντος δὲ τοῦ πλοίου καὶ μὴ δυναμένου ἀντοφθαλμεῖν τῷ ἀνέμῳ, ἐπιδόντες ἐφερόμεθα. ¹⁶Νησίον δέ τι ὑποδραμόντες, καλούμενον Κλαύδην, μόλις ἰσχύσαμεν περικρατεῖς γενέσθαι τῆς σκάφης· ¹⁷ἦν ἄραντες, βοηθείαις ἐχρῶντο, ὑποζωννύντες τὸ πλοῖον· φοβούμενοί τε, μὴ εἰς τὴν Σύρτιν ἐκπέσωσι, χαλάσαντες τὸ σκεῦος, οὕτως ἐφέροντο. ¹⁸Σφοδρῶς δὲ χειμαζομένων ἡμῶν, τῇ ἐξῆς ἐκβολὴν ἐποιούντο. ¹⁹Καὶ τῇ τρίτῃ αὐτόχειρες τὴν σκευὴν τοῦ πλοίου ἐρρίψαμεν.

²⁰Μήτε δὲ ἡλίου μήτε ἄστρον ἐπιφαινόντων ἐπὶ πλείονας ἡμέρας, χειμῶνός τε οὐκ ὀλίγου ἐπικειμένου, λοιπὸν περιηρεῖτο πᾶσα ἐλπίς τοῦ σώζεσθαι ἡμᾶς. ²¹Πολλῆς δὲ ἀσιτίας ὑπαρχούσης, τότε σταθεὶς ὁ Παῦλος ἐν μέσῳ αὐτῶν, εἶπεν· Ἔδει μὲν, ὦ ἄνδρες, πειθαρχήσαντάς μοι μὴ ἀνάγεσθαι ἀπὸ τῆς Κρήτης, κερδῆσαί τε τὴν ὕβριν ταύτην καὶ τὴν ζημίαν. ²²Καὶ τανῦν παραινῶ ὑμᾶς εὐθυμεῖν· ἀποβολὴ γὰρ ψυχῆς οὐδεμία ἔσται ἐξ ὑμῶν, πλὴν τοῦ πλοίου. ²³Παρέστη γάρ μοι τῇ νυκτὶ ταύτῃ ἄγγελος τοῦ Θεοῦ, οὗ εἰμι, ᾧ καὶ λατρεύω, ²⁴λέγων· Μὴ φοβοῦ, Παῦλε· Καίσαρι σε δεῖ παραστήναι· καὶ ἰδοὺ, κεχάρισταί σοι ὁ Θεὸς πάντας τοὺς πλέοντας μετὰ σοῦ. ²⁵Διὸ εὐθυμεῖτε, ἄνδρες· πιστεύω γὰρ τῷ Θεῷ, ὅτι οὕτως ἔσται, καθ' ὃν τρόπον λελάληταί μοι. ²⁶Εἰς νῆσον δέ τινα δεῖ ἡμᾶς ἐκπεσεῖν. ²⁷Ὡς δὲ τεσσαρεσκαideκάτῃ νύξ ἐγένετο, διαφερομένων ἡμῶν ἐν τῷ Ἀδρία, κατὰ μέσον τῆς νυκτὸς ὑπενόουν οἱ ναῦται προσάγειν τινὰ αὐτοῖς χώραν. ²⁸Καὶ βολίσαντες εὗρον ὀργυιᾶς εἴκοσι· βραχὺ δὲ διαστήσαντες καὶ πάλιν βολίσαντες εὗρον ὀργυιᾶς δεκαπέντε. ²⁹Φοβούμενοί τε μήπως εἰς τραχεῖς τόπους ἐκπέσωμεν, ἐκ πρύμνης ῥίψαντες ἀγκύρας

τέσσαρας, ἤρχοντο ἡμέραν γενέσθαι. ³⁰Τῶν δὲ ναυτῶν ζητούντων φυγεῖν ἐκ τοῦ πλοίου, καὶ χαλασάντων τὴν σκάφην εἰς τὴν θάλασσαν προφάσει ὥς ἐκ πρώρας μελλόντων ἀγκύρας ἐκτείνειν, ³¹εἶπεν ὁ Παῦλος τῷ ἑκατοντάρχῃ καὶ τοῖς στρατιώταις· Ἐὰν μὴ οὗτοι μείνωσιν ἐν τῷ πλοίῳ, ὑμεῖς σωθῆναι οὐ δύνασθε. ³²Τότε οἱ στρατιῶται ἀπέκοψαν τὰ σχοινία τῆς σκάφης, καὶ εἶσαν αὐτὴν ἐκπεσεῖν. ³³Ἀχρι δὲ οὗ ἔμελλεν ἡμέρα γίνεσθαι, παρέκαλει ὁ Παῦλος ἅπαντας μεταλαβεῖν τροφῆς, λέγων· Τεσσαρεσκαίδεκάτην σήμερον ἡμέραν προσδοκῶντες ἄσιτοι διατελεῖτε, μηδὲν προσλαβόμενοι. ³⁴Διὸ παρακαλῶ ὑμᾶς μεταλαβεῖν τροφῆς· τοῦτο γὰρ πρὸς τῆς ὑμετέρας σωτηρίας ὑπάρχει· οὐδενὸς γὰρ ὑμῶν θρῖξ ἐκ τῆς κεφαλῆς ἀπολεῖται· ³⁵εἰπὼν δὲ ταῦτα, καὶ λαβὼν ἄρτον, εὐχαρίστησε τῷ Θεῷ ἐνώπιον πάντων, καὶ κλάσας, ἤρξατο ἐσθλεῖν. ³⁶Εὐθυμοὶ δὲ γενόμενοι πάντες καὶ αὐτοὶ προσελάβοντο τροφῆς. ³⁷Ἡμεν δὲ ἐν τῷ πλοίῳ αἱ πᾶσαι ψυχαὶ διακόσiai ἐβδομήκοντα ἕξ. ³⁸Κορεσθέντες δὲ τροφῆς ἐκούφιζον τὸ πλοῖον, ἐκβαλλόμενοι τὸν σῖτον εἰς τὴν θάλασσαν. ³⁹Ὅτε δὲ ἡμέρα ἐγένετο, τὴν γῆν οὐκ

ἐπιγίνωσκον· κόλπον δέ τινα κατενόουν, ἔχοντα αἰγιαλόν, εἰς ὃν ἐβουλεύσαντο, εἰ δύναιτο, ἐξῶσαι τὸ πλοῖον. ⁴⁰Καὶ τὰς ἀγκύρας περιελόντες εἶκον εἰς τὴν θάλασσαν, ἅμα ἀνέντες τὰς ζευκτηρίας τῶν πηδαλίων· καὶ ἐπαραντες τὸν ἀρτέμονα τῇ πνευουσι κατεῖχον εἰς τὸν αἰγιαλόν. ⁴¹Περιπεσόντες δὲ εἰς τόπον διθάλασσον ἐπώκειλαν τὴν ναῦν· καὶ ἡ μὲν πρῶρα ἐρείσασα ἔμεινεν ἀσάλευτος, ἡ δὲ πρύμνα ἐλύετο ὑπὸ τῆς βίας τῶν κυμάτων. ⁴²Τῶν δὲ στρατιωτῶν βουλή ἐγένετο, ἵνα τοὺς δεσμώτας ἀποκτείνωσι, μή τις ἐκκολυμβήσας διαφύγῃ. ⁴³Ὁ δὲ ἐκατόνταρχος, βουλόμενος διασῶσαι τὸν Παῦλον, ἐκώλυσεν αὐτοὺς τοῦ βουλήματος, ἐκέλευσέ τε τοὺς δυναμένους κολυμβᾶν ἀπορρήψαντας πρῶτους ἐπὶ τὴν γῆν ἐξιέναι. ⁴⁴καὶ τοὺς λοιποὺς, οὓς μὲν ἐπὶ σανίσιν, οὓς δὲ ἐπὶ τινων τῶν ἀπὸ τοῦ πλοίου. Καὶ οὕτως ἐγένετο πάντας διασωθῆναι ἐπὶ τὴν γῆν.

ΣΗΜΑ. XXVIII. ¹ΚΑΙ διασωθέντες τότε ἐπέγνωσαν ὅτι Μελίτη ἡ νῆσος καλεῖται. ²Οἱ δὲ βάρβαροι παρεῖχον οὐ τὴν τυχούσαν φιλανθρωπίαν ἡμῖν· ἀνάψαντες γὰρ πυρὰν προσελάβοντο πάντας ἡμᾶς διὰ τὸν ὑετὸν τὸν ἐφεστῶτα καὶ διὰ τὸ ψῦχος· ³συστρέψ-

αντος δὲ τοῦ Παύλου φρυγάνων πλήθος,
 καὶ ἐπιθέντος ἐπὶ τὴν πυρὰν, ἔχιδνα ἐκ τῆς
 θερμῆς ἐξελθοῦσα καθήρψε τῆς χειρὸς αὐτοῦ.
 4 Ὡς δὲ εἶδον οἱ βάρβαροι κρεμáμενον τὸ
 θηρίον ἐκ τῆς χειρὸς αὐτοῦ, ἔλεγον πρὸς
 ἀλλήλους· Πάντως φονεύς ἐστὶν ὁ ἄνθρωπος
 οὗτος, ὃν, διασωθέντα ἐκ τῆς θαλάσσης, ἡ
 δίκη ζῆν οὐκ εἶασεν. 5 Ὁ μὲν οὖν, ἀποτινάξας
 τὸ θηρίον εἰς τὸ πῦρ, ἔπαθεν οὐδὲν κακόν.
 6 Οἱ δὲ προσεδόκων αὐτὸν μέλλειν πύμπρασθαι,
 ἡ καταπίπτειν ἄφνω νεκρόν. Ἐπὶ πολὺ δὲ
 αὐτῶν, προσδοκόντων καὶ θεωρούντων μηδὲν
 ἄτοπον εἰς αὐτὸν γινόμενον, μεταβαλλόμενοι
 ἔλεγον θεὸν αὐτὸν εἶναι. 7 Ἐν δὲ τοῖς περὶ
 τὸν τόπον ἐκείνον ὑπῆρχε χωρία τῷ πρώτῳ
 τῆς νήσου, ὀνόματι Ποπλίῳ· ὃς ἀναδεξάμενος
 ἡμᾶς τρεῖς ἡμέρας φιλοφρόνως ἐξένισεν.
 8 Ἐγένετο δὲ τὸν πατέρα τοῦ Ποπλίου,
 πυρετοῖς καὶ δυσεντερία συνεχόμενον, κατα-
 κείσθαι· πρὸς ὃν ὁ Παῦλος εἰσελθὼν καὶ
 προσευξάμενος, ἐπιθεὶς τὰς χεῖρας αὐτῷ,
 ἰάσατο αὐτόν. 9 Τούτου οὖν γενομένου, καὶ
 οἱ λοιποὶ οἱ ἔχοντες ἀσθενείας ἐν τῇ νήσῳ
 προσήρχοντο καὶ ἐθεραπεύοντο· 10 οἱ καὶ
 πολλαῖς τιμαῖς ἐτίμησαν ἡμᾶς, καὶ ἀναγ-
 ομένοις ἐπέθεντο τὰ πρὸς τὴν χρεῖαν.

¹¹Μετὰ δὲ τρεῖς μῆνας ἀνήχθημεν ἐν πλοίῳ παρακεχειμακότει ἐν τῇ νήσῳ, Ἀλεξανδρίνῳ, παρασήμερ Διοσκούροις. ¹²Καὶ καταχθέντες εἰς Συρακούσας ἐπεμείναμεν ἡμέρας τρεῖς. ¹³Ὅθεν περιελθόντες κατηντήσαμεν εἰς Ῥήγιον· καὶ μετὰ μίαν ἡμέραν, ἐπιγενομένου νότου, δευτεραῖοι ἦλθομεν εἰς Ποτιόλους· ¹⁴οὗ εὐρόντες ἀδελφούς παρεκλήθημεν ἐπ' αὐτοῖς ἐπιμεῖναι ἡμέρας ἑπτὰ· καὶ οὕτως εἰς τὴν Ῥώμην ἦλθομεν. ¹⁵Κἀκεῖθεν οἱ ἀδελφοί, ἀκούσαντες τὰ περὶ ἡμῶν, ἐξήλθον εἰς ἀπάντησιν ἡμῖν ἄχρις Ἀππίου Φόρου καὶ Τριῶν Ταβερνῶν· οὗς ἰδὼν ὁ Παῦλος, εὐχαριστήσας τῷ Θεῷ, ἔλαβε θάρσος. ¹⁶Ὅτε δὲ ἦλθομεν εἰς Ῥώμην, ὁ ἐκατόνταρχος παρέδωκε τοὺς δεσμίους τῷ στρατοπεδάρχῃ· τῷ δὲ Παύλῳ ἐπετράπη μένειν καθ' ἑαυτὸν σὺν τῷ φυλάσσοντι αὐτὸν στρατιώτῃ.

¹⁷Ἐγένετο δὲ μετὰ ἡμέρας τρεῖς συγκαλέσασθαι αὐτὸν τοὺς ὄντας τῶν Ἰουδαίων πρώτους. Συνελθόντων δὲ αὐτῶν, ἔλεγε πρὸς αὐτούς· Ἄνδρες ἀδελφοί, ἐγὼ οὐδὲν ἐναντίον ποιήσας τῷ λαῷ ἢ τοῖς ἔθεσι τοῖς πατρῷοις δέσμιος ἐξ Ἱεροσολύμων παρεδόθην εἰς τὰς χεῖρας τῶν Ῥωμαίων· ¹⁸οἵτινες ἀνακρίναντές με ἐβούλοντο ἀπολῦσαι διὰ τὸ μηδεμίαν

αἰτίαν θανάτου ὑπάρχειν ἐν ἐμοί. ¹⁹ Ἀντι-
 λεγόντων δὲ τῶν Ἰουδαίων, ἠναγκάσθη
 ἐπικαλέσασθαι Καίσαρα, οὐχ ὥς τοῦ ἔθνους
 μου ἔχων τι κατηγορῆσαι. ²⁰ Διὰ ταύτην οὖν
 τὴν αἰτίαν παρεκάλεσα ὑμᾶς ἰδεῖν καὶ προσ-
 λαλῆσαι· ἔνεκεν γὰρ τῆς ἐλπίδος τοῦ Ἰσραὴλ
 τὴν ἄλυσιν ταύτην περίκειμαι. ²¹ Οἱ δὲ πρὸς
 αὐτὸν εἶπον· Ἡμεῖς οὔτε γράμματα περὶ σοῦ
 ἐδεξάμεθα ἀπὸ τῆς Ἰουδαίας· οὔτε παρα-
 γενόμενός τις τῶν ἀδελφῶν ἀπήγγειλεν ἢ
 ἐλάλησέ τι περὶ σοῦ πονηρόν. ²² Ἀξιούμεν δὲ
 παρὰ σοῦ ἀκοῦσαι, ἃ φρονεῖς· περὶ μὲν γὰρ
 τῆς αἰρέσεως ταύτης γνωστόν ἐστιν ἡμῖν ὅτι
 πανταχοῦ ἀντιλέγεται. ²³ Ταξάμενοι δὲ αὐτῷ
 ἡμέραν ἤκου πρὸς αὐτὸν εἰς τὴν ξενίαν
 πλείονες, οἷς ἐξετίθετο διαμαρτυρόμενος τὴν
 βασιλείαν τοῦ Θεοῦ, πείθων τε αὐτοὺς τὰ
 περὶ τοῦ Ἰησοῦ ἀπὸ τε τοῦ νόμου Μωϋσέως
 καὶ τῶν προφητῶν ἀπὸ πρῶτῃ ἕως ἐσπέρας.
²⁴ Καὶ οἱ μὲν ἐπείθοντο τοῖς λεγομένοις, οἱ δὲ
 ἠπίστουν. ²⁵ Ἀσύμφωνοι δὲ ὄντες πρὸς
 ἀλλήλους ἀπελύοντο, εἰπόντος τοῦ Παύλου
 ῥῆμα ἔν· Ὅτι καλῶς τὸ Πνεῦμα τὸ ἅγιον
 ἐλάλησε διὰ Ἡσαίου τοῦ προφήτου πρὸς
 τοὺς πατέρας ἡμῶν, ²⁶ λέγον· Πορεύθητι πρὸς
 τὸν λαὸν τοῦτον καὶ εἰπὼν· Ἀκοῇ ἀκούσετε,

καὶ οὐ μὴ συνῆτε καὶ βλέποντες βλέψετε, καὶ οὐ μὴ ἴδητε. ²⁷Ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου, καὶ τοῖς ὡσὶ βαρέως ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν· μήποτε ἴδωσι τοῖς ὀφθαλμοῖς, καὶ τοῖς ὡσὶν ἀκούσωσι, καὶ τῇ καρδίᾳ συνῶσι, καὶ ἐπιστρέψωσι, καὶ ἰάσωμαι αὐτούς. ²⁸Γνωστὸν οὖν ἔστω ὑμῖν ὅτι τοῖς ἔθνεσιν ἀπεστάλη τὸ σωτήριον τοῦ Θεοῦ· αὐτοὶ καὶ ἀκούσονται. ²⁹Καὶ, ταῦτα αὐτοῦ εἰπόντος, ἀπῆλθον οἱ Ἰουδαῖοι πολλὰ ἔχοντες ἐν ἑαυτοῖς συζήτησιν.

³⁰Ἐμεινε δὲ διετίαν ὅλην ἐν ἰδίᾳ μισθώματι καὶ ἀπεδέχετο πάντας τοὺς εἰσπορευομένους πρὸς αὐτὸν, ³¹κηρύσσων τὴν βασιλείαν τοῦ Θεοῦ καὶ διδάσκων τὰ περὶ τοῦ Κυρίου Ἰησοῦ Χριστοῦ μετὰ πάσης παρρησίας ἀκωλύτως.

ABBREVIATIONS AND SIGNS.

acc.	accusative.	m. or masc. . .	masculine.
act.	active.	mid.	middle.
adj.	adjective.	n. or neut. . .	neuter.
adv.	adverb.	neg.	negative.
aor.	aorist.	nom.	nominative.
art.	article.	opp.	{ opposite or op-
cf.	compare.		posed to.
comp.	comparative.	opt.	optative.
conj.	conjunction.	P. or part. . .	participle.
contr.	contracted.	p. or perf. . .	perfect.
dat.	dative.	pass.	passive.
dem. or de- monstr. . . . }	demonstrative.	pluperf. . . .	pluperfect.
Eng.	English.	plur.	plural.
et al.	et aliter.	poss.	possessive.
etym.	etymology.	pres.	present.
f. (with subst. adj. or pron.) }	feminine.	prob.	probably.
f. (with verb) or fut. . . . }	future.	pron.	pronoun.
folld.	followed.	prps.	perhaps.
follg.	following.	q.v.	quod vide.
fr.	from.	rel.	relative.
gen.	genitive.	S. or Sans. . .	Sanscrit.
gen. omn. . . .	of all genders.	sing.	singular.
Germ.	German.	subj.	subjunctive.
gov.	governing.	subst.	substantive.
imperat. . . .	imperative.	sup.	superlative.
imperf. or imp.	imperfect.	v. a.	verb active.
inf.	infinitive.	v. mid.	verb middle.
irreg.	irregular.	v. n.	verb neuter.
Lat.	Latin.	v. pass. . . .	verb passive.
		voc.	vocative.
		=	equal to.
		LXX	the Septuagint.

N.B.—Where the etymology is not given, the word is of very uncertain or of unknown origin.

Words with an asterisk (*) prefixed are the Greek representatives of Hebrew or Chaldean words.

Words with a dagger (†) prefixed are not found in any other part of the Greek Testament than the Acts of the Apostles.

Such *principal tenses* of verbs as are placed within parentheses (), do not occur in the Greek Testament.

VOCABULARY.

N.B.—*Regularly-formed Participles and Tenses of Verbs are not separately given, except for special reasons.*

***Ἀαρών**, m. indecl. ("Luminous") *Aaron*; the brother of Moses, and ancestor of the priestly family of the Jews.

***Ἀβραάμ**, m. indecl. ("Father of a multitude") *Abraham*; the ancestor of the Jewish nation. His call is usually assigned to B.C. 1921.

***Ἀγᾶβ-ος**, ου, m. *Agabus*; a prophet mentioned at xi. 28; xxi. 10. [By some referred to the Hebrew subst. *kāhḡāḡ*, a locust; by others, to the Hebrew verb *ghāḡab*, in force of "he loved." It is to be observed that in Hebrew the letters *chēth* (*kē* or *hē*) and *ayin* (*gh* or *g*) are employed as gutturals; and that in forming the Gr. *Ἀγαθ-ος*, the guttural sound is dropped.]

ἀγαγεῖν, 2. aor. inf. of *ἄγω*.

ἀγάγη, 3. pers. sing. 2. aor. subj. of *ἄγω*.

ἀγαγών, οὔσα, όν, P. 2. aor. of *ἄγω*.

ἀγαθο-ποιέω -ποιῶ, 1. aor. *ἡγαθοποίησα*, v. n. [*ἀγαθ-ός*, (uncontr. gen.) *ἀγαθός-ος*, "good"; *ποιέω*, "to do"] *To do good; to confer a favour, benefit, etc.*

ἀ-γαθ-ός, ή, όν, adj.: 1. *Good*, in the fullest sense of the term.—2. *Excellent, etc.* (Comp.: *κρείσσων*, *κρείττων*); Sup.: *κράτιστος* [*γαθ*, like Germ. "gut," Eng. "good," akin to Sans. part. *kyāt-a*, fr. root *kyā*, in original force of "to shine"; *ἀ* is an inseparable prefix].

ἀγαλλιᾶ-σιν, σεως, f. [*ἀγαλλιᾶ-ω*, "to rejoice exceedingly"] ("A rejoicing exceedingly"; hence) *Great joy, exultation.*

(**ἀγαλλ-ιάω -ιῶ**), 1. aor. *ἡγαλλιᾶσα*, v. n. [a late and strengthened form of *ἀγάλλομαι*, "to rejoice or exult"] 1. *To rejoice, or exult, exceedingly; to delight greatly.*—2.

Mid.: ἀγαλλ-ιάσμαι-ιῶμαι, (f. ἀγαλλιᾶσσομαι), 1. aor. ἡγαλλ-ιᾶσάμην, 1. aor. pass. in mid. force, ἡγαλλιδόσθην and ἡγαλλ-ιδόθην, *To delight one's self greatly or exceedingly, to rejoice.*

ἀγαπ-ητός, ητή, ητόν, adj. [ἀγαπ-άω, "to love"] *Loved, beloved*;—at xv. 25 folld. by Gen.

ἄγγελ-ος, ου, m. [ἀγγέλλω, "to carry a message"] 1. *A messenger*, etc.—2. a. *An angel* of God;—at vii. 53 ἄγγέλων is the Subjective Gen.—b. *A guardian angel* of men; xii. 15; cf. Matt. xviii. 10; Heb. i. 14.

ἀγί-αῖω, 1. aor. ἡγίδα, v. a. [ἀγί-ός, "holy"] ("To make *ἁγίός*"; hence) *To hallow, sanctify*, etc.—Pass.: ἀγί-αῖομαι, p. ἡγιασμαι, 1. aor. ἡγιάσθην.

ἀγ-ιός, ἰδ, ἰδν, adj. ("To be adored or worshipped"; hence) 1. Of any Person of the Sacred Trinity: *Holy*.—As Subst.: ἅγιός, οὔ, m. With article: *THE holy one*, i. e. Christ; iii. 14.—2. Of angels, persons, or things: *Holy, sanctified, consecrated* to God or His service:—ἀγίος τόπος = the Temple at Jerusalem, vi. 13; xxi. 28.—As Subst.: ἅγιός, οὔ, m. *A holy person, a saint* [akin to Sans. root YAJ, "to adore, or worship," the deities].

ἄγκ-ῦρα, ὕρας, f. ("The bent, or curved, thing"; hence) *An anchor*.—Ships of a large size usually carried several anchors; cf. xvii. 29. Hiero, king of Syracuse, is recorded to have had a ship which carried twelve anchors, of which eight were of iron, and four of wood [akin to Sans. root ANCH, "to bend or curve"; whence *ἄγκρα*, "a hook"].

ἄγν-ιῶ, (f. ἀγνίσω, Attic ἀγνιῶ), p. ἡγνίκα, 1. aor. ἡγνισα, v. a. [ἀγν-ός, "pure"] ("To make *ἁγνός*; hence) *To purify*.—Pass.: (ἀγν-ιῶμαι), p. ἡγνισμαι, 1. aor. ἡγνίσθην.

†ἀγνισ-μός, μοῦ, m. [for ἀγνισ-μός; fr. ἀγνίζομαι (= ἀγνιδ-σομαι), "to purify"] *A purifying; purification*.

ἀ-γνο-έω, ᾤ, (f. ἀγνοήσω, p. ἡγνόηκα), 1. aor. ἡγνόησα, v. a. [ἀ, "negative"; γνο (= γνω), a root of γι-γνώ-σκω, "to know"] *Not to know, not to possess a knowledge of, to be ignorant of, not to understand*.

ἄγνο-ια (trisyll.), ἰας, f. [ἀγνο-έω, "not to know"] ("A not knowing"; hence) *Want, or lack, of knowledge; ignorance*.

†ἄ-γνωστος, γνωστόν, adj. [ἀ, "negative"; γνωστός, "known"] *Not known, unknown*.

ἀγορ-ά, ᾤς, f. [for ἀγορ-ά;

fr. ἀγείρω, "to collect, assemble," through verbal root ἀγερ] ("An assembling"; hence, "an assembly"; hence, "a place of assembly"; hence) *A market-place, market.*

†ἀγορά-ιος (quadrisyll.), ἴος, adj. [ἀγορά, (uncontr.gen.) ἀγορά-ος, "a market-place"] ("Of, or belonging to, the ἀγορά"; hence) 1. Of persons: *Frequenting the market-place.*—As Subst.: ἀγοραῖοι, ον, m. plur. ("Persons frequenting the market-place"; hence) *Idlers, loungers, low fellows, the common or baser sort of people.*—2. *Pertaining to the courts of law*, which were mostly in the ἀγορά.—As Subst.: ἀγόραιος, ου (sc. ἡμέρα), f. *A court-day.*—N.B. In this latter sense the accent is found in the grammarians and at xix. 38 (in most editions of the Gr. Test.) on the antepenultima (propäroxÿton accent).

†ἀ-γράμματ-ος, ον, adj. [ἀ, "negative"; (γράμμα, γράμματ-ος, "a letter" of the alphabet; plur.) γράμματ-α, "letters, i. e. learning"] *Unlettered, unlearned*; i. e. "devoid of formal Rabbinical training," not "without any education," inasmuch as every Jew was bound to give his sons a certain amount of instruction.

Ἀγρίππας, α, m. *Agrippa*; see Ἡρώδης.

ἀγρ-ός, οῖ, m. *A field, esp. of arable land* [akin to Sans. *agr-a*; cf. Lat. *ager*, *agr-i*; Eng. "acre"].

ἄγ-ω, f. ἄξω, (p. ἦχα, later ἀγχοχα), 2. aor. ἤγαγον, v. a. 1. *To bring, lead, convey, etc.*—2. *To lead, or conduct, to or towards a place, etc.*—3. *To bring with one as a companion, etc.*; xxi. 16.—4. *To observe, keep, hold*; xix. 38.—Pass.: ἄγ-ομαι, (p. ἦγμαι), 1. aor. ἤχθην, 1. fut. ἀχθήσομαι [akin to Sans. root *aj*, "to drive"; also, "to go"].

ἀ-δελφ-ή, ἥς, f. ("One of the same womb"; hence) 1. *A sister.*—2. *A kinswoman* [inseparable prefix ἀ, akin to Sans. *sa* (in first part of compound words), "same"; δελφ-ύς, "a womb"; akin to Sans. *garbh-a*].

ἀ-δελφ-ός, οῦ, m. [id.] 1. *A brother.*—2. *A brother in the faith; a Christian brother* [id.].

ᾠ-δης, ου, m. (*Hades*, the Greek mythic god of the lower world; hence) *The unseen world, the grave.*—At ii. 27, 31 (where alone it occurs in the Acts) the word occurs in a quotation fr. Pa. xvi. 10, and represents the Hebrew *sheöl* (fr. the verb *sháal*, "to be at rest"), "the resting-place" of the dead, "the grave";—moreover, εἰς ᾧδου, in same passage,

is put elliptically for *eis δόμον* *ἔδου*.

ἄδικ-έω -*ω*, (f. *ἄδικήσω*, p. *ἡδίκηκα*), 1. aor. *ἡδίκησα*, v. n. and a. [*ἄδικ-ος*, "unjust, doing wrong"] 1. Neut. : a. *To be unjust; to do or be in the wrong*.—b. In pres. with a perf. meaning : *To have done wrong*.—2. Act. : *To be unjust to a person; to hurt, harm, injure, wrong*.—Pass. : *ἄδικέομαι* -*οῦμαι*, (p. *ἡδίκημαι*), 1. aor. *ἡδίκηθην*, (1. fut. *ἄδικήσομαι*).

ἄδικη-μα, *μάτος*, n. [for *ἄδικε-μα*; fr. *ἄδικέ-ω*, "to injure"] ("That which injures" another; hence) *An unjust, or criminal, act; a crime*.

ἄδικ-ία, *ίας*, f. [*ἄδικ-ος*, "unjust"] ("The quality of the *ἄδικος*"; hence) 1. *Injustice, wrong*.—2. *Unrighteousness*.

ἄ-δικ-ος, *ος*, adj. [*ἄ*, "negative"; *δικ-η*, "justice"] ("Not having *δικη*"; hence) *Unjust morally; unrighteous*.—As Subst. : *ἄδικοι*, *ος*, m. plur. *Unrighteous persons*.

†*Ἀδραμυτ-ηνός*, *ηνή*, *ηνόν*, adj. [*Ἀδράμυς*, *Ἀδράμυτ-ος*, "Adramys"; a brother of Cræsus, king of Lydia, and the founder of the city of Adramyteum or Adramittium (now Adramit or Edremit) in Mysia"] ("Of, or belonging to, Adramys"; hence)

Of, or belonging to, Adramyteum or Adramyttium.

†*Ἀδρίας*, *ου*, m. *Adria*, or the *Adriatic Sea*, separating Italy from Illyricum, Dalmatia and Epirus; and, at its southern extremity, connected with the Ionian Sea.

ἄ-δυνάτος, *δυνάτον*, adj. [*ἄ*, "negative"; *δυνάτος*, "strong"] ("Not *δυνάτος*"; hence) *Without strength, weak, impotent, powerless*;—at xiv. 8 folld. by *Dat*.

ἀεὶ, adv. *Always, continually, ever* [akin to Sans. *āyas*, "life"].

ἄζυμ-α, *ων*, n. plur. [*ἄζυμος*, "unleavened"] ("The unleavened things or cakes"; hence) *The feast of unleavened bread*.

*†*Ἀζωτος*, *ος*, f. ("Stronghold") *Azōtus* (the Hebrew *Ashdōd*, now the village *Es-dūd*); an important city of Philistia about thirty miles from the S. frontier of Palestine, and three from the Mediterranean Sea. It was assigned to the tribe of Judah (Josh xv. 47), but was never entirely subdued by the Israelites; see 2 Chron. xxvi. 6; Nehem. xiii. 23.

ἀ-ήρ, *έρος*, m. ("The blowing thing"; hence) *The air* [akin to Sans. root *va*, "to blow"].

ἀ-θεμίτ-ος, *ος*, adj. [*ἄ*,

"negative"; *θέμις*, *θέμιτ-ος*, "law" ("Not having *θέμις*"; hence) *Unlawful*;—at x. 28 = contrary to the Mosaic Law;—at the above-named place *ἀθέμιτον* is predicated of the clause *κολλᾶσθαι ἡ προσέρχεσθαι ἄλλοφύλῳ*.

Ἀθῆναι, *ων*, f. plur. *Athens*; the capital of Attica, a country of ancient N. Greece.—Hence, *Ἀθην-αῖος*, *αἶα*, *αῖον*, adj. *Of*, or *belonging to, Athens; Athenian*.—As Subst.: *Ἀθηναῖοι*, *ων*, m. plur. *The people of Athens, the Athenians*.

†*Ἀθηναῖοι*, *ων*; *Ἀθηναῖος*, *α*, *ον*; see *Ἀθῆναι*.

αἰγ-ῖ-ἄλ-ός, *οὔ*, m. [*αἰσσω*, "to rush," through root *αἰγ*; (i) connecting vowel; *ἄλς*, *ἄλ-ός*, "sea"] ("Sea-rushing thing"; i. e. over which the sea rushes; hence) *A beach, sandy-beach, shore*.

Αἰγύπτιος, *α*, *ον*; *Αἰγύπτιος*, *ου*; see *Αἴγυπτος*.

Αἴγυπτος, *ου*, f. *Egypt*; a country of N. Africa, where the Jews were kept in bondage for four hundred and thirty years, vii. 6; cf. Gen. xv. 13; Exod. xii. 40.—Hence, *Αἰγύπτ-ιος*, *ῖα*, *ῖον*, adj. *Of*, or *belonging to, Egypt; Egyptian*.—As Subst.: *Αἰγύπτιος*, *ου*, m. *An Egyptian*;—at vii. 28 there is a reference to the circumstance narrated at Exod. ii. 11 *sq.*

†*Αἰθ-ῖ-οψ*, *ος*, m. [*αἰθ-ός*, "burnt"; (i) connecting vowel; *οψ*, *οψ-ός*, "face"] ("One with a (sun-)burnt face") *An Ethiopian*.

αἷμα, *ἄτος*, n.: 1. *Blood*;—at xviii. 6 supply *ἔστω*.

—2. *Blood-shed, murder*.—3. *Guilt, or punishment, of blood-shedding*.—4. *Descent, race, stock, family, etc.*

†*Αἰνέας*, *ου*, m. *Aeneas*; a paralytic of Lydda, healed by St. Peter; ix. 33.

αἰν-έω -ῶ, (f. *αἰνέσω* and *αἰνήσω*), v. a. *To praise* [akin to Sans. root *VEN* or *VEN*, "to praise"].

αἶρω, f. *ἄρῶ*, p. *ἤρκα*, 1. aor. *ἤρα*, v. a.: 1. a. *To raise*; *to take or lift up*.—b. In figurative force: *Of the voice as Object: To lift up; to raise*.—2. a. *To take away, remove*.—b. *To take away to punishment, etc.*;—*αἶρε αὐτόν*, *take him away*, i. e. *to punish*; *away with him*, xxi. 36; cf. xii. 22.—3. *Of a ship, etc.*, as *Object, or alone: To get under weigh*; i. e. *to set sail, set out, etc.*; xxvii. 13.—Pass.: *αἶρομαι*, p. *ἤρμαι*, 1. aor. *ἤρθην*, 1. fut. *ἄρθήσομαι*.

αἰρ-εως, *έσως*, f. [*αἰρ-έω*, "to take"; Mid. "to take to one's self, to choose"] ("A choosing"; hence, "a thing chosen"; hence, "a philo-

sophic principle or set of principles," as being chosen or adopted by a person; hence) *A sect*; i. e. a body of persons adopting some particular form of (religious) opinion or belief;—at v. 17 *ἀρεσις* is in apposition to *οἱ σὺν αὐτῷ*, and by a species of attraction the art. and part. (*ἡ οὐσα*) is in concord with it instead of being in nom. masc. plur. (*οἱ ὄντες*) in concord with *οἱ σὺν αὐτῷ*. This construction is akin to that by which *εἰμί*, *γίγνομαι*, *καλέομαι*, etc., agree in number with the predicate instead of the subject.

αἰτέω—*ῶ*, f. *αἰτήσω*, p. *ἤτηκα*, 1. aor. *ἤτησα*, v. a.: 1. Act.: With Acc. of thing: *To ask for*.—2. Mid.: *αἰτέομαι*—*οὔμαι*, f. *αἰτήσομαι*, 1. aor. *ἤτησάμην*: a. With Acc.: *To ask for something, etc., for one's own self, etc.; to beg for, request*.—b. With Inf.: *To ask, beg, entreat to do, etc., as one's own especial act, etc.*—c. With Acc. of person and Objective clause: *To ask, beg, entreat a person that something be done, etc., for one's self, etc.* [akin to Sans. root *YACH*, "to ask"].

αἰτία, as, f.: 1. *A cause, reason, ground, etc.*—2. *A charge, accusation.*—3. *A fault, crime.*

ταῖτιά-μα, *μάτος*, n. [*αἰτιδ-*

ομαι, "to accuse"] ("An accusing"; hence) *An accusation, charge*.

αἰτίον, *ον*, n. [neut. of adj. *αἰτίος*, "causing," used as Subst.] *A cause, reason*.

ταῖτίω-μα, *μάτος*, n. = *αἰτίημα*.

αἰών, *ῶνος*, m.: 1. *Life-time, life*.—2. *An infinite space of time, eternity*:—*ἀπ' αἰῶνος*, (from eternity, i. e.) *from the beginning, or foundation, of the world* [akin to Sans. *āyus*, "life"].

αἰών-ιος, *ιον*, adj. [*αἰών*, "eternity"; see *αἰών*, no. 2] ("Pertaining to *αἰών*"; hence) *Eternal, everlasting*.

ἀ-κάθαρ-τος, *τον*, adj. [*δ*, "negative"; *καθαίρω*, "to cleanse," through verbal root *καθαρ*] ("Not cleansed"; hence) *Morally: Unclean, impure*.

τὸ-κατάκριτος, *κατάκριτον*, adj. [*δ*, "negative"; *κἀτάκριτος*, "condemned"] *Not condemned, uncondemned*.

**τ' Ἀκeldάμα*, n. indecl. ("Field of blood") *Akeldama* or *Aceldama*; the field purchased by Judas Iscariot with the thirty pieces of silver which he received from the chief priests as a reward for his betrayal of his Master; i. 18, 19.

ἀκήκοα, perf. ind. of *ἀκούω*. *ἀκο-ή*, *ῆς*, f. [*ἀκο-ύω*, "to

hear"] 1. The act of *hearing*.

—2. Plur. : *The ears*.

ἀκολουθ-έω -ῶ, f. ἀκολουθ-
ωσα, p. ἡκολούθηκα, 1. aor.
ἡκολούθησα, v. n. [ἀκόλουθ-
ος, "following"] ("To be ἀκόλουθ-
ος"; hence) *To follow*;—
mostly with Dat.

ἀκούω, f. ἀκούω and ἀκού-
σομαι, p. ἀκήκοα, 1. aor. ἤκου-
σα, v. a. and n. : 1. Act. : a.
With Acc. of thing, or Gen. of
person or thing : *To hear*.—

b. With Acc. of thing : *To hear of*.—c. With Acc. of
thing and Gen. of person : *To hear something from, or of, a person*.—d. With Gen. of person : *To hear or heed; to attend, hearken, or give ear, to one*.—e. With Objective clause

or ὅτι : *To hear that*.—f. With clause introduced by εἰ : *To hear if, or whether, something is, etc*.—g. Neut. : a. *To hear*;—at xxviii. 26 folld. by Dat. of cognate word.—b. *To attend, give ear*.—3. Pass. : ἀκούομαι, (p. ἤκουσομαι), 1. aor. ἠκούσθην, 1. fut. ἀκουσθήσομαι :—ἠκούσθη εἰς τὰ ὦτα, *came to the ears and was heard*, xi. 22 [prob. to be divided ἀ-κο-ύω; fr. ἀ, inseparable prefix in "strengthening" force; root κο, found in κο-έω, "to hear, perceive"].

†ἀκριβ-εῖα, εἰας, f. [ἀκριβ-
ής, "accurate, exact"] ("The quality of the ἀκριβής"; hence)

Accuracy, exactness :—κατὰ ἀκριβειαν τοῦ νόμου, *according to the exactness of the Law*, i.e. in the most exact, or strict, observance of the Law.

†ἀκριβέστατος, η, ον, sup. adj. [id.] *Most accurate, exact, strict, etc*. N.B.—In the Gr. Test. the Pos. ἀριβής and Comp. ἀριβέστερος do not occur.

†ἀκριβέστερον, comp. adv. [adverbial neut. of ἀκριβέστερος; see ἀκριβέστατος at end] *More accurately or exactly; more thoroughly*.

ἀκριβ-ῶς, adv. [ἀκριβής, "accurate"] ("After the manner of the ἀκριβής"; hence) *Accurately, exactly, thoroughly, etc*.

†ἀκροατήρ - ῖον, ῖου, n. [ἀκροᾷτήρ, obsol. form of ἀκροᾷτής, "a hearer, listener"] (The Gr. equivalent for the Lat. *auditorium*;—"a thing"—here, place—"pertaining to an ἀκροᾷτής," etc.; hence) *Of a magistrate, etc. : A place of hearing; an audience-hall or -chamber; a place, or court, where causes are heard*.—Under the Empire the term *auditorium* (which strictly means any "place of hearing") was applied to a court of justice. In such a place the Provincial Governors sometimes administered the

Law (xv. 23); sometimes they sat on the "tribunal"—βῆμα, xii. 21, and other places in the Acts; cf., also, John xix. 13; sometimes in the *prætorium*—πραιτώριον, John xviii. 28, 33; Mark xv. 16. They had, also, a body of assessors, formed, it seems, of the Military Tribunes and persons of importance from their office or position; cf. xv. 33; also, Cic. 2 Verr. 1, 29, 73; 2, 29, 70.

ἀκροβυστ-ία, *ias*, f. [ἀκρόβυστ-ος, "uncircumcised"] ("The state, or condition, of the ἀκρόβυστος"; hence) *Uncircumcision*:—ἐχόντες ἀκροβυστίαν, *having uncircumcision*, i.e. *being uncircumcised*, xi. 3.

Ἀκύλας, *ov*, m. *Acylas*, or *Aquila*, a Jew, whom with his wife, Prisca or Priscilla, Paul met at Corinth, at the time that the Emperor Claudius had expelled the Jews from Rome; xviii. 2—26. At Rom. xvi. 3 Aquila and his wife are described as being again in Rome. They are, also, mentioned at 1 Cor. xvi. 19; 2 Tim. iv. 19.

ἄκωλυτ-ως, *adv.* [ἀκώλυτ-ος, "unhindered"] ("After the manner of the ἀκώλυτος"; hence) *Without hindrance or obstruction; unobstructedly, freely.*

Ἄλεξανδρ-εύς, *ews*, m. [Ἀλέξανδρος, Ἀλεξάνδρ-ον (i.e. "Man-defender"), "Alexander," king of Macedon, who founded Alexandria (i.e. "Alexander's City"), the Hellenic, Roman, and Christian capital of Egypt, B.C. 332. It is now called El-Skanderish"] ("Alexander's man"; i.e.) *A man, or native, of Alexandria; an Alexandrian*:—ἡ συναγωγή . . . Ἀλεξανδρέων, *the synagogue of the . . . Alexandrians*, i.e. the synagogue at Jerusalem in which the Alexandrian Jews (and also certain others as specified at vi. 9) used to worship.

Ἀλεξανδρ-ῖνος, *ινη, ἱνον*, *adj.* [Ἀλεξανδρ-εύς]: 1. *Of, or belonging to, an Alexandrian.*—2. *Of Alexandria; Alexandrian.*—Alexandria was the port from which vessels sailed from Egypt with corn for Rome.

Ἀλέξ-ανδρ-ος, *ov*, m. [ἀλέξ-ω, "to ward off" an enemy, etc.; hence, "to defend, aid"; ἀνήρ, ἀνδρ-ός, "a man"] ("Man-defender," etc.) 1. *Alexander*, a Jew (mentioned at iv. 6), who seems to have held some high office, and to have been a kinsman of the High Priest.—2. A man of Ephesus; xix. 33.

ἄληθ-εια, *eias*, f. [ἀληθ-ης,

"true"] ("The quality of the *ἀληθείας*"; hence) 1. *Truth*, as opposed to error:—*ἐπ' ἀληθείας*, *in truth, truly*; see *ἐπί*, no. 1, e.—2. *Truth*, as being the knowledge of the true God.

ἀ-ληθ-ής, *és*, adj. [*ἀ*, "negative"; *λήθ-ω*, "to lie hid"] ("Not lying hid"; hence, "unreserved"; hence) *Morally: True*.

ἀληθ-ώς, adv. [*ἀληθ-ής*, "true"] ("After the manner of the *ἀληθείας*"; hence) *Truly, in truth*.

†ἀλλοιγεν-μα, *μάτος*, n. [for *ἀλλογεν-μα*; fr. *ἀλλογέ-ω*, "to pollute"] ("That which pollutes or causes pollution"; hence) *A pollution*.

ἄλλᾶ, conj. [originally neut. acc. plur. of *ἄλλος*, "another," with the accent changed] ("In another way, otherwise"; hence) *But*.

ἄλλ-όσω (and ἄλλ-άτω), f. *ἄλλᾶξω*, (p. *ἡλλᾶχα*), 1. aor. *ἡλλαξα*, v. a. [*ἄλλ-ος*, "other"] ("To make"—an object—"other" than it is; hence) *To change, alter*.

ἄλλ-ήλ-ων, pron. plur. without nom. [reduplicated and changed fr. *ἄλλ-ος*, "another"] *Of, etc., one another*.

ἄλ-λ-ομαι, (f. *ἀλοῦμαι*), 1. aor. *ἡλάμην*, v. mid. Of persons: *To leap, bound, etc.* [akin to Sans. root *SEI*, "to flow; to go"].

ἄλλ-ος, *η, ο*, pron. adj.: 1. Sing.: a. *Another, other*.—As Subst.: (a) *ἄλλος, ου, m. Another man, another*.—(b) *ἄλλο, n. Another thing*.—b. Repeated, whether as adj. or subst., and whether in the same or a different case: *One . . . another*.—2. Plur.: *Other*.—As Subst.: *ἄλλοι, ων, m.: a. Alone: Other men, others*.—b. Repeated with a sing. form of the word: *ἄλλοι . . . ἄλλο, some, one thing, . . . some, another thing*, xix. 32; xxi. 34 [akin to Sans. *an-ya*, "other"].

ἄλλό-τριος, *τρία, τριον*, adj. [*ἄλλος*, (uncontr. gen.) *ἄλλος*, "another"] ("Of, or belonging to, another"; hence) *Strange, foreign*.

†ἄλλό-φύλ-ος, *ον*, adj. [*ἄλλ-ος*, (uncontr. gen.) *ἄλλο-ος*, "another"; *φύλ-ή*, "a tribe"] ("Belonging to, or of, another tribe"; hence) *Strange, foreign*.—As Subst.: *ἄλλό-φύλος, ου, m. A stranger or foreigner; a man of another nation*.

ἄ-λογ-ος, *ον*, adj. [*ἀ*, "negative"; *λόγ-ος*, in force of "reason"] ("Not having, or without, *λόγος*"; hence) *Contrary to reason, unreasonable, absurd*;—at xiv. 27 *ἄλογον* is predicated of the clause *πέμποντα . . . σημᾶναι*.

ἄλυσις, *εως*, f. *A chain*,

bond;—opposed to *πέδη*, “a fetter.”—Among the Romans prisoners were frequently chained by their right arm to the left arm of the soldiers who guarded them. It seems that St. Peter was chained to soldiers by each of his arms; xii. 6.

Ἀλφάιος, *ου*, *m.* *Alphæus*, otherwise called Cleopas; the brother of Joseph the husband of the mother of Jesus, and the father of James the Less and of Joses;—at i. 13 *Ἀλφάιου* is dependent on *υἱός* to be supplied.

ἅμα, *adv.* *At the same time* [akin to Sans. *sama*, “same”].

ἁμαρτ-ἄνω, (*f.* *ἁμαρτήσομαι*, later *ἁμαρτήσω*, *p.* *ἡμάρτηκα*, 1. *aor.* *ἡμάρτησα*), 2. *aor.* *ἥμαρτον*, *v. n.* *To do wrong* or *amiss*;—at xxv. 8 folld. by *Acc.* of *neut. pron.* as *Acc.* of “Respect.”

ἁμαρτ-ἰα, ἰας, *f.* [*ἁμαρτ-ἄνω*, “to sin”] (“The act of sinning”; hence) 1. *Sin*, generally.—2. *Plur.*: *Sins*; *i. e.* various acts or forms of sin.

†ἄ-μάρτυρ-ος, *ον*, *adj.* [*ἄ*, “negative”; *μάρτυς*, *μάρτυρ-ος*, “a witness”] (“Not having, or without, a *μάρτυς*”; hence) *Without witness, without testimony.*

ἀμνός, *οῦ*, *m. and f.* *A lamb.*

†(ἀμῦνω, *f.* *ἀμύνω*, 1. *aor.*

ἡμύνα, *v. a.* “To ward off”; hence, with ellipse of *Acc.* of that which is warded off) 1. *To succour, defend*, etc., a person.—2. *Mid.*: *ἀμύνομαι*, *f.* *ἀμνοῦμαι*, 1. *aor.* *ἡμύνᾱμην*;—at vii. 24 = *ἀμύνω* (*act.*).

Ἀμφί-πολις, *πόλεως*, *f.* [*ἀμφί*, “around”; *πόλις*, “a city”] Amphipolis, a city of Macedonia, situated about three miles from the sea, on the river Strymon, which nearly surrounded it. From this latter circumstance it derived its name, as the city that had the river around it.

ἀμφ-ότερος, *οτέρα, ότερον*, *adj.* [*ἀμφ-ω*, “both”] (“Belonging to *ἀμφω*”; hence) *Both*.—As *Subst.*: *a.* *ἀμφ-ότεροι*, *ων*, *m. plur.* *Both persons, both*.—*b.* *ἀμφότερα*, *ων*, *n. plur.* *Both things*:—*τὰ ἀμφότερα*, *both those things, them both*, xxiii. 8.

ἄν, conditional particle, modifying the power of the word to which it belongs: 1. With Verbs (of all moods except the Imperative): *a.* With Imperf. Ind.: *Would, should*.—*b.* With Aor. Ind.: *Would have, should have*.—*c.* With Subj., the force of *ἄν* is thrown on some preceding conjunction, or some relative word; see below, no. 2.—*d.* With Optative: (*a*) Where subjective possibility is connected

with a condition:—*ἐθέλωμι ἂν τῷ Θεῷ, I should pray to God*, viz., if I could hope this, or if I were simply to follow my thoughts, i. e. the wish of my heart, xxvi. 29; cf. preceding context.—So, in direct questions:—*τί ἂν θέλοι τοῦτο εἶναι; what might this intend to be (or signify)?* i. e. if it has, or assuming that it has, some meaning, ii. 12.—(b) In indirect questions, after a past or historic present: *Perchance, perhaps*, etc.:—*ἐπυνθάνετο, τίς ἂν εἴη, he inquired, who he perchance was*, i. e. who he happened to be, xxi. 38; cf., also, v. 24; x. 27.—2. With Relative pronouns, adverbs, conjunctions, etc.: *ὅς ἂν, whoever, whosoever; ὅπου ἂν, wherever; ἕως ἂν, until whatever time it be (that); ὅσοι ἂν, how many soever, as many soever as; ὅσα ἂν, how many things soever, as many things soever, as; ὅτι ἂν, whatever thing, whatever.*

†*ἀνὰ-βαθμός, βαθμοῦ, m. [ἀνά, "up"; βαθμός, "a step"] ("A step up"; hence) A stair, or flight of steps, from a lower to a higher place; xxi. 35, 40.*

ἀνὰ-βαίω, f. ἀνὰ-βήσομαι, p. ἀνὰ-βέβηκα, 2. aor. ἀν-έβην, v. n. [ἀνά, "up"; βαίω, "to go"] 1. a. To go, or come, up from, or to, a place.—h. Foldd.

by eis with Acc. of place: (a) *To go up into a place; i. 13.*—(b) *To go up from the country, etc., into, or to, a city, etc.; xi. 2, etc.*—c. Foldd. by *ἐπὶ* with Acc.: *To go up upon, or on the top of; x. 9.*—2. *To ascend into heaven; ii. 84.*—3. At vii. 23: Figurative and Impers.: *ἀνέβη, It went, or came, up:—ἀνέβη ἐπὶ τὴν καρδίαν αὐτοῦ, it came up upon his heart*, i. e. it came, or entered, into his mind. The expression is a literal rendering (in Greek) of the Hebrew *aláh al lēb* found at Isa. lxxv. 17; Jer. iii. 16. In the present passage *ἀνέβη* has for its Subject the clause *ἐπισκέψασθαι . . . Ἰσραήλ*.—4. Of a report, tidings, etc.: Foldd. by Dat. of person: *To come up to; i. e. to reach; to come to the ears, or knowledge, of a person.*

†(*ἀνὰ-βάλλω, v. a. [ἀνά, "back"; βάλλω, "to throw or cast"] "To throw, or cast, back."—Mid.:*) *ἀνὰ-βάλλομαι, 2. aor. ἀν-εβλόμην, ("To throw, or cast, back" for one's self; hence, with reference to time) With Acc. of person: To defer, put off a person's business, wherein one's self is concerned.*

ἀνα-βλέπω, (f. ἀνα-βλέψω), 1. aor. ἀν-έβλεψα, v. n. [ἀνά; βλέπω, "to look or see"] 1. [ἀνά, "up, upwards"] a. To

look up or upwards.—b. *To lift up the eyes.*—2. [*ἀνδ*, denoting "repetition"] *To see again, to recover sight.*

†*ἀνὰ*βολ-ή, ἡς, f. [for *ἀνὰ*βᾶλ-ή; fr. *ἀναβαλ* (= *ἀνδ*; βᾶλ, root of βᾶλλω), verbal root of *ἀνὰ*βάλλομαι, "to defer"] ("A deferring"; hence) *Delay.*

ἀν-αγγέλλω, f. *ἀν-αγγεῖλω*, 1. aor. *ἀν-ήγγειλα*, v. a. [*ἀν-δ*; *ἀγγέλλω*, "to carry word, or tidings, about"] 1. [*ἀνδ*, denoting "repetition"] *To carry back word, etc., about; to report, relate, make known, reveal, etc.*—2. [*ἀνδ*, in "strengthening" force] *To tell, or declare, thoroughly or openly; to own, acknowledge, confess.*

ἀνδ-γινώσκω, (f. *ἀνα-γνώσσομαι*, p. *ἀν-έγνωκα*), 2. aor. *ἀν-έγνων*, v. a. and n. [*ἀνδ*, denoting "repetition"; γινώσκω, "to know"] ("To know again"; hence) Of written characters, etc.: *To read.*

ἀναγκ-ᾶζω, (f. *ἀναγκᾶσω*, p. *ἠνάγκᾶκα*), v. a. [*ἀνδ*γκ-η, "constraint, necessity"] ("To make" something "a necessity"; hence) *To constrain, force, compel.*—Pass.: *ἀναγκ-ᾶζομαι*, (p. *ἠνάγκασμαι*), 1. aor. *ἠναγκάσθην*, (1. fut. *ἀναγκασθήσομαι*).

ἀναγκ-αῖος, αἰα, αῖον, adj. [*ἀνδ*γκ-η, "necessity"] ("Per-

taining to *ἀνδ*γκη"; hence) 1. *Necessary*;—at xiii. 46 *ἀναγκ-αῖον* is predicated of *ὑμῖν* πρῶτον . . . Θεοῦ.—2. Of friends, etc.: *Near, intimate, closely connected*; cf. Lat. *necessarius* in the same force.

ἀναγνούς, οὔσα, ὄν, P. 2. aor. of *ἀναγινώσκω*.

†(*ἀνα-γνωρίζω*, f. *ἀνα-γνωρίσω*, p. *ἀν-εγνώρικα*, v. a. [*ἀνδ*, denoting "repetition"; γνωρίζω, "to make known"]) *To make known again.*—Pass.: (*ἀνα-γνωρίζομαι*, p. *ἀν-εγνώρισμαι*), 1. aor. *ἀν-εγνώρισθην*, (1. fut. *ἀνα-γνωρισθήσομαι*).

ἀνάγνω-σις, σεις, f. [*ἀνδ-γινώσκω*, "to read," through verbal root *ἀναγνω* (= *ἀνδ*; γνω, root of γινώσκω)] *A reading.*

ἀν-ᾶγω, (f. *ἀν-ᾶξω*), 2. aor. *ἀν-ἤγαγον*, v. a. [*ἀν-δ*, "up"; ἄγω, "to lead"] 1. Act.: a. *To lead, carry, or bring up.*—b. Of a sacrifice: *To offer up.*—2. Pass.: *ἀν-άγομαι*, 1. aor. *ἀν-ήχθην*, ("To be carried up to sea"; hence) *To put to sea, set sail, etc.*

(*ἀνδ-δέχομαι*, f. *ἀνδ-δέξομαι*, p. *ἀνδ-δέδεγμαι*), 1. aor. *ἀν-εδέξαμην*, v. mid. [*ἀνδ*, "up"; δέχομαι, "to take"] ("To take up"; hence) *To receive hospitably or kindly*; xxviii. 7.

†(*ἀνδ-δίδομι*, f. *ἀνδ-δώσω*,

p. *ἀνὰ δέδωκα*), 2. aor. *ἀν-έδων*, v. a. [*ἀνά*, "up"; *δίδωμι*, "to give"] ("To give up"; hence) Of a letter as Object: *To deliver, present*.

ἀνὰ-θεός, *δοῦσα*, *δόν*, 2. aor. part. of *ἀνὰδίδωμι*.

ἀνα-ζήτέω -*ζήτῶ*, 1. aor. *ἀν-εζήτησα*, v. a. [*ἀνά*, in "strengthening" force; *ζήτέω*, "to seek"] *To seek out, make search after, search for*.

ἀνᾶθε-μα, *μάτος*, n. [*ἀνᾶτι-θῆμι*, "to set up" as a votive offering; "to dedicate, devote" to a deity; through verbal root *ἀναθε* (= *ἀνά*; *θε*, a root of *τίθῃμι*)] ("A thing dedicated, or devoted," to a deity; hence, in a bad sense, "a thing devoted to evil or destruction; an accursed thing"; hence) *A curse*.

ἀναθεμάτ-ιζω, 1. aor. *ἀν-εθεμάτισα*, v. n. [*ἀνᾶθεμα*, *ἀναθεμάτ-ος*, "a curse"] *To bind by, or under, a curse*; — at xxiii. 14 strengthened by *ἀναθεμάτι* (dat.).—N.B. Observe the position of the augment, and see *ἀναστατός* at end.

ἀνὰ-θεωπέω -*θεωπῶ*, v. a. [*ἀνά*, in "strengthening" force; *θεωπέω*, "to look at"] *To look at attentively; to observe*.

ἀναλῆ-σσις, *έσσεως*, f. [*ἀναλῆ-ω*, in force of "to kill," etc.] *A killing; death inflicted, slaughter*.

Acta

ἀν-αιρέω -*αιρῶ*, f. *ἀν-αιρήσω*, (p. *ἀν-ήρῃκα*), 1. aor. *ἀν-είλα*, 2. aor. *ἀν-είλον*, v. a. [*ἀν-ά*, "up"; *αἰρέω*, "to take"] ("To take up"; hence) 1. With accessory notion of removal, etc.: *To take away, make away with, destroy; to kill, slay, put to death*.—2. Mid.: (*ἀν-αιρέομαι* -*αιρούμαι*), 2. aor. *ἀν-ειλόμην*: Of children as Object: ("To take up for one's self"; hence, "to own, accept, acknowledge"; hence) *To bring up, rear, educate, etc.*; vii. 31; — cf. Lat. *tollo*, in same force. The term arose from the custom of laying new-born children on the ground at the father's feet. If the father took them up in his arms, he by so doing showed that he owned them; if he did not, he implied that he did not acknowledge them as his.—3. Pass.: *ἀν-αιρέομαι* -*αιρούμαι*, 1. aor. *ἀν-ἤρέθην*.

(*ἀνὰ-κάθιζω*), 1. aor. *ἀν-εκάθισα*, v. n. [*ἀνά*, "up"; *καθίζω*, (as v. n.) "to sit"] *To sit up*.

(*ἀνὰ-κάμπτω*), f. *ἀνὰ-κάμψω*, 1. aor. *ἀν-έκαμψα*, v. n. [*ἀνά*, "back"; *κάμπτω*, "to bend"] ("To bend back"; hence, in reflexive or neut. force, "to bend one's self, or bend, back"; hence) *To turn back, return*.

ἀνα-κρίνω, f. *ἀνα-κρίνω*, 1.

K

aor. *ἀν-ἐκρίνα*, v. a. [*δνδ*, in "strengthening" force; *κρίνω*, "to examine" as a judge] 1. Judicially: Of persons as Object: *To examine strictly or closely*.—2. Of things as Object: *To examine, or search, accurately or carefully*.—Pass.: *ἀνα-κρίνομαι*.

†ἀνάκρι-σις, *σεως*, f. [*ἀνδ-κρίνω*, "to examine strictly," through verbal root *ἀνάκρι* (= *δνδ*; *κρι*, root of *κρίνω*)] *An examining strictly, a strict examination*.

ἀνδ-λαμβάνω, (f. *ἀνα-λήψομαι*), 2. aor. *ἀν-έλαβον*, v. a. [*δνδ*, "up"; *λαμβάνω*, "to take"] 1. *To take up*.—2. *To take on board ship*.—3. *To take with one or in one's company*.—Pass.: 1. aor. *δνελήφθην*.

*†*Ἀνανίας*, a, m. ("Jehovah covers or protects") *Ananias*: 1. A member of the early Church at Jerusalem, who together with his wife Sapphira was struck dead for lying to the Holy Ghost; v. 1, 3, 5.—2. A "disciple at Damascus," who was sent by the Lord to restore Paul's sight; ix. 10, etc.; xxii. 12.—3. A High-priest of the Jews, who was nominated to office, A.D. 48, by Herod Agrippa the Second, king of Chalcis, and was deposed from it shortly before Felix left the province, prob. A.D. 59; see *ἐηλιξ*. In A.D. 52 he was

sent to Rome by the prefect Quadrātus to answer before the Emperor (Claudius) a charge of oppression brought against him by the Samaritans. After his deposition he still possessed great power, which he used in a violent and lawless way. Ultimately he was assassinated at the beginning of the last Jewish war.

†ἀν-ἀντί-ῥ-ῥητος, *ῥητον*, adj. [*δν*, "negative"; *ἀντί*, "against"; *ῥητός*, "that may, or can, be spoken"; with *ῥ* doubled] *That may not, or cannot, be spoken against or contradicted; indisputable, undeniable*.

†ἀναντιρρήτως, adv. [*δν-αντιρρήτος*, "not to be spoken against"] ("After the manner of the *δναντιρρήτος*"; hence) *Without disputing or gainsaying*.

†ἀνδ-πέθω, (f. *ἀνδ-πέσω*), v. a. [*δνδ*, in "strengthening" force; *πέθω*, "to persuade"] *To persuade, move, induce*.

(*ἀνδ-πέμπω*), f. *ἀνδ-πέμψω*, 1. aor. *ἀν-έπεμψα*, v. a. [*δνδ*; *πέμπω*, "to send"] 1. [*δνδ*, in "strengthening" force] *To send*.—2. [*δνδ*, "up"] *To send up to a place or person*.

ἀν-ἀπτω, (f. *ἀν-ἀψω*), 1. aor. *ἀν-ἤψα*, v. a. [*δνδ*, in "strengthening" force; *ἀπτω*, "to light up"] *To light up, kindle*; see *ἀπτω*.

†ἀνα-σκευάζω, v. a. [ἀνά, "up"; σκευάζω, in force of "to collect σκεῦη or baggage"] ("To pack up and carry away baggage"; hence, "to carry away" generally; hence, "to waste, ravage, destroy"; hence, figuratively) *To subvert, destroy, etc.*

(ἀνα-σπάω -σπῶ), f. ἀνα-σπάω, (p. ἀν-έσπακα), v. a. [ἀνά, "up"; σπάω, "to draw"] *To draw up*.—Pass.: (ἀνα-σπᾶμαι -σπῶμαι), 1. aor. ἀν-εσπᾶσθην.

ἀνά-στᾶ-σις, σις, f. [ἀνά, "up"; στα, a root of ἵστημι, in neut. force, "to stand"] ("A standing up, a rising"; hence) Of the dead: *Resurrection*.

ἀναστᾶν -όω -ῶ, 1. aor. ἀνεστάρωσα, v. a. [ἀνδράτος, (uncontr. gen.) ἀναστᾶτο-ος, "made to rise up" and depart; hence, "driven from one's house and home"; hence, "overthrown," etc.; —also, "engaged in revolt or sedition"] ("To make ἀνδράτος"; hence) 1. *To overthrow, subvert, turn upside down*; —at xvii. 6 in figurative force.—2. *To excite, or stir up, to revolt or sedition*; xxi. 38.—N.B. The present word is an instance of a verb which is clearly a derivative, and not formed of a prep. and a verb, taking the augment in the

middle instead of the beginning.

ἀνα-στρέφω, f. ἀνα-στρέψω, (p. ἀν-έστρεφα), 1. aor. ἀν-έστρεψα, v. a. [ἀνά, "back, backwards"; στρέφω, "to turn"] ("To turn back or backwards"; hence) With ellipse of reflexive pron., and in seemingly neut. force: *To turn one's self, etc., back, i. e. to return*; —at v. 22 supply ἐαυτούς, and at xv. 16 ἐμαυτόν.

(ἀνά-τίθημι, f. ἀνά-θήσω, p. ἀνά-τίθεικα, 1. aor. ἀν-έθηκα, v. a. [ἀνά, "back"; τίθημι, "to put or place"] "To put or place back") Mid.: (ἀνά-τίθεμαι), 2. aor. ἀν-έθεμην, ("To put, or place, back or away for one's self"; hence) Of a statement, etc., made to another: *To relate, declare, communicate, make known*; cf. Lat. *reſſero*, "to carry back"; also "to relate."

†(ἀνα-τρέφω, f. ἀνα-θρέψω, p. ἀνά-τέτροφα, v. a.) [ἀνά, "up"; τρέφω, "to nourish"] 1. *To nourish up; to feed or nurse up*.—2. Mid.: (ἀνα-τρέφομαι), 1. aor. ἀν-εθρεψάμην, *To nourish up, rear, educate, etc., for one's self*; —at vii. 21 strengthened by ἐαυτῇ, dat. of reflexive pron.—3. Pass.: (ἀνα-τρέφομαι), p. ἀνά-τέτραμμαί.

(ἀνά-φαίνω, f. ἀνά-φάνω,

v. a. [*δνδ*, in "strengthening" force; *φαίνω*, "to show"] ("To show forth"). —Pass.: *ἀνδ-φαίνομαι*, 2. aor. *δν-εφάνην*, ("To be shown forth"; hence) *To appear plainly, come into sight, etc.*; —at xxi. 8 folld. by Acc. of "Respect": *ἀνδφανέντες τὴν Κύπρον*, (*when we had come into sight as to Cyprus*; i. e.) *when Cyprus had come in sight for us.*

ἀνα-χωρέω -χωρῶ, (f. *ἀναχωρήσω*), 1. aor. *δν-εχώρησα* [*δνδ*, "back"; *χωρέω*, "to go"] *To go back, retire, withdraw one's self, go aside.*

ἀναναψύξω, *ωσ*, f. [for *ἀνάψυχ-σις*; fr. *ἀναψύχ-ω*, "to refresh"] *A refreshing.*

Ἀνδρέας, *ου*, m. *Andrew*; the brother of Simon Peter, and one of the twelve Apostles.

ἀνέβην, 2. aor. ind. of *ἀνδβαίνω*.

ἀνέθην, 1. aor. ind. pass. of *ἀνίημι*.

ἀνείς, *είσα*, *έν*, P. 2. aor. of *ἀνίημι*.

ἀν-εμος, *έμου*, m. ("The blowing thing"; hence) *Wind* [akin to Sans. root *AN*, "to blow"].

ἀνε-σις, *σews*, f. [*ἀνι-σις*; fr. *ἀνίημι*, "to send back"; hence, "to relax, loosen"; through verbal root *ἀνι* (= *ἀν-δ*; l. root of *ἴημι*)] ("A

relaxing or loosening;" hence, with reference to the loosening of a prisoner's chains, etc.) *Relaxation of confinement or bonds; some degree of liberty.*

†ἀν-εῤῥᾶζω, (f. *δν-εῤῥᾶσω*), v. a. [*δν-δ*, in "strengthening" force; *εῤῥᾶζω*, "to examine"] *To examine*; —at xxii. 24 *μᾶστιξιν ἀνεράξεσθαι* means *to be examined by scourging*. —The Porcian Law enacted, under heavy penalties, that no Roman citizen should be bound, scourged, or put to death, of whatever crime he might have been guilty; if we except, perhaps, the wilful murder of a parent. Hence the language of St. Paul (xxii. 25); and hence, too, the fear felt by the Centurion (xxii. 29), when Paul, whom he supposed to be merely the native of a subject state, affirmed his citizenship;—cf., also, Cic. 2 Verr. v. 63, 163; Sall. Cat. 51; —at xxii. 29 supply *μᾶστιξιν* after *ἀνεράξειν*. —Pass.: *ἀν-εῤῥᾶζομαι*.

†ἀν-εὔθετος, *εὔθετον*, adj. [*ἀν*, "negative"; *εὔθετος*, "well, or conveniently, placed"] Folld. by *πρός*: *Not well, or conveniently, placed or situated for some purpose; unsuitable for.*

(*ἀν-εὐπρίσκω*, f. *δν-εὐπρήσω*), 2. aor. *δν-εὔπον*, v. a. [*δν-δ*, in "strengthening" force; *εὐπ-*

ἵσκει, "to find"] *To find out, find, discover.*

(ἀν-έχω, f. ἀν-έξω, p. ἀν-έσχηκα, v. a. [ἀν-ά, "up"; ἔχω, "to hold"] *To hold up.*—In Gr. Test. not found in act. voice).—Mid.: ἀν-έχομαι, f. ἀν-έξομαι, 2. aor. ἤν-εσχόμην, ("To hold up for one's self"; hence) With Gen. of Object: *To bear, endure, put up with, tolerate, suffer.*

ἀν-ήρ, ἄνδρς, m.: 1. *A man.*—2. *A husband* [akin to Sans. *nar-a*, "a man"; ἀ is a prefix; cf. ἀ-γαθ-ός].

ἀνθ-ίστημι, (f. ἀντι-στήσω), p. ἀνθ-έστηκα, 2. aor. ἀνθ-έστην, v. a. and n. [ἀνθ' (see ἀντί), "against"; ἵστημι, "to cause to stand—to stand"] (1. Act.: In pres., imperf., 1. fut., and 1. aor.: "To cause to stand against, to set against."—2.) Neut.: In perf., pluperf., and 2. aor.: ("To stand against or in opposition"; hence) With Dat.: *To resist, oppose, withstand*;—cf. no. 3.—3. Mid.: ἀνθ-ίστάμαι, (f. ἀντι-στήσομαι): With Dat.: *To resist, oppose, withstand, as one's own especial act, or for one's self, etc.*

ἀνθρώπ-ινος, ἴνῃ, ἴνον, adj. [ἀνθρώπ-ος, "a human being, a man"] *Of, or belonging to, a human being or a man; human.*

ἄνθρωπος, ου, comm. gen. *A human being; a man, person*:—ὁ υἱὸς τοῦ ἀνθρώπου, *the son of man*; i. e. Christ in respect to His human nature, vii. 56:—οἱ ἄνθρωποι, *men, or persons, generally; mankind*, xv. 17; xxiv. 16, *etc.*

†ἀνθ'ὑπάρ-εῖω, v. n. [ἀνθ-ὑπάρ-ος, "a proconsul"] With Gen. of place: *To be proconsul of.*

†ἀνθ'ὑπάρτος, ὑπάρτου, m. [ἀνθ' (see ἀντί), "instead of, in the place of"; ὑπάρτος, "supreme"; and as Subst., "one who is supreme"; the Gr. equivalent for the Lat. "Consul," as being that magistrate who possessed supreme power at Rome after the expulsion of the kings] ("One instead of, or in the place of, a consul"; i. e.) *A proconsul.*

(ἀν-ίημι, f. ἀν-ήσω, p. ἀν-είκα, 1. aor. ἀν-ήκα), 2. aor. ἀν-ῆν, v. a. [ἀν-ά, "back"; ἵημι, "to send"] ("To send back"; hence) *To loose, loosen.*—Pass.: (ἀν-ίεμαι, p. ἀν-είμαι, 1. aor. ἀν-έθην, (1. fut. ἀν-εθήσομαι).

ἀν-ίστημι, f. ἀνα-στήσω, p. ἀν-έστηκα, 1. aor. ἀν-έστησα, 2. aor. ἀν-έστην, v. a. and n. [ἀν-ά, "up"; ἵστημι, "to make to stand—to stand"] 1. Act.: In pres., imperf., fut., and 1. aor.: a. *To make to*

stand up, to raise up, etc.—

b. Of a son, or family, as

Object: *To raise up, etc.*—

c. Of a prophet as Object: *To*

raise up, cause to arise.—d. *To*

raise up from the dead; ii. 24.

—2. Neut.: In perf., pluperf.,

and 2. aor.: a. *To stand, or*

rise, up; —at xxvi. 30 *ἀνίστη*

has a composite subject (viz.

ὁ βασιλεύς, ὁ ἡγεμών, ἡ Βερνίκη,

and *οἱ συγκαθήμενοι*), yet

takes the sing. number, inas-

much as *ὁ βασιλεύς*, which

stands nearest to it, is to be

brought prominently forward.

—b. *To rise up* in rebellion or

against constituted author-

ities; v. 36.—c. *To rise up*

in opposition to a speaker,

etc.; vi. 9.—d. *To rise, or*

arise, from the dead; x. 41,

etc.—3. Mid.: *ἀν-ίσταμαι*, f.

ἀνα-στήσομαι, (“*To stand up*”;

hence) *To rise* from the dead;

xx. 30.

**Annas, a, m. Annas*, a son

of Seth, appointed high-priest

of the Jews, A.D. 7, by Quir-

inus, the governor of Syria.

In A.D. 14 he was deposed by

Valerius Gratus, the pro-

curator of Judæa, who con-

ferred the high-priesthood on

Ismaël, the son of Phabi.

After an interval of some few

years, Ismaël was forced to

give way to Eleazar, a son of

Annas; and he, again, in about

a year, to Simon, son of Camin

or Camithus. Simon held the

high-priesthood for about a

year, when it was taken from

him and given to Joseph

Caïaphas, A.D. 25, who retained

it till the passover of A.D. 37.

At Luke iii. 2 Annas is styled

high-priest, and his name

joined to, but placed before,

that of Caïaphas; while at

John xviii. 13 Caïaphas is

shown to have been the acting

high-priest, and Annas is

merely mentioned as his father-

in-law, and as having been the

person to whom Jesus was

first taken for examination.

The explanation is not easy;

but the probable solution of

the difficulty is that Annas

and Caïaphas were conjointly

at the head of the Jewish

people; the latter as actual

high-priest, the former, as

president of the Sanhedrim,

retaining the title of the office

which he had previously held.

At a later date (Acts iv. 6)

Annas is distinctly called high-

priest, while Caïaphas is spoken

of as being, with certain others,

“of the kindred of the high-

priest.” It seems, therefore,

that amongst the changes

continually taking place Annas

had by some means been

brought back to office, and

that Caïaphas held a sub-

ordinate position to him. No-

thing, however, can be affirm-

ed with certainty in what is after all a doubtful and perplexing matter. It only remains to add that Amas lived to a great old age, and that five of his sons at various times held the high-priesthood.

ἀν-οίγω (**ἀν-οίγνυμι**, f. **ἀν-οίξω**), p. **ἀν-έργα** (and **ἀνέφχα**), 1. aor. **ἀν-έφξα** and **ἤν-οίξα**, v. a. and n. [**ἀν-δ**, in "intensive" force; **εἶγω** or **εἰγνυμι**, "to open"] 1. Act.: *To open*;—at ix. 8, 40 in literal meaning; at xxvi. 18 in figurative force;—at v. 23 supply *τὰς θύρας* after *ἀνέξαντες*:—*ἀνέγειν τὸ στόμα*, *to open the mouth*, i. e. *to begin to speak*, xviii. 14, etc.—2. Neut.: In perf.: *To be opened*; *to stand*, or *be, open*.—3. Pass.: (**ἀν-οίγνυμαι**), perf. **ἀν-έργμαι** and **ἤν-έργμαι**, 1. aor. **ἀν-έφχθην**, **ἤν-έφχθην**, and **ἤν-οίχθην**, (1. fut. **ἀν-οιχθήσομαι**), 2. fut. **ἀν-οιγήσομαι**, *To be opened*.—N.B. At vii. 56 the reading varies between *ἀνεργμένους* and *διανοιγμένους*; see **διάν-οίγω**.

†(**ἀν-οικοδομέω-οικοδομῶ**), f. **ἀν-οικοδομήσω**, (1. aor. **ἀν-οικοδόμησα**), v. a. [**ἀν-δ**, "again"; **οἰκοδομέω**, "to build a house"; hence, "to build"] *To build again, to rebuild*.

1. **ἀ-νομ-ος**, **ον**, adj. [**ἀ**, "negative"; **νόμ-ος**, "law"]

("Not having law, lawless"; hence) *Wicked, impious*.—As Subst.: **ἀνομος**, **ον**, m. *A wicked, or impious, person; a transgressor*.

2. **ἀνομος**, **ον**; see 1. **ἀνομος**.

ἀν-ορθῶ -ορθῶ, f. **ἀν-ορθῶσω**, 1. aor. **ἀν-ὠρθωσα**, v. a. [**ἀν-δ**, "again"; **ὀρθῶ**, "to set upright"] *To set upright again; to restore, rebuild*.

ἀντ-εἶπον, 2. aor. without pres., v. a. [**ἀντ-ι**, "against"; **εἶπον**, "to speak"] ("To speak against"; hence) *To speak in contradiction, to offer in opposition*.

ἀντί (before a soft vowel, **ἀντ'**; before an aspirated vowel, **ἀνθ'**), prep. gov. gen. ("Over against"; hence) *In the place of, instead of, in return for*:—**ἀνθ' ὧν**, (*in return for which things*; i. e.) *because that, inasmuch as*, xii. 28.

†**ἀντίκρυ**, adv. With Gen.: *Right over against, right opposite to*.

ἀντί-λαμβάνομαι, f. **ἀντί-λήψομαι**, p. pass. in mid. force **ἀντ-εἰλημμαι**, v. mid. [**ἀντί**, "in opposition"; **λαμβάνομαι** (mid. of **λαμβάνω**, "to take"), "to take hold of"] ("To take hold of" a person "in opposition" to a foe; hence) With Gen.: *To help, aid, assist, succour, give help, etc.*, 10.

ἀντί-λέγω, (f. **ἀντί-λέξω**,

1. aor. ἀντ-έλεξα), v. a. [ἀντί, "in opposition to, against"; λέγω, "to speak"] *To speak against*;—at xiii. 45 with follg. Dat.—Pass.: ἀντι-λέγουμαι.

Ἀντίοχος-εια, εἶας, f. [Ἀντίοχος, "Antiochus"; a Macedonian of distinction among the officers of Philip the Second, king of Macedon; and the father of Seleucus Nicätör (i. e. "the Conqueror")] ("The city of Antiochus") *Antiochia* or *Antioch*; the name of two cities built by Seleucus Nicätör, and named after his father Antiochus; see above. Seleucus was one of the generals of Alexander the Great, and after that monarch's death became king of Syria, and the founder of the family of the Seleucids: 1. *Antioch* in Syria (now the village of *Antakieh*), the capital of the kings of Syria, and afterwards the residence of the Roman Governor of the province of Syria. It stood at the head of the river Orontes, just at the spot where the respective mountain-chains of Lebanon and Taurus meet abruptly. In its immediate neighbourhood was Daphnē, the celebrated sanctuary of Apollo, whence it was sometimes called "Antioch by (or near) Daphnē." It is

intimately connected with the history of the Apostolic Church; and it was here that the disciples of Christ were first called "Christians"; xi. 26.—2. *Antioch* in Pisidia (now *Yalobatch*). With the exception of xiii. 14; xiv. 19, 21, the name when found in the Acts is to be referred to no. 1.

†Ἀντίοχος-εὺς, εἷς, m. [id.] ("Man of Antiochus"; hence) *A man of Antioch* (in Syria); vi. 5; see Ἀντιόχεια, no. 1.

†Ἀντίπατερ-ις, ἰδος, f. [Ἀντίπατερ, Ἀντίπατερ-ος, "Antipäter"; the father of Herod the Great] ("The city of Antipater") *Antipatris*; a city of Palestine rebuilt by Herod the Great on the site of Capharsaba, and named after his father Antipäter. Its more ancient name is represented by that still given to the place by the Arabs; viz. *Kafr-Saba*. Here it was that the foot-soldiers of the Roman escort that guarded Paul on his departure from Jerusalem left him, while he proceeded with the cavalry-troops to Cæsareā; xxiii. 31.

†ἀντρί-πίπτω, (f. ἀντρί-πεσοῦμαι), v. n. [ἀντί, "against"; πίπτω, "to fall"] ("To fall against"; hence) *To strike against, resist, etc.*

(ἀντρί-τάσσω and ἀντρί-

τάττω, f. ἀντί-τάξω, v. a. [ἀντί, "against"; τάσσω, "to draw up in order of battle"] Act.: "To draw up against in order of battle; to range in battle against".—Mid.: ἀντί-τάσσομαι, (1. aor. ἀντ-εταξάμην), ("To range one's self in battle against"; hence) With Dat.: *To resist, oppose, withstand, etc.*

†ἀντ-οφθαλμ-έω -ω, v. n. [ἀντ-ί, "against"; ὀφθαλμός, "the eye"] ("To direct the eye against"; hence, "to look in the face, meet face to face"; hence) Of a ship as Subject: With Dat.: *To bear up against, meet, the wind*; xxvii. 15, where probably there may be, in the employment of the word, an allusion to the ancient custom of painting eyes (ὀφθαλμούς) on the bows of vessels employed in the Mediterranean—a custom which is said still to exist.

ἀν-ω, adv. [ἀν-ά, "up"] *Upwards, up, above.*

ἀνω-θεν, adv. [ἀνω, "above"; hence, of time, "formerly, of old"; suffix *θεν* = "from"] *From of old, from the beginning.*

†ἀνωτερ-ικός, ἱκή, ἱκόν, adj. [ἀνώτερ-ος, "higher, upper"] ("Pertaining to ἀνώτερος"; hence) *Higher, upper*;—at xix. 1 = "higher up the country, more remote from

the sea than Ephesus"; viz. in the regions of Phrygia and Galatia.

ἄξιος, ἰα, ἰον, adj. [for ἄγσιος; fr. ἄγ-ω, "to weigh" so much] ("Weighing" so much; hence, "worth"; hence) 1. *Worthy, deserving*.—2. With Gen.: a. *Worthy of; meet, or suitable, for*.—b. *Deserving of*.—3. With Inf.: *Worthy, or deserving, to be or of being, etc.*

ἄξι-όω -ω, (f. ἀξιόσω, p. ἡξιῶκα), 1. aor. ἡξιῶσα, v. a. [ἄξιος, (uncontr. gen.) ἀξίος, in force of "meet, fit"] 1. *To think, or deem, meet or fit*.—2. *To desire, request, etc.*

ἀπ-αγγέλλω, f. ἀπ-αγγέλω, 1. aor. ἀπ-ήγγεila, v. a. [ἀπ-ό, in "strengthening" force; ἀγγέλλω, "to carry word"] *To report, relate, tell, declare, etc.*

ἀπ-άγω, (f. ἀπ-άξω), 2. aor. ἀπ-ήγαγον, v. a. [ἀπ-ό, "away"; άγω, "to lead"] 1. *To lead away, carry off*.—2. *To lead away, or carry off, to prison or as a prisoner*.—3. *To lead away to punishment, to put to death*.—Pass.: ἀπ-άγομαι, (p. ἀπ-ήγμαι), 1. aor. ἀπ-ήχθην, (1. fut. ἀπ-αχθήσομαι).

ἀπ-αλλάσσω (or ἀπ-αλλάττω), f. ἀπ-αλλάξω, p. ἀπ-ήλλαχα, v. a. [ἀπ-ό, "from"; ἀλλάσσω, "to change"] ("To

change from"; hence) 1. Act.: *To put away from, remove from*.—2. Mid.: ἀπ-αλλάσσομαι (or ἀπ-αλλάττομαι, f. ἀπ-αλλάξομαι, 1. aor. ἀπ-ηλλάξαμην), ("To remove one's self, etc., from"; hence) *To go away, depart*.

ἀπ-αντάω -αντώ, f. ἀπ-αντήσω, (p. ἀπ-ήντηκα), 1. aor. ἀπ-ήντησα, v. n. [ἀπ-ό, in "strengthening" force; ἀντάω, "to meet"] With Dat.: *To meet*.

ἀπάντη-σις, σεις, f. [for ἀπάντα-σις; fr. ἀπαντά-ω, "to meet"] With Dat.: *A meeting with a person*.

ἅ-πᾶς, πᾶσα, πᾶν, adj. [ἅ, in "intensive" force; πᾶς, "all"] 1. *Quite all; the whole, all completely*.—As Subst.: a. ἅπαντες, ὡν, m. plur. *All men, all persons*.—b. ἅπαντα, ὧν, n. plur. *All things*.—2. *The whole of that denoted by the subst. to which it is in attribution*.

†(ἀπ-σπαζόμεαι), 1. aor. ἀπ-σπασάμην, v. mid. [ἀπ-ό, in "strengthening" force; σπαζόμεαι, "to greet, salute"; hence, "to wish farewell to; to take leave of"] *To wish farewell to, take leave of*;—at xxi. 6 the readings vary between προσευξάμεθα. Καὶ σπασάμενοι ἀλλήλους and προσευξάμενοι ἀπσπασάμεθα; in the last case supply αὐτούς.

ἀπειθ-έω -ῶ, f. ἀπειθήσω, 1. aor. ἠπειθήσα, v. n. [ἀπειθ-ής, "disobedient"] *To be disobedient, to disobey*.

ἀ-πειθ-ής, ἐς, adj. [ἀ, "negative"; πείθ-ομαι (pass. of πείθω, "to persuade"), "to obey"] ("Not obeying"; i. e.) *Disobedient*.

ἀπειλ-έω -ῶ, (f. ἀπειλήσω, p. ἠπειλήκα), v. a. and n. [ἀπειλ-ή, "a threat"] ("To threaten") Mid.: ἀπειλέομαι -οῦμαι, f. ἀπειλήσομαι, 1. aor. ἠπειλησάμην: With Dat. of person: *To threaten on one's own part or as one's own especial act*:—ἀπειλῇ ἀπειλησάμεθα αὐτοῖς, (let us threaten them with a threat; i. e.) *threaten strongly, etc., iv. 17*.

ἀπειλή, ἥς, f. *A threat*.

ἀπ-εἶμι, imperf. ἀπ-φεῖν [ἀπ-ό, "away"; εἶμι, "to go"] *To go away, to depart*.

†(ἀπ-ελαύνω, f. ἀπ-ελάσω, Attic ἀπ-ελῶ, p. ἀπ-ελήλακα), 1. aor. ἀπ-ήλασα, v. a. [ἀπ-ό, "away from"; ἐλαύνω, "to drive"] *To drive away from*; xviii. 16, where it is strengthened by follg. ἀπό.

†ἀπελεγ-μός, μου, m. [for ἀπελεγχ-μός; fr. ἀπελέγχ-ω, "to convict, or expose, thoroughly"] ("A convicting, or exposing, thoroughly"; hence, as an effect) *Disgrace, disrepute, etc.*

ἀπ-έναντι, adv. [ἀπ-ό, in "strengthening" force; ἐναντι, "opposite"] With Gen.: ("Opposite, over against"; hence) 1. *Contrary to, in opposition to.*—2. *In the presence of, before.*

ἀ-περίτμη-τος, τον, adj. [ἀ, "negative"; περίτμνω, "to cut around"; hence, "to circumcise," through verbal root περιτμη (= περί; τμη, a root of τέμνω)] *Uncircumcised*;—at vii. 51 in figurative force.

ἀπ-έρχομαι, f. ἀπ-ελεύσομαι, p. ἀπ-ελήλυθα, 2. aor. ἀπ-ἦλθον, v. mid. [ἀπ-ό, "away"; ἔρχομαι, "to come, to go"] *To go away, depart.*

ἀπ-έχω, (f. ἀφ-έξω and ἀποσχίσω), v. a. and n. [ἀπ-ό, "away from"; ἔχω, "to have or hold"] ("To have, or hold, away from").—Mid.: **ἀπ-έχομαι**, ("To hold one's self, etc., away from"; hence) With Gen. either with or without ἀπό: *To keep one's self, etc., from; to abstain, or refrain, from.*

ἀπίεσαν, 3. pers. plur. imperf. ind. of ἀπειμι.

ἀπιστ-έω -ῶ, (f. ἀπιστ-ήσω, p. ἠπιστ-ηκα), 1. aor. ἠπιστ-ησα, v. n. [ἀπιστ-ος, "unbelieving"] ("To be ἀπιστος"; hence) *Not to believe, to disbelieve.*

ἀ-πιστος, πιστον, adj. [ἀ, "negative"; πιστός (pass.),

"to be believed, credible"] *Not to be believed, incredible.*

ἀπό (before a soft vowel ἀπ'; but ἀπό Ἀντιοχείας, xiv. 19;—before an aspirate ἀφ'; but ἀπό ἐνός, xvii. 27; ἀπό Ἱεροσολύμων, i. 4; xi. 27), prep. gov. gen.: 1. *From*, in the fullest meaning of the word.—2. To mark a result, cause, etc.: *From, in consequence of*; xxii. 11.—3. With Gen. (instead of Partitive Gen. alone) after verbs act., to denote a part: *Of*:—ἀπό τῆς τιμῆς, (some, or part,) *of the price*, v. 2, 3; ἀπό τοῦ Πνεύματος, (a portion) *of my Spirit*, ii. 17; cf., also, ii. 18; xvi. 33, etc.—4. a. Of a commencing point of time, etc.: *From, after, since.*—b. Of time generally: *At.*—c. Without dependent Gen., and in combination with Gen. of time: *Since, ago*; x. 30.—At John xxi. 8 ἀπό is also used without a dependent gen., and in combination with a gen. of space or distance:—ἀπό πηχῶν διακοσίων, *two hundred cubits off.*—5. *Of, out of*, a number, a body of persons, etc.—6. To denote the Agent: *By*; ii. 22.—7. Prefixed to Adverbs: *From*:—ἀπό πρωί, *from early in the morning, from early morning*, xxviii. 23.

ἀποβαλ-ή, ἥς, f. [for ἀποβαλ-ή; fr. ἀποβάλ-λω, "to cast away"; hence, "to lose"] *Loss*.

ἀπογράφ-ή, ἥς, f. [ἀπογράφ-ω, "to register"] ("A registering"; hence) *A register* of persons liable to taxation = the Roman "census"; cf. Luke ii. 2.

ἀπο-δείκνυμι, (f. ἀπο-δείξω), 1. aor. ἀπ-έδειξα, v. a. [ἀπό in "strengthening" force; δείκνυμι, "to show"] *To show forth, make known, etc.*—Pass.: (ἀπο-δείκνυμαι), p. ἀπο-δέδειγμαι.

ἀπο-δέχομαι, (f. ἀπο-δέξομαι, p. ἀπο-δέδεγμαι), 1. aor. ἀπ-εδέξαμην, with 1. aor. pass. ἀπ-εδέχθην, v. mid. [ἀπό, in "strengthening" force; δέχομαι, "to receive"] ("To receive"; hence) 1. Of the word of God as Object: *To receive, to embrace, etc.*—2. a. *To receive* a person kindly, with hospitality, etc.; xviii. 27.—b. In 1. aor. pass.: *To be received* kindly, etc.; xv. 4.—3. Of favours, etc., as Object: *To receive, or accept*, with gratitude, etc.—4. *To receive, or admit*, to one's presence, etc.; xxviii. 30.

ἀπο-δίδωμι, f. ἀπο-δώσω, (1. aor. ἀπ-εδόκα), v. a. [ἀπό, "from"; δίδωμι, "to give"] ("To give from" one; hence) 1. Act.: a. Of testimony, etc.,

as Object: *To give forth, bear.*—b. Of an account, etc., as Object: *To give in, render*; xix. 40.—2. Mid.: (ἀπο-δίδομαι, f. ἀπο-δώσομαι), 2. aor. ἀπ-εδόμην, ("To give away from one's self"; hence) *To part with* for payment; *to sell*; vii. 9;—at v. 8 fold. by Gen. of price.

ἀπο-θνήσκω, f. ἀπο-θνήσκειν, 2. aor. ἀπ-έθανον, v. n. [ἀπό, in "strengthening" force; θνήσκω, "to die"] 1. *To die.*—2. In 2. aor.: a. *To have died*, i. e. *to be dead.*—b. *To be put to death*:—ἀποθάνειν eis fold. by Acc. of place: *to go into* a place, *and to be put to death in it* = *to die in* or *at* a place, xxi. 13.

ἀποκαθιστάνω, v. a. [ἀπό; καθιστάνω = καθίστημι] A late form of ἀποκαθίστημι; see ἀποκαθίστημι;—at i. 6 the pres. (ἀποκαθιστάνεις) is used of an almost immediate future.

ἀπο-καθίστημι, f. ἀπο-καταστήσω, (p. ἀπο-καθέστακα), v. a. [ἀπό, "back again"; καθίστημι, "to set down"; hence, "to bring into a (certain) condition," etc.; hence, "to restore" to the original state] *To restore* again to a former state; *to re-establish*.

†**ἀποκατάστα-σις**, σεως, f. [ἀποκαθίστημι, "to restore again"] ("A restoring again";

hence) *Restoration, re-establishment, restitution.*

(ἀπο-κόπτω, f. ἀπο-κόψω), 1. aor. ἀπ-έκοψα, v. a. [ἀπό, "from"; κόπτω, "to cut"] ("To cut from" an object; hence) *To cut off* or *away*.

ἀπο-κρίνομαι, (f. ἀπο-κρίνομαι), 1. aor. ἀπ-εκρίναμην, 1. aor. pass. in mid. force, ἀπ-εκριθην, v. mid. [ἀπό, "from"; κρίνομαι (mid.), in force of "to adjudge" something to some one] ("To adjudge" something to some one "from" another; hence, "to give a decision, pronounce an opinion," respecting a matter; hence) In conversation, *etc.*: *To reply, answer*; — sometimes with Dat. of person or πρὸς with Acc. of person; — at xxv. 4 folld. by Objective clause.

ἀπο-κτείνω, f. ἀπο-κτενῶ, (p. ἀπ-έκτονα), 1. aor. ἀπ-έκτεινα, v. a. [ἀπό, in "strengthening" force; κτείνω, "to kill," *etc.*] *To kill, put to death, etc.*

ἀπο-δύμμι, f. ἀπ-ώλεσω, (p. ἀπ-ολώλεκα), 1. aor. ἀπ-ώλεσα, v. a. [ἀπό, in "intensive" force; δύνμι, "to destroy"] 1. Act: *To destroy utterly or entirely*. — 2. Mid: ἀπ-όλλυμαι, f. ἀπ-ολοῦμαι, p. ἀπ-όλωλα, 2. aor. ἀπ-ώλόμην, ("To destroy one's self utterly"; hence) Of persons or things: *To perish*.

† Ἀπολλων - ἰᾶ, ἰας, f.

[Ἀπόλλων, Ἀπόλλων-ος, "Apollo," the ancient sun-god] ("City of Apollo") *Apollonia* (now *Pollina*); a town of Mygdonia in Macedonia; xvii. 1.

Ἀπολλῶς, ὁ, m. *Apollōs*; a Jew of Alexandria, well versed in the Jewish Scriptures, who was instructed in Christianity by Aquila and Priscilla during a visit he paid to Ephesus, A.D. 54. Afterwards he became a preacher of the Gospel, and a companion of St. Paul.

ἀπο-λογ-έομαι - οὔμαι, (f. ἀπο-λογησομαι), 1. aor. ἀπ-ελογησάμην, 1. aor. pass. in mid. force ἀπ-ελογήθην, v. mid. [ἀπό, "away from"; λόγ-ος, "a word"] ("To get one's self away from" a difficulty, danger, *etc.*, "by words"; hence) 1. *To defend one's self by speaking, to say in defence, to make one's defence*. — 2. With Acc. of thing: *To say, or allege, something in one's defence*.

ἀπολογ-ῖα, ἰας, f. [ἀπολογ-έομαι, "to defend one's self" by speaking] ("A defending one's self by speaking"; hence) *A speech in defence; a defence*.

(ἀπο-λούω, f. ἀπο-λούσω, 1. aor. ἀπ-έλουσα, v. a. [ἀπό, "off or away"; λούω, "to wash"] "To wash off or

away").—Mid.: (ἀπο-λούμαι, f. ἀπο-λούσομαι), 1. aor. ἀπ-ελουσάμην, *To wash off*, or *away*, for one's self, whether actually or figuratively;—at xxii. 16 the accent on the antepenultima of ἀπόλουσαι shows that it is the imperative mid., as the 1. aor. inf. act. requires an accent on the penultima, viz. ἀπολουσαι.

ἀπο-λύω, f. ἀπο-λύσω, (p. ἀπο-λέλυκα), 1. aor. ἀπ-έλυσα, v. a. [ἀπό, "from"; λύω, "to loose"] ("To loose from" something; hence) 1. Act.: a. *To release, set free*.—b. *To let, or allow, to go away or to depart*.—c. *To send away, dismiss*.—2. Mid.: ἀπο-λύομαι, ("To send one's self away"; hence) *To depart*.—3. Pass.: ἀπο-λύομαι, p. ἀπο-λέλυμαι, 1. aor. ἀπ-ελύθην, 1. fut. ἀπο-λυθήσομαι.

†(ἀπο-πίπτω, f. ἀπο-πεσοῦμαι), 2. aor. ἀπ-έπεσον, v. n. [ἀπό, "from"; πίπτω, "to fall"] *To fall from*; ix. 18, where it is strengthened by follg. ἀπό.

†ἀπο-πλέω, (f. ἀπο-πλευσομαι and ἀπο-πλευσοῦμαι), 1. aor. ἀπ-έπλευσα, v. n. [ἀπό, "from"; πλέω, "to sail"] ("To sail from" a place; hence) *To sail away*.

ἀπορ-έω -ῶ, f. ἀπορήσω, p. ἡπόρηκα, v. n. [ἀπορ-ος, "without resources, at a loss"] 1. Neut.: *To be at a loss, to*

be perplexed or in doubt, etc.

—2. Mid.: ἀπορ-έομαι -οῦμαι, (f. ἀπορήσομαι) = no. 1.

†(ἀπο-β-ρίπτω, f. ἀπο-β-ρίψω), 1. aor. ἀπ-έβ-ριψα, v. a. [ἀπό, "from"; βρίπτω, "to cast or throw"; with the initial letter (β) doubled] ("To cast, or throw, from" a place; hence) With ellipse of ἐαυτούς: *To cast themselves out of the ship into the sea*; xxvii. 43.

†(ἀπο-σκευάζομαι), 1. aor. ἀπ-εσκευασάμην, v. mid. [σπό, "away"; σκευάζομαι, "to make preparations for one's self"] ("To make preparations for one's self, etc., and go away"; hence) *To pack up and depart*; see ἐπισκευάζω.

ἀπο-σπάω -σπῶ, (f. ἀπο-σπάσω), 1. aor. ἀπ-έσπασα, v. a. [ἀπό, "away"; σπάω, "to draw"] 1. *To draw away, withdraw*;—at xi. 30 in figurative force.—2. Pass.: 1. aor. ἀπ-εσπάσθην, *To be withdrawn; to depart, go away*.

ἀποστα-σία, σίας, f. [ἀφ-ίστημι (neut.), "to stand away from"; hence, "to revolt from," through verbal root ἀποστα (= ἀπό; στα, root of ἵστημι)] ("A revolting from"; hence) *A defection, or departure, from certain principles, etc.*;—at xxi. 21 strengthened by follg. ἀπό.

ἀπο-στέλλω, f. ἀπο-στέλω, p. ἀπ-έσταλκα, 1. aor. ἀπ-

ἀποστέλλω [ἀπό, "from"; στέλλω, "to send"] ("To send from" a person or place; hence) 1. *To send forth*.—2. *To send away*; *to bid, or command, to depart*.—3. a. *To send or despatch on some mission or service*.—b. With second Acc.: *To send forth* one as that denoted by the second Acc.; vii. 35.—Pass.: ἀπο-στέλλομαι, p. ἀπο-στάλλω, 2. aor. ἀπ-εστάλην.

ἀποστολή, ἡς, f. [for ἀπο-στολή; fr. ἀποστέλλω, "to send forth," through verbal root ἀποστέλ (= ἀπό; στέλ, root of στέλλω)] (In pass. force, "A being sent forth"; hence) *Apostleship*.

ἀπόστολος ου, m. [for ἀπόστολος; fr. ἀποστέλλω, "to send forth"] ("One sent forth"; hence) *An apostle*.

ἀπο-στρέφω, f. ἀπο-στρέψω, 1. aor. ἀπ-έστρεψα, v. a. [ἀπό, "away"; στρέφω, "to turn"] *To turn away*;—at iii. 26 in figurative force.

(ἀπο-τάσσω and ἀπο-τάττω, v. a. [ἀπό, "asunder"; τάσσω, "to arrange or set"] "To set asunder" from something; hence, "to detach").—Mid.: ἀπο-τάσσομαι (and ἀπο-τάττομαι), 1. aor. ἀπ-εταξάμην, ("To detach one's self" from something; hence) With Dat.: *To bid adieu to, take leave of, quit, etc.*;—at xviii. 21 some editions have

ἀποταξάμενος instead of ἀπ-ετάξατο, and omit the words from δεῖ to ἱερουσαλήμ; also the δέ after πάλιν.

(ἀπο-τίθημι, f. ἀπο-θήσω, v. a. [ἀπό, "away"; τίθημι, "to put"] "To put away").—Mid.: (ἀπο-τίθεμαι), 2. aor. ἀπ-εθέμην, *To put away* for one's self or as one's own act; *to lay aside*.

(ἀπο-τίνασσω), 1. aor. ἀπ-ετίναξα, v. a. [ἀπό, "off"; τινάσσω, "to shake"] *To shake off* or *away*.

(ἀπο-φέρω, f. ἀπ-οίσω, p. ἀπ-ερήνοχα), 1. aor. ἀπ-ήνεγκα, 2. aor. ἀπ-ήνεγκον, v. a. [ἀπό, "away from"; φέρω, "to carry"] *To carry away from*.—Pass.: ἀπο-φέρομαι, 1. aor. ἀπ-ηνέχθην;—at xix. 12 the readings vary between ἀπο-φέρεισθαι and ἐπιφέρεισθαι.

†ἀπο-φθέγγομαι, 1. aor. ἀπ-εφθεξάμην, v. mid. [ἀπό, in "strengthening" force; φθέγγομαι, "to speak"] *To speak, utter, declare, speak forth*.

†ἀπο-φορτίζομαι, v. mid. [ἀπό, denoting "reversal"; φορτίζομαι (mid.), "to load or ship"] *To unload, discharge, a cargo, etc.*;—at xxi. 3 the pres. part. ἀποφορτιζόμενος is used to denote an almost immediate future.

ἀπο-χωρέω -χωρῶ, (f. ἀπο-χωρήσω and ἀπο-χωρήσομαι),

1. aor. ἀπ-εχώρησα, v. n. [ἀπό, "away"; χωρῖω, "to go"]
To go away, depart.

(ἀπο-χωρῖω, f. ἀπο-χωρῖω, Attic ἀπο-χωρίω, v. a. [ἀπό, "from"; χωρῖω, "to separate or part"] "To separate, or part, from").—Pass.: (ἀπο-χωρίζομαι), 1. aor. ἀπεχωρίσθην, *To be separated, or parted, from; to depart from*;—at xv. 39 strengthened by follg. ἀπό.

† Ἀππίος, ου, m. [Gr. form of Lat. Appius] *Appius*; a Roman prænomen.—Ἀππίου φόρον, *Appii Forum* (now *S. Donato*); a town on the Appian Way (the great road leading from Rome to Naples), distant from Rome about 43 miles. It was founded by Appius Claudius Crassus, surnamed Cæcus; who also constructed, at least in part, the road which bore his name.

ἀ-πρόσκοπ-ος, ου, adj. [ἀ, "negative"; προσκοπ-ή, in force of "an offence," etc.] ("Not having προσκοπή"; hence) *Void of, or without, offence.*

ἄπτω, f. ἄψω, 1. aor. ἤψα, v. a. *To kindle, light a fire, etc.*;—at xxviii. 2 the readings vary between ἄψαυτες and ἀνάψαυτες; see ἀνάπτω.

ἀπ-ωθέω -ωθῶ, (f. ἀπ-ωθήσω, 1. aor. (ἀπ-έωσα and) ἀπ-ώθησα), v. a. [ἀπ-ό, "away";

ωθείω, "to thrust"] 1. *To thrust away*.—2. Mid.: (ἀπ-ωθέομαι -οῦμαι), 1. aor. ἀπωσάμην, *To thrust away from one's self, etc.; to cast off, reject.*

ἀπώλ-εια, είας, f. [strengthened fr. ἀπόλ-εια; fr. ἀπόλ-λῦμι, "to destroy"] *Destruction.*

1. ἄρα, adv.: 1. *Perchance, indeed*.—2. In inferential force: a. *Then, so then, therefore*:—ἄρα γε, or as one word ἄραγε, *then indeed, therefore indeed*.—b. *In truth, truly, after all, it seems.*

2. ἄρα, interrogative particle (= Lat. num) in marking a question, and not rendered into English; viii. 30.

ἄραγε; see 1. ἄρα.

† Ἀραβ, Ἀράβος, m. *An Arabian*;—Plur.: *Arabians*;—at ii. 11 = the Jews settled among the Arabians.

ἀργῦρ-ιον, ιου, n. dim. [ἀργυρ-ος, "silver"] ("A small piece of silver"; hence) 1. *Silver generally*.—2. As made of silver: *Silver money, silver coin, silver*.—3. *A piece of silver*;—at xix. 19 the Attic drachma appears to be meant; so that, reckoning the drachma at 7½d., the value of the sum specified in the above-mentioned passage would amount to 1562l. 10s. of English money.

†ἀργυρο-κόπ-ος, ου, m. [*ἀργίρος*, (uncontr. gen.) *ἀργυρο-ος*, "silver"; κοπ-, root of κοπτω, "to strike"; hence, "to hammer"] ("Silver-hammerer"; hence) *A worker, or artist, in silver; a silver-smith.*

ἀργ-υρος, υρου, m. ("The white, or shining," metal) *Silver* [akin to Sans. *arj-una*, "white"; from root *ṚĀJ*, "to shine"].

1. ἀργυρ-οῦς, ᾱ, οῦν (contr. fr. ἀργύρ-εος, ἑα, εον), adj. [*ἀργύρ-ος*, "silver"] ("Of, or belonging to, silver"; hence) *Made of silver, silver-*.

2. ἀργυροῦς (= ἀργυρέους), masc. acc. plur. of 1. ἀργυροῦς; xix. 24.

†Ἄρ-ειος, ειον (also Ἄρ-ειος, εια, ειον), adj. [Ἄρ-ης, "Arēs"; the Greek god of war, the same as the Lat. "Mars"] *Of, or belonging to, Ares or Mars.*—Ἄρειος Πάγος, the hill of Ares (or Mars), the Areopagus, was a hill at Athens over against the Acropolis. The name was hence given to the highest judicial court of Athens, which held its sittings on it, and which took especial cognizance of all capital crimes; xvii. 19.

†Ἄρειο-πάγ-ιτης, ιτου, m. [classical for Ἄρειο-πάγ-ιτης (this last form occurring only

Acts.

in late writers); fr. Ἄρειος, (uncontr. gen.) Ἄρειο-ος, "of Arēs"; πάγ-ος, "a hill"] ("A man of the hill of Arēs"; hence) *A member of the court that held its sittings on the hill of Ares; an Areopagite; see Ἄρειος.*

ἀρέσκω, f. ἀρέσω, (p. ἀρήρεκα), 1. aor. ἤρεσα, v.n. *To be pleasing, to please.*

ἀρεσ-τός, τή, τόν, adj. [for ἀρεσκ-τός; fr. ἀρέσκ-ω, "to please"] *Pleasing, pleasant.*

ἀριθμός, οὔ, m. *A number.* Ἀρίστ-αρχ-ος, ου, m. [Ἀρίστ-ος, "best"; ἀρχ-ω, "to rule"] ("Best-ruler") *Aristarchus; a Macedonian, one of St. Paul's companions; xix. 29, etc.*

ἄρ-μα, μάτος, n. [akin to ἄρ-ω, "to fit"; hence, "to join fitly together"] ("That which is joined fitly together"; hence) *A chariot with two wheels.*

ἀρνέομαι -οῦμαι, f. ἀρνήσομαι, 1. aor. ἠρνησάμην, v. mid.: 1. *To say "no"; to deny.*—2. With Acc. of person: *To deny a person, i. e. to assert that one does not know him.*—3. With Acc. of thing: *To deny a thing, i. e. to assert that it has not taken place, etc.;—at iv. 16 supply αὐτό= ὅτι γνωστὸν σημειῶν γέγονε δι' αὐτῶν.*

ἀρπάζω, f. ἀρπάσω (and

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ἀρπάζω, p. ἡρπάξα), 1. aor. ἡρπάσα, v. a. *To snatch away, carry off, with haste, by force, etc.*

† Ἀρτεμις, ἰδὸς, f. *Artēmis*, a Greek goddess, the same as the Roman *Diana*, the daughter of Jupiter and Latōna, and the sister of Apollo; see, also, xix. 35.

† ἀπρ-έμων, έμωνος and έμωνος, m. [ἀπρ-δω, in pass. force, "to be hung upon"] ("That which is hung upon" something; hence, either) 1. *The fore-sail of a vessel; or—* 2. *The main-sail or top-sail.* ἀπρος, ov, m.: 1. *A loaf of bread.—*2. *Bread.*

ἀπρ-αῖος, αἰος, adj. [ἀπρ-ή, "a beginning"] ("Pertaining to ἀρχή"; hence) *Ancient, former, old.*

ἀρχ-ή, ης, f. [ἀρχ-ω, "to begin"] 1. *A beginning, commencement.—*2. *A corner, end, of a rope, sheet, etc.*

† ἀρχιερ-αῖος, αἰός, αρχή, αρχόν, adj. [ἀρχιερ-εύς, "High-priest"] *Of, or belonging to, the high-priest; the high-priest's, etc.*

ἀρχ-ιερεύς, ιερέως, m. [ἀρχ-ός, "a chief"; ιερεύς, "a priest"] ("Chief-priest") *Of the Jews: 1. High-priest.—*2. *Plur.: The chief-priests; i. e. the heads of the 24 courses:—* οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι, *the chief priests and the*

elders; i. e. the members of the Sanhedrim; see συνέδριον.

ἀρχ-ῖ-συνάγωγ-ος, ov, m. [ἀρχ-ω, "to rule"; (i) connecting vowel; συναγωγή-ή, "a synagogue"] *A ruler of a synagogue.*

ἀρχω, (f. ἀρξω, p. ἡρξα), v. a. ("To be first"; hence) *With reference to time, and in both Act. and Mid.: To begin.—*Mid.: ἀρχομαι, (f. ἀρξομαι), 1. aor. ἡρξάμην [prob. akin to Sans. root *ARH*, in force of "to be able"].

ἀρχ-ων, onτος, m. [ἀρχ-ων, "ruling"; P. pres. of ἀρχ-ω, "to rule," used as subst.] ("One ruling"; hence) *A ruler, chief, etc.*

ἀ-σάλευ-τος, τον, adj. [ἀ "negative"; σαλεύ-ω, "to shake"] *Unshaken, not to be moved, unmoveable, immoveable.*

† ἀ-σημ-ος, ov, adj. [ἀ, "negative"; σημ, root of σημαίνω, "to mark"] ("Unmarked, without mark"; hence) *Of persons, cities, etc.: Unknown, obscure, insignificant, mean.*

ἀσθεν-εια, εἰας, f. [ἀσθεν-ής, "weak"] ("The state, or condition, of the ἀσθενής"; hence) 1. *Weakness, infirmity.—*2. *An infirmity, a sickness, illness, disease, etc.*

ἀσθεν-έω -ω, 1. aor. ἡσθέν-ησα, v. n. [ἀσθεν-ής, "without

strength, weak"] ("To be *ἀσθενής*"; hence) 1. *To be weak, feeble, or infirm.*—2. *To be in weak, or ill, health; to be sick, etc.*

ἀσθεν-ής, ές, adj. [*ἀ, "not"; σθέν-ος, "strength"*] ("Without *σθένος*"; hence) 1. *Weak, infirm.*—2. *Sick, diseased.*

ἀσθενῶν, οὔσα, οὖν, contr. P. pres. of *ἀσθενέω*:—As Subst. m.: *A sick person*:—of *ἀσθεν-ούρων, the sick*; i. e. sick persons generally.

Ἀσία, as, f. Asia; i. e. the Roman province of Asia, of which Ephesus was the capital.—Hence, *Ἀσία-νός, ή, νόν, adj. Of, or belonging to, Asia.*—As Subst.: *Ἀσιανός, οὔ, m. A man of Asia.*

Ἀσιανός, ή, δν; Ἀσιανός, οὔ; see Ἀσία.

Ἀσι-άρχ-ης, ου, m. [*Ἀσί-α, "Asia"; ἀρχ-ω, "to rule"*] *A ruler, or chief, of Asia; an Asiarch.* This name was given to certain officers elected annually by the cities of the Roman province of Asia, subject however to the approval of the Proconsul. They had charge of the public games and of the religious theatrical spectacles, the expenses of which they defrayed at their own cost. The title appears to have been continued to those who had at any time held the office.

†ἀστ-ία, ίας, f. [*ἄστ-ος, "without food"*] ("The state, or condition, of the *ἄστρος*"; hence) *A being, or continuing, without food; a not eating, etc.; neglect of food*;—at xxvii. 21 the use of this word shows that the crew and passengers in the ship were in too great alarm to eat.

†ἀ-στ-ος, ου, adj. [*ἀ, "negative"; στ-ος, "wheat, corn"*; hence, "food" in general] *Without food, fasting, in a state of fasting*;—at xxvii. 33 this word denotes that the crew and passengers were *ἄστροι* at the approach of the fourteenth day of the storm, not that they had eaten nothing for fourteen days; see *τεσσαρεσκαίδεκατος*.

†ἀσκέω -ω, (f. ἀσκήσω, p. ἡσκηκα), v. a. To exercise.

†ἀσμέν-ως, adv. [*ἄσμεν-ος, "well-pleased, glad"*] ("After the manner of the *ἄσμενος*"; hence) *Gladly, with gladness or joy.*

ἀσπάζομαι, (f. ἀσπάζομαι), 1. aor. ἡσπασάμην, v. n.: 1. To greet, welcome, salute by words.—2. *To embrace; see ἀσπάζομαι.*

†ἄσπον, comp. adv. ("Nearer"; hence, as modified sup.) *Very near, close.*

†Ἄσσος, ου, f. Assos: 1. *A city of Mysia in Asia Minor, on the gulf of Adramyttium.*

—2. A city of Crete;—at xxvii. 13 the readings vary between Ἀσσαν (acc.), and Ἀσσαν (adv.); see Ἀσσαν.

ἀστ-εῖος, εἰα, εἶον, adj. [ἀστ-υ, "a city"] ("Of, or belonging to, a city"; hence) Of persons: *Graceful, fair, goodly, beautiful*:—for ἀστεῖος τῷ Θεῷ, see εἰμῖ, no. 2, b.

ἀ-στρ-ον, ου, n. ("A strewer"; hence) *A star*, as a strewer of light [*d*, prefix; Sans. root *STRI*, "to strew"].

†ἀ-σύμφωνος, σύμφωνον, adj. [*d*, "negative"; σύμφωνος, "agreeing in sound, harmonious"] ("Not agreeing in sound, inharmonious"; hence) With πρὸς: *Not in accordance with, not agreeing with, at variance with*.

δοφᾶλ-εια, εἰας, f. [δοφᾶλ-ής, "safe"] ("The state, or condition, of the δοφᾶλής"; hence) *Safety*.

δοφᾶλές, ἐος οὖς; see δοφᾶλής.

ἀ-δοφᾶλ-ής, ἐς, adj. [ἀ, "negative"; σφαλ, root of σφάλ-λω, "to make to fall"] ("Not made to fall"; hence, "firm"; hence) Of things: *Sure, certain*.—As Subst.: δοφᾶλές, ἐος οὖς, n. *Certainty, truth*.

(δοφᾶλ-ῖω, v. a. [δοφᾶλ-ής, "safe"] 1. *To make safe, sure, or secure*.—2. Mid.: (δοφᾶλ-ῖσθαι, f. δοφᾶλ-ῖσθαι and δοφᾶλ-ισθαι), 1. aor.

ἡσφᾶλ-ισθαι: a. *To make safe, secure, etc.*, by one's own especial act or on one's own behalf.—b. Fold. by εἰς: *To put into and make secure* there.

δοφᾶλ-ῖς, adv. [δοφᾶλ-ής, "safe"] ("After the manner of the δοφᾶλής"; hence) *Safely, securely*.

ἀτεν-ῖω, (f. ἀτενῖσω), 1. aor. ἠτένισα, v. n. [ἀτεν-ής, "intent"] ("To do as the ἀτεν-ής does"; hence) With Dat. or fold. by εἰς or πρὸς: *To look earnestly, or steadfastly, on a person or thing*.

ἀτίμ-ᾶϊω, (f. ἀτίμασω, p. ἠτίμακα), 1. aor. ἠτίμασα, v. a. [ἀτίμ-ος, "dishonoured"] ("To render ἀτίμος"; hence) 1. *To dishonour*.—2. *To treat shamefully or ignominiously*.—Pass.: (ἀτίμ-ᾶζομαι, p. ἠτίμασμαι), 1. aor. ἠτίμασθην, 1. f. ἀτίμασθήσομαι.

ἀ-τρίς, τριδος, f. ("That which is blown"; hence) *Vapor*, etc. [ἀ-ω or ἀ-ημι, "to blow"; akin to Sans. root *vā*, "to blow"].

ἀ-τοπ-ος, ου, adj. [ἀ, "negative"; τόπος, "place"] ("Not being in place"; hence, "out of place"; hence) 1. *Morally: Bad, wicked, wrong, etc.*—2. *Prejudicial, hurtful, injurious*.

†Ἀττάλ-εια, εἰας, f. [Ἀττάλ-ος, "Attalus"] ("The city

of Attalus") *Attalia*; a city on the coast of Pamphylia, built by Attalus Philadelphus, king of Pergamus, for the purpose of facilitating trade with Egypt and Syria.

†αὐγή, ἡς, f. ("Bright light," esp. of the sun; hence) *Day-break, dawn*.

αὐξ-ἄνω, (f. αὐξήσω, p. ηὔξηκα), v. n. *To grow, increase* [akin to Sans. root VAKSH, "to grow"].

αὔριον, adv. *To-morrow*.—As Subst.: ἡ αὔριον (sc. ἡμέρα, "day") *The morrow, the next day*.

αὐτό-μᾶ-τος, τῇ, τον, adj. [αὐτός, (uncontr. gen.) αὐτός, "self"; μᾶ-μαι, "to desire"] ("Self-desiring"; hence, "of one's own will or accord"; hence) *Of things: Of itself, etc., by itself, etc.*

αὐ-τός, τῇ, τό, pron. adj.: 1. *Self, very*.—As Subst.: *Of all persons: αὐτός, οὐ, m. I myself, you yourself, he himself, etc.*—2. With article prefixed, in all genders and cases: *The same*.—As Subst.: a. τὸ αὐτό, *The same thing*.—Adverbial expressions: ἐπὶ τὸ αὐτό, *together, unitedly*, i. 5; ii. 1, 44; iv. 26;—so, also, κατὰ τὸ αὐτό, xiv. 1; though this is by some considered to mean, *at the same time*.—b. τὰ αὐτὰ (contr. ταῦτά), *The same things*;

xv. 27.—3. As simple pron. of 3rd person: *He, she, it, they*, etc. [akin to a pron. *av*, preserved in the Zend language].

1. αὐτοῦ, masc. and neut. gen. sing. of αὐτός.

2. αὐτοῦ, ἡς, οὐ; see εαυτοῦ.

3. αὐτοῦ, adv. [adverbial gen. of αὐτός, "very"] ("In the very" place; hence) *Here; there*.

†αὐτό-χειρ (Gen. αὐτό-χειρος), adj. [αὐτός, (uncontr. gen.) αὐτό-ος (subst.), "one's self"; χεῖρ, "hand"] *By the hand, or hands, of one's self, etc.; with one's own hand or hands*.

ἀφαν-ῖω, f. ἀφαν-ῖσω and ἀφαν-ῖω, p. ἠφαν-ῖκα, v. a. [ἀφαν-ής, "unseen"] 1. Act.: *To make unseen, to hide from sight*.—2. Pass.: ἀφαν-ῖσμαι, (p. ἠφάνισμαι), 1. aor. ἠφανίσθην, (1. fut. ἀφανισθήσομαι), ("To be made unseen"; hence) *To disappear, and be no more heard of; to perish, be destroyed*.

ἀφεισσεταί; see ἀφίημι.

†ἀφελ-ότης, ὀητος, f. [ἀφελ-ής, "without stony ground"; hence, "even, plain"; hence, of persons as to character, "simple"] ("The character of the ἀφελής"; hence) *Simplicity*.

ἄφ-ε-σις, σεις, f. [for ἄφ-ῖ-σις; fr. ἀφί-ημι (= ἀπ-ό,

"from"; ἵ, root of ἵ-ημι, "to cause to go, to send"), "to send away"; hence) Of sins: *Remission, pardon, forgiveness.*

ἀφ-ἵημι, f. ἀφ-ήσω, (p. ἀφ-εῖκα), 1. aor. ἀφ-ῆκα, 2. aor. ἀφ-ῆν, v. a. [ἀφ' (see ἀπό), "away"; ἵημι, "to send"] 1. *To send away*.—2. *To leave alone or without notice; to leave unnoticed*;—at v. 38 the readings vary between ἔφετε and ἐδάτε; see ἐδά.—3. a. *To forgive, remit, pardon, sin, etc.*—b. Impera. Pass.: ἀφεθήσεται, *It shall be forgiven, i. e. forgiveness shall be granted or bestowed*; viii. 22.—Pass.: ἀφ-ίεμαι, p. ἀφ-είμαι, 1. aor. (ἀφ-είθην and) ἀφ-έθην, 1. fut. ἀφ-εθήσομαι.

†ἀφίξει, εως, f. [for ἀφικ-σις; fr. ἀφικνέομαι, "to go away, depart," through verbal root ἀφικ (= ἀφ'; see ἀπό; ἵκ, root of ἵκνέομαι)] *A going away, departure.*

(ἀφ-ίστημι, f. ἀπο-σθήσω), 1. aor. ἀπ-έστησα, as v. a. in causal force;—but as v. n. (p. ἀφ-έστηκα), 2. aor. ἀπ-έστην [ἀφ' (see ἀπό), "away"; ἵστημι, etc., "to make to stand"; in perf., etc., "to stand"] 1. Act.: ("To cause to stand away"; hence) *To draw off or away*.—2. Neut.: *To depart.*

†ἄφνω, adv. *Suddenly, of a sudden.*

ἀφ-ορίω, f. (ἀφ-ορίσω and) ἀφ-ορίω, 1. aor. ἀφ-ορίσα, v. a. [ἀφ' (see ἀπό), "from"; ορίω, "to bound"; hence, "to part"] ("To part from" others, etc.; hence) *To separate, set apart.*

ἄ-φων-ες, ον, adj. [ἄ, "negative"; φων-ή, "a voice or cry" of animals] ("Without φωνή"; hence) *Dumb, mute.*

Ἀχαια, ας, f. *Achaia*; originally the name of the land of the Achæans in the Peloponnesus; but under the Romans it denoted that province which comprised the whole of the Peloponnesus and all N. Greece as far as, but not inclusive of, Thessaly.

†ἄχλως, ὅς, f. *A thick mist*;—hence a disorder of the eye so called, which causes those affected by it to seem to see through a thick mist or fog. It was with this disorder that Elymas, the sorcerer, was punished previous to his total blindness; xiii. 11.

ἄχρι (before a vowel ἄχρως), adv. With Gen.: 1. Of place: *Up to, as far as*.—2. Of time: a. *Until*:—ἄχρις οὗ (= ἄχρις τοῦ χρόνου, ἐν ᾧ), *until the time that*, vii. 18.—b. *Up to, as long as*;—at xx. 6 supply πλεῖσταις with ἄχρι ἡμερῶν πέντε, (*having sailed*) *up to (or as long as) five days*, i. e. after a voyage of five days.

*Βαβυλών, ἑνος, f. ("Confusion") *Babylon*; more anciently *Babel*; the chief city of Babylonia, a country of Asia.

βαθύς, εἷα, ὅ, adj. *Deep*;—at xx. 9 used figuratively of sleep.

βάλ-λω, (f. βάλλω), p. βέβληκα, 2. aor. ἐβάλον, v. a. and n. ("To cause to fall"; hence) 1. Act.: a. *To throw, cast*.—b. With εἰς φυλάκην: *To throw, etc., into prison*.—3. Neut.: Of the wind as Subject: ("To cast itself"; hence) *To beat, rush violently, etc.* [akin to Sans. root *gal*, "to fall"].

βαπτίζω, f. βαπτίω, p. βεβαπτίκα, 1. aor. ἐβάπτισα, v. a. and n. [akin to βαπτ-ω, "to dip in water"] ("To dip in water"; hence) 1.: a. Act.: *To baptize a person*.—b. Neut.: *To baptize, administer baptism*;—at xix. 4 folld. by cognate Acc.—2. Mid.: βαπτίζομαι, 1. aor. ἐβαπτισάμην, ("To dip one's self in water"; hence) *To get baptism for one's self; to receive baptism*;—at xxii. 16 the accent on the antepenultima of βαπτισαῖ shows that it is the 1st aor. imperative mid., as the 1. aor. inf. act. requires the accent on the penultima, viz. βαπτίσαι.—3. Pass.: βαπτίζομαι, p. βεβήπτισμαι, 1. aor.

ἐβαπτίσθην, 1. f. βαπτισθήσομαι, ("To be dipped in water"; hence) *To be baptized*;—at xvi. 33 ἐβαπτίσθη takes the number of its nearest Subject, viz. αὐτός.

βάπτισαι, 2. pers. sing. 1. aor. imperat. mid. of βαπτίζω; xxii. 16.

βάπτισμα, μᾶτος, n. [for βαπτίδμα; fr. βαπτίζω (= βαπτίδσω, "to baptize")] ("The baptizing thing"; hence) *Baptism*.

βάρβαρος, ου, m. *A barbarian*; i. e. one not of the Greek race.

βαρ-έως, adv. [βάρ-ύς, "heavy"] ("After the manner of the βαρύς"; hence) *Heavily*, whether actually or figuratively:—βαρέως ἀκούειν, *to hear heavily*, i. e. *to be dull of hearing, or to hear with pain*, in which last meaning the words occur in Xenophon, *Anab.* 2, 1, 9.

*Βαρθολομαῖος, ου, m. ("Son of Tolmai") *Bartholomew*; one of the twelve Apostles. He is said to have preached the Gospel in India.

*Βαρισηοῦς, ου, m. ("Son of Jesus or Joshua") *Barjesus*; a false prophet mentioned at xiii. 6.

*Βαρνάβας, α, m. ("Son of prophecy or exhortation"; or (not so probably) "of consolation") *Barnabas*, the sur-

name of Joses, a Levite of Cyprus, the first member of the early Church who sold his property and placed the proceeds at the disposal of the Apostles; and who is spoken of at xi. 24 as "a good man, and full of the Holy Ghost and of faith." He accompanied St. Paul on his first missionary journey (xiii. 2 *sqq.*), and was about to proceed with him on a second journey of the same nature, when so sharp a contention arose between the two respecting Mark, the nephew of Barnabas, "that they departed asunder one from the other" (xv. 39).

βᾶρος, *eos ov*, n. [akin to *βαρύς*, "heavy"] *Weight, burden, load*;—at xv. 28 in figurative force.

†***Βαρσάβας**, *ᾱ*, m. (prob. "Son of satiety") *Barsābas*; the name of two persons mentioned in the Acts: 1. Joseph Barsābas, who after the fall of Judas Iscariot "was numbered with the eleven Apostles"; i. 23 *sqq.*—2. Judas Barsābas, who was sent with Paul and Barnabas to Antioch; xv. 22.

βᾶρ-ύς, *εἶα, ὅ*, adj. ("Heavy," whether actually or figuratively; hence) 1. *Weighty, important, serious*; xiv. 7.—2. *Grievous, op-*

pressive, afflictive; xv. 29. ~~Comp.~~ Comp.: *βᾶρ-ύτερος*; (Sup.: *βᾶρ-ύτατος*) [akin to Sans. *gar-a*, originally *gar-a*, "heavy"].

βᾶσιλ-εία, *εἰα*, f. [*βασιλεῖν*, "to be a king, to reign"] ("A reigning"; hence) *A kingdom*.

βᾶσιλεύς, *έως*, m. *A king*.
βᾶσιλ-εύς, *ικῆ, ἰκόν*, adj. [*βασιλ-εύς*, "a king"] 1. *Of, or belonging to, a king or the king; a, or the, king's*;—at xii. 20 supply *χώρας* with *βᾶσιλικῆς*.—2. *Of a robe, etc.: Such as a king has or wears; royal*.

βᾶσιλ-ισσα, *ισσης*, f. [*id.*] *A queen*.

†**βᾶ-σις**, *σως*, f. [*βα-ῖν*, "to go"] ("A going or stepping"; hence) *A foot*, as that by which going or stepping is accomplished.

βαστάζω, f. *βαστάσω*, 1. aor. *ἐβάστασα*, v. a. *To carry, bear*, whether actually or figuratively.—Pass.: *βαστάζομαι*, (1. aor. *ἐβαστάχην*, 1. fut. *βασταχθήσομαι*).

βάτος, *ον*, (m. and) f. *A bramble-bush; a bush* in general.

βεβηλ-ός -*ῶ*, 1. aor. *ἐβεβήλωσα*, v. a. [*βέβηλ-ος*, "unhallowed, profane"] *To make unhallowed; to profane, desecrate*.

***Βενιαμίν**, m. indecl. ("Son

of right hand," i. e. of good luck) *Benjamin*; the youngest son of the patriarch Jacob; see Gen. xxv. 18.

†*Βερ-νίκη*, *νίκης*, f. [shortened fr. *Βερ-ε-νίκη*, the Macedonian form of *Φερ-ε-νίκη*; fr. *φέρ-ω*, "to bring"; (ε) connecting vowel; *νίκη*, "victory"] ("She that brings victory; the victorious") *Bernicé*; the eldest daughter of Herod Agrippa I. She was first married to her uncle Herod, king of Chalcis, after whose death (A.D. 48) she lived with her brother Herod Agrippa II. As her second husband she had Polémon, king of Cilicia, but soon left him and returned to her brother.

†*Βέρροια*, as, f. *Bērœa*, or *Bērēa*; a city of Macedonia; xvii. 10, 30.—Hence, *Βεροιαῖος* (= *Beroïd-ios*), a, on, adj. *Of*, or *belonging to*, *Berœa*; *Berœan*.

†*Βεροιαῖος*, a, on; see *Βέρροια*.

βῆ-μα, *μάτος*, n. [*βαίνω*, "to go"; also, "to mount," through root *βη*] 1. ("That which goes"; hence, "a step"; hence) *Space*, or *room*, on which to set the foot; vii. 5.—2. ("That which is mounted"; hence) *Of a magistrate, etc.*: *A tribunal, judgment-seat, etc.*

†*βία*, as, f. *Force, violence*.

†*βία-ιος* (trisyll.), *ία*, *ιον*,

adj. [*βία*, (uncontr. gen.) *βί-ας*, "force"] ("Of, or pertaining to, *βία*"; hence) *Of the wind, etc.*: *Strong, mighty, violent, etc.*

βίβλος, on, f. ("The inner bark of the papyrus"; hence, "paper" made of the inner bark of the papyrus; hence) *A book, etc.*

Βιθυνία, as, f. *Bithynia*; a country of Asia Minor, and a province of the Roman Empire.

†*βίω-σις*, *σιως*, f. [for *βί-ο-σις*; fr. *βίό-ω*, "to live"] ("A living"; hence) *A way, or mode, of life*.

†*βλάστος*, on, m. [*βλαστός*, "a sprout, shoot"; also, "offspring"] *Blastus*; the chamberlain of king Herod Agrippa I.; xii. 20.

βλασφημ-έω -ῶ, (f. *βλασφημήσω*, p. *βεβλασφήμηκα*), 1. aor. *έβλασφήμησα*, v. a. and n. [*βλάσφημ-ος*, "speaking profanely"] 1. Act.: *To speak profanely of or about; to blaspheme*.—2. Neut.: *To speak profanely or blasphemously; to blaspheme*.

βλάσ-φημ-ος, on, adj. [prob. for *βλάψ-φημ-ος*; fr. *βλάψ-ις*, "hurt, damage"; *φημ-ί*, "to speak"] ("Speaking hurt or damage"; hence, "evil-speaking, slanderous"; hence) *Blasphemous*.

βλέπω, f. *βλέψω*, (p. *βέ-*

βλεφα, v. a. and n. : 1. Act. : a. *To see or behold* an object. —b. *To look on or at*.—2. Neut. : a. *To possess the faculty of sight, to see*, whether physically or spiritually.—b. *To behold, look*.—c. Of a place : *To look, lie, face, be situated* towards any quarter ; xxvii. 12 ; cf. Lat. *specto* in same force.—d. Imperat. pres. plur. : βλέπετε, *See, i. e. take heed, beware*.

βο-άω -ῶ, (f. βοήσω, p. βεβόηκα), 1. aor. ἐβόησα, v. n. and a. : 1. Neut. : *To cry, or call, out* ; see ἐπιφωνέω.—2. Act. : With Acc. of thing : *To call out* something [akin to Sans. root HVZ, “to call”].

βοήθ-ια (quadrisyll.), *ias*, f. [βοηθέω, “to help”] (“A helping, help” ; hence, concrete) *A help, an assistance* ; i. e. something which affords help or assistance. The term is used at xxvii. 17 of certain appliances employed for strengthening a ship and preventing its being broken up by the violence of the waves in a storm.

βοηθ-έω -ῶ, (f. βοηθήσω, p. βεβοήθηκα), 1. aor. ἐβοήθησα, v. n. [βοηθός, “an aider”] (“To be a βοηθός” ; hence) 1. Alone : *To help ; to give help, aid, or assistance*.—2. With Dat. : *To aid, assist, help, succour, a person*.

†(**βολ-ίζω**), 1. aor. ἐβόλισα, v. n. [for βολιδ-ω ; fr. βολίς, βολιδ-ος, “anything thrown” ; hence, “a sounding-lead”] *To cast the sounding-lead ; to throw the lead ; to sound*.

(**βουλ-εύω**, f. βουλεύσω, p. βεβούλευκα, v. n. [βουλ-ή, “counsel”] *To take counsel*). —Mid. : βουλ-εύομαι (f. βουλεύομαι), 1. aor. ἐβουλεύσαμην, *To take counsel with one's self, etc. ; to deliberate, design, purpose, etc.*

βουλ-ή, ἥς, f. [βούλομαι, “to will”] 1. *Will*.—2. *Counsel, plan, design, etc.*

βούλ-ημα, ἡμάτος, n. [βούλομαι, “to will”] (“That which is willed” ; hence) *A design, purpose, intention*.

βούλ-ομαι, f. βουλήσομαι, p. βεβούλημαι, 1. aor. ἐβουλήθην and ἡβουλήθην, v. mid. *To will, wish, desire* ;—at xxv. 22 the imperf. is put alone, in the place of the more usual construction of ἄν with the imperf. : ἐβουλόμην, *I should wish, or I would, if I might* ; see ἄν, no. 1, a. [root βουλ (= βολ), akin to Sans. root VRI, “to choose”].

†**βραδ-υ-πλο-έω -ῶ**, v. n. [βραδ-ύς, “slow” ; (υ) connecting vowel ; πλό-ος (contr. πλοῦς), “a sailing, a voyage”] (“To have a slow sailing,” etc. ; hence) *To sail slowly*.

βράχ-ῖον, ἱονος, m. *An arm*

[prps. akin to Sans. root GRAH, "to take, seize"].

βραχύς, εἶα, ὅ, adj.: 1. *Small, little.*—As Subst.: βραχύ, n. *A small, or little, space, distance, etc.*—2. Of time: *Little, short, brief.*—As Subst.: βραχύ, n. *A little while, a short time, a brief interval.*

βρέφ-ος, εὖς οὖς, n. *A new-born child, a babe, an infant* [akin to Sans. *garbh-a*, "the womb"].

†βρυχέω, (f. βρύξω, 1. aor. ἔβρυξα), v. n. *To gnash the teeth.*

†βυρσ-εύς, εἰς, m. [βύρσ-α, "a hide"] ("Hide-man"; hence) *A tanner.*

†βωμός, οὖ, m. *An altar.*

*†1. Γάζα, ἡς, f. ("Strong Place") *Gaza* (now *Ghuzzeh* or *Azzah*); one of the five chief cities of the Philistines, in the S.W. of Palestine, on the frontier towards Egypt.

†2. γάζα, ἡς, f.: 1. *Royal treasure.*—2. *Wealth, riches*, in general [Persian word].

Γάιος, οὖ, m. [γάιος, Doric for γήιος, "of, or belonging to, earth"] *Gaius*; the name of two men mentioned in Acts: 1. A Macedonian; xix. 29.—2. A man of Derbē; xx. 4.

†Γαλατῆ-κός, κή, κόν, adj. [Γαλατῆ-α, "Galatia"; a country of Asia Minor"] *Of,*

or belonging to, Galatia; Galatian.

*Γαλιλαία, ας, f. *Galilee*; the extreme N. part of the Holy Land, on the confines of Phœnicia and Coelē-Syria, divided into Lower and Upper Galilee. It seems to have been originally that district in the tribe of Naphthali, which contained the twenty cities (standing round Kedesh as a supposed centre) given by Solomon to Hiram, king of Tyre.—Hence, Γαλιλαῖ-ος, α, ον (for Γαλιλαῖ-ος), adj. *Of, or belonging to, Galilee; Galilean.*—As Subst.: Γαλιλαῖος, οὖ, m. *A man of Galilee; a Galilean* ["a circle or circuit"; the term *Eretz hagdālā*, "Land of the circle or circuit," being that which is employed to denote this district at 1 Kings ix. 11 *sqq.*, where the transfer of it to Hiram is mentioned; cf., also, 2 Chron. viii. 2].

Γαλιλαῖος, α, ον; Γαλιλαῖος, ον; see Γαλιλαία.

†Γαλλῖων, ὄνους, m. [Gr. form of Lat. Gallio] *Gallio* (*Junius Annæus*), brother of Lucius Annæus Seneca the philosopher, and Roman proconsul of Achaïa when Paul was at Corinth, A.D. 53.

*†Γαμαλιήλ, m. indecl. ["God is my recompense"] *Gamaliel*; a Pharisee and celebrated doctor of the law,

the preceptor of St. Paul; xiii. 3. At v. 34 *sqq.* he is spoken of as having given prudent advice to the Sanhedrim respecting the treatment of Peter and the other Apostles.

γάρ (usually the second word in a clause; but at iv. 16; xiii. 36; xvii. 28; xiii. 8; xxv. 11; xxvi. 16; xxviii. 22 found in the third place), conj.: 1. *For*:—*καὶ γάρ*, an elliptical mode of expression wherein *καὶ* reiterates, as it were, what has preceded, while *γάρ* assigns the reason of what follows; e. g., *and* (such and such is the case, or I say so) *for*; hence commonly rendered *and truly, for indeed, for of a surety*.—2. After other particles in strengthening force: *Then, indeed*:—*οὐ γάρ*, *no indeed, not so indeed, nay verily*, xvi. 37.

γε, enclitic particle: *At least, indeed, at any rate* [prob. akin to Sans. *gha* or *ghā*, an old pronominal base].

γεγονώς, ὡς, ὅς, P. perf. of *γίνομαι*:—*τὸ γεγονός*, *that which had happened or occurred*, v. 7; cf., also, iv. 21, *etc.*

γεν-εᾶς, εἰς, f. [*γεν*, root of *γίνομαι*: Of persons, “to be born”] (“A being born, birth”; hence) *A generation*; i. e. the persons living at a certain time.

γεν-ν-άω -ᾶ, f. γεννήσω, p. γεγέννηκα, 1. aor. *ἐγέννησα*, v. a. [*root γεν* (see *γίνομαι*) with *ν* doubled] (“To cause to be born”; hence) 1. Act.: a. Of a father: *To engender, beget*.—b. Of a mother: *To bear, bring forth*.—2. Pass.: **γεν-ν-άομαι -ᾶμαι, p. γεγέννημαι**, 1. aor. *ἐγεννήθην*: Of a child: *To be born*.

γέν-ος, εὖς οὖς, n. [*γεν*, root of *γίνομαι*, “to be born”] (“That which is born”; hence) 1. *Offspring*, whether a single child or several.—2. *Family, kindred, etc.*—3. *A stock, or race, of men*.

ἐγερούσια, ας, f. [fem. of *γερούσιος*, “of, or belonging to, an elder or the elders,” used as subst.] *The council of the elders, the Senate*.

(γεύ-ω, f. γεύσω), 1. aor. *ἔγευσα*, v. a.: 1. Act.: *To give a taste of*.—2. Mid.: *γεύομαι*, f. *γεύσομαι*, 1. aor. *ἐγευσάμην*, p. pass. in mid. force *γέγευμαι*, (“To give one’s self a taste of”; i. e.) a. *To taste*.—b. With Partitive Gen.: *To taste something*.—c. *To take food, to eat*.

γῆ, γῆς, f.: 1. *Earth*, as opp. to “heaven.”—2. *Land*, as opp. to sea.—3. *A land, country*.—4. *The ground*.

γίνομαι, γίγνομαι, f. γενήσομαι, p. γέγονα, plup. ἐγγόνειν, 2. aor. *ἐγενόμην*; also in

pass. forms, p. γεγένημαι, 1. aor. ἐγενήθην, (1. fut. γενήσομαι), v. mid. ("To come into being"; hence) 1. *To be born*;—at xxii. 28 fr. πολίτας, supply πολίτης as the complement of γεγένημαι.—2. *To be made, formed, or created*.—3. a. *To happen, come to pass, be done, take place, occur*.—b. Impers.: ἐγένετο, *It came to pass*;—at iv. 5 the Subject of ἐγένετο is the clause συναχθῆναι . . . Ἱερουσάλημ.—4. a. With predicate: *To be, become, or be made* something.—b. *To become* of a person or thing; xii. 18.—5. Like εἶμι: a. *To be*;—at xxvii. 27 the readings vary between ἐγένετο and ἐπεγένετο; see ἐπιγίγνωμαι, no. 2.—b. With Dat. of person: *To be for*, i. e. *to belong to*.—c. With εἰς and Acc.: *To be for*, i. e. *to be made, or become*, that which is denoted by εἰς and its Acc.; iv. 11, etc.—N.B. In the Gr. Test. γίνομαι is never used with a follg. part. in the place of a finite word: εἶμι alone is thus employed; see εἶμι [reduplicated, and changed, from root γεν, akin to Sans. root JAN, in intransitive force, "to be born"; also, "to become, take place"].

γι-νέ-σκει, γι-γνώ-σκει, f. (γνώσω), γνώσομαι, p. ἔγνωκα, 2. aor. ἔγνων, (imperat. γνώθι,

subj. γνώθι, γνώθις, γνώθι, opt. γνῶιην, inf. γινῶναι, part. γνούς), v. a.: 1. *To perceive, mark, observe, understand, learn*.—2. In past tenses: ("To have perceived," etc.; hence) *To know* [root γνω, akin to Sans. root ज्ञा, "to know"; cf. Lat. no-sco (old form gno-sco), Eng. "know"].

γλυκύ-ος, εὖς οὖς, n. [akin to γλυκ-ύς, "sweet"] *Sweet new wine, must*.

γλῶσσα, ἡς, f.: 1. *A tongue* of a person, etc.—2. *A tongue, language*;—at ii. 11 in plur.

γνώ-μη, μης, f. ("That which knows"; hence, "the mind"; hence) *A purpose, intention, resolve* [root γνω; see γινώσκω].

γνω-ρ-ῖω, f. γνωρίσω (Attic, γνωρίω, p. ἐγνώρικα), 1. aor. ἐγνώρισα, v. a. *To make known; to reveal, declare* [root γνω; see γινώσκω].

γινώ-στης, στου, m. With Objective Gen.: *One that knows; one acquainted with* [root γνω; see γινώσκω].

γνω-στός, στή, στόν, adj. *Known* [root γνω; see γινώσκω].

γογγυσ-μός, μοῦ, m. [for γογγυδ-μός; fr. γογγύζω (= γογγύδ-σω), "to mutter"] *A muttering, murmuring*.

γόμ-ος, ου, m. [for γέμ-ος; fr. γέμ-ω, "to be full"; properly, of a ship] ("The

full thing"; hence) A ship's freight or cargo.

γόνα, nom. and acc. plur. of γόνυ.

γόνυ, ἄρος (Dat. Plur. γόνυσι), n. A knee:—γόνα τιθέναι, (to place, i. e.) to bend the knee in token of homage [akin to Sans. jānu, "a knee"].

γράμ-μα, μάτος, n. [for γράφ-μα; fr. γράφ-ω, "to write"] ("That which is written"; hence, "a written character, a letter" of the alphabet) Plur. (so only in Acts) = Lat. *literæ*: 1. A letter, epistle.—2. Learning.

γραμμαῖς-τός, ἑως, m. [γράμ-μα, γράμμα-τος, "a written character, a letter"] ("He who attends to γράμμα"; hence, "a writer or copyist"; "a letter-man"; hence) 1. In Greek cities: A clerk, secretary;—a general name given to persons employed by the magistrates for certain official purposes, of whom some few were real state-officers of considerable rank. Of this class the one mentioned at xix. 35 seems to have been. In the Syriac Version the word γραμματεὺς is translated as "the first person in the city."—2. Among the Jews after the return from the captivity: a. A scribe; i. e. one whose office it was to expound the Law as well as to transcribe it.—b. Plur.:

Scribes;—in connexion with (ἀρχιερεῖς or) πρεσβύτεροι, Scribes, who were members of the Sanhedrim.

γράφ-ή, ἥς, f. [γράφ-ω, "to write"] ("That which is written"; hence) Sing. and Plur.: With art.: The Scripture or Scriptures; i. e. the inspired writings;—for i. 16 cf. Ps. xli. 9.

γράφω, f. γράψω, p. γέγραφα, 1. aor. ἔγραψα, v. a.: 1. To write.—2. Impers. perf. ind. pass.: γέγραπται, It is written, i. e. in the Scriptures;—at i. 20 the Subject of γέγραπται is the clause γεννηθῆτω . . . ἕτερος; cf., also, vii. 42; xiii. 33; xv. 15; xxiii. 5.—Pass.: γράφομαι, p. γέγραμμαι, (1. aor. ἔγράφην), 2. aor. ἐγράφη.

γρηγορ-έω -ῶ, 1. aor. ἐγρηγόρησα, v. n. [late pres. fr. ἐγρήγορ-α, perf. of ἐγείρω, "to rouse"] ("To rouse one's self"; hence) 1. To watch, to be watchful.—2. Mentally: To watch, to be vigilant.

γυμνός, ἡ, ὄν, adj. Naked, without clothing.

γυν-ή, αἰός, f. ("She who brings forth"; hence) 1. A woman.—2. A wife [akin to Sans. root JAN, in transitive force, "to bring forth"].

γωνία, ἰας, f. A corner, angle.

*Δαβίδ, m. indecl. ("Be-

loved") *David*; king of the Jewish nation, the son of Jesse, and ancestor of Christ.

δαμόν-ιον, *ion*, n. (dim. only in form) [**δαμων**, *δαμων*-ος (fr. *δαω*, "to distribute, apportion"), "a distributor or apportioner" of one's lot; hence, "a deity, a god"] *A deity, a god*.

δάκ-ρυ, *ryōs*, n. ("That which bites"; hence, in reference to the effect produced on the eyes and eyelids) *A tear* [akin to Sans. root *DAM*ṣ, or *DA*ṣ, "to bite"; cf. Lat. *lacrima*, old form *dac-rima*].

†**Δάμαρις**, *ews*, f. [prob. for *Δάμαλις*, fr. *δάμαλις*, "a heifer"] *Damaria*; a woman at Athens converted to Christianity by St. Paul; xvii. 34.

***Δαμασκός**, *oŭ*, f. (Supposed to mean either "Activity," with reference to its traffic;—or else, from another root, "Level and lovely spot"; see below) *Damascus*; the capital of Syria, situated in a plain so fruitful and lovely that it was frequently described as *Paradise*.

δαπάν-άω -ω, f. *δᾶπάνῃσω*, (p. *δεδᾶνῃσα*), 1. aor. *ἑδᾶπανῃσα*, v. (a. and) n. [*δανδν-η*, "expenditure"] *To expend, spend*.

δέ, conj.: 1. *And, also*.—2. *But*; see *μήν*.

δέ-ησις, *ῃσεως*, f. [*δέ-ομαι*,

"to beg" something of a person] ("A begging"; hence) *Entreaty, supplication, request, prayer*.

δεῖ, imperf. *ἔδει*, subj. *δέη*, (opt. *δέοι*), inf. *δεῖν*, part. *δέων*, (f. *δεήσει*, 1. aor. *ἐδέησε*), v. n. impers. [formed partly fr. *δέω*, "to bind"; partly from *δέω*, "to need"] *It is binding or necessary; it is needful*.

δείκ-νύμι (*δεικ-νύω*), f. *δείξω*, (p. *δέδειχα*), 1. aor. *ἔδειξα*, v. a. *To show* [akin to Sans. root *DIC*, "to show"].

δαιοῖδαίμων-εστέρος, *a, on*; see *δαιοῖδαίμων*.

†**δαιοῖδαίμων** -ία, *ias*, f. [*δαιοῖδαίμων*, *δαιοῖδαίμων-ος*, "religious"] ("The state, or condition, of the *δαιοῖδαίμων*"; hence, "a fearing of the gods"; hence) *Religion*.—N.B. As Agrippa was a Jew, Festus would hardly insult him by calling his belief a "superstition"—as he is represented as doing in the English Version. This view of the word tends to confirm the remarks made under the article *δαιοῖδαίμων* below.

†**δειο-ι-δαίμ-ων**, *ovos*, adj. [for *δειδ-ι-δαίμ-ων*; fr. *δεῖδ-ω*, "to fear"; (i) connecting vowel; *δαίμ-ων*, "a deity"; see *δαμόνιον*] ("Fearing the deities"; hence) 1. In a good sense: *Religious*.—2. In a bad: *Superstitious, bigoted*.

—N.B. As St. Paul evidently would not employ language that would unnecessarily irritate the Athenians, the word seems to denote at xvii. 22 the former of the above meanings, rather than the latter, as given in the English Version. Further, the comparative degree at the place above cited has the meaning of a modified superlative, and should be rendered "very religious," or "very much devoted to the worship of the gods": whereby, be it remarked, St. Paul may be regarded as insinuating an answer to the charge against him of being "a setter-forth of strange gods." *Comp.* : *δεισιδαιμον-έστερος*.

δέκα, num. adj. indecl. *Τετ* [akin to Sans. *daśa*, "ten"].

†*δεκά-δύο*, *δυοῖν*, dual num. adj. [*δέκα*, "ten"; *δύο*, "two"] ("Ten-two"; *i. e.*) *Twelve*; — at xix. 7; xxiv. 11 the readings vary between *δεκαδύο* and *δώδεκα*.

δεκ-τός, *τή*, *τόν*, adj. [for *δεχ-τός*; fr. *δέχ-ομαι*, "to receive"] ("That is to be received or accepted"; hence) *Acceptable*, *welcome*, etc.

†*δεξι-ο-λάβ-ος*, *οὔ*, m. [*δεξι-ά*, "right-hand"; (ο) connecting vowel; *λαμβάνω*, "to take," through root *λαβ*] ("Right-hand-taker"; translated in English Version)

Spearman.—The word does not occur in any good Greek author, and the opinions concerning its meaning vary. By some the *δεξιολάβοι* are supposed to be the constables or police who seized criminals and took them to prison or to punishment. By others they are regarded as soldiers who carried a lance in their right hand, and at the same time guarded the prisoners, whose right hand (or arm) was chained to the left hand (or arm) of those who had the charge of them.

δεξι-ίος, *ιδ*, *ίων*, adj. *Right*, as opposed to "left."—Adverbial expressions : *ἐκ δεξιῶν*, *on the right*, *on the right hand*.—As Subst. : *δεξιᾶ*, *ἄρ*, f. *The right hand* [akin to Sans. *dakṣh-a*].

δέομαι, f. *δεήσομαι*, 1. aor. *ἐδεήθην*, v. mid. ("To want, need," etc.; hence) 1. With Gen. of person : ("To want" a person to do, etc., something; hence) *To beg*, *entreat* a person to do something.—2. *To make entreaty or supplication*, *to pray*, etc.

†*Δεσβαῖος*, *α*, *οὔ*; see *Δέρβη*.

†*Δέρβη*, *ης*, f. *Derbē*; a town of Lycaonia, supposed to have been in the vicinity of the pass called "The Cilician Gates."—Hence,

Δερβ-αῖος, αἶα, αῖον, adj. *Of, or belonging to, Derbē.*

Δέρω, (f. δερῶ), 1. aor. ἔδριπα, v. a. ("To skin, flay"; hence) *To beat, or scourge, severely.*—**Pass. :** (p. δέδαρμαι, 2. aor. ἔδαρην), 2. fut. δάρῃσομαι [akin to Sans. root *DR*, "to divide, to tear"]

Δεσμά, ὦν ; see δεσμός.

Δεσμ-εύω, v. a. [δεσμ-ός, "a bond or fetter"] ("To use a δεσμός to"; hence) *Of persons as Object : To bind, put in bonds or chains.*

(**Δέσμ-ιος, ἰα, ἰον, adj.** [id.] ("Of, or pertaining to, δεσμ-ός"; hence) *In bonds, fettered.*—As Subst. :) **δέσμιος, ου, m.** ("One who is in bonds," etc.; hence) *A prisoner.*

Δε-σμός, σμού, m. (irreg. plur. **δεσμά, ὦν, n.**) [δέ-ω, "to bind"] ("That which binds"; hence) 1. *A fetter, bond, chain.*—2. *Bonds, imprisonment.*

†δεσμο-φύλαξ, φύλακος, m. [δεσμός, (uncontr. gen.) δεσμός, in force of "imprisonment"; φύλαξ, "a guard"] ("Imprisonment - guard"; hence) *A keeper of a jail, a jailor.*

δεσμωτήρ-ιον, ἰου, n. [for the formation of this word, a subst. δεσμωτήρ, δεσμωτήρ-ος (=δεσμώτης, ου), "a prisoner," is required, though not found in Lexicons] ("A thing per-

taining to a δεσμωτήρ"; hence) *A prison.*

†δεσμώ-της, του, m. [for δεσμό-της; fr. δεσμό-ω, "to bind"] ("One who is bound"; hence) *A prisoner.*

δεσ-πότης, ου, m. : (1. *A master of a house or household; as opposed to οἰκέτης, "a domestic."*—2.) *A ruler, lord;—at iv. 24 applied to God [prob. akin to Sans. dam-pat-i, "master of a house"].*

δεῦρο, adv. : 1. *Hither.*—2. *As a particle denoting exhortation, etc. : Come!*

†δευτερ-αῖος, αἶα, αῖον, adj. [δευτέρ-ος, "second"] ("Pertaining to δεύτερος"; hence) *On the second day.*

δευ-τερος, τέρα, τερον, adj. *Second;—Adverbial expressions : ἐκ δευτέρου, a second time, x. 15; xi. 9;—ἐν τῷ δευτέρῳ, at the second time, vii. 18 [prob. akin to δύο, "two"].*

δέχ-ομαι, (f. δέχομαι), p. δέδεγμαι, 1. aor. ἔδεξαν, v. mid. : 1. *To receive, take, etc.*—2. *With Acc. and Inf. in force of Lat. Gerund in dum preceded by ad : To receive something in order to do, etc., or for the purpose of doing, etc., that which is denoted by the verb ; vii. 38.*—3. *Of persons : To receive with hospitality, to entertain.*—4. *Of the Gospel,*

eto.: To accept, give ear to, embrace, etc. [akin to Sans. root DAGH, "to attain"].

δέ-ω, f. δήσω, p. δέδεκα, 1. aor. ἔδησα, v. a. To bind, tie, fasten, fetter;—at xx. 22 in figurative force.—Pass.: p. δέδεμαι, 1. aor. ἐδέθην, (1. f. δέθησμαι) [probably akin to Sans. root Dā, "to bind"]

δή, adv.: As a particle of exhortation: Now, indeed, etc.

†δημηγορ-έω-ω, v. n. [δημηγόρ-ος, "one who harangues the people"] ("To be a δημηγόρος"; hence) To harangue the people, to make a public oration.

†(Δημήτρ-ιος, ἰον, adj. [Δημήτηρ, Δημήτρ-ος, "Dēmētēr," i. e. "Mother Earth"; the Greek name of the goddess called by the Romans "Ceres"] Of, or belonging to, Dēmētēr.—As Subst.:) Δημήτριος, ου, m. ("One belonging to Dēmētēr") Demetrius; a silversmith of Ephesus, whose occupation it was to make silver shrines representing the shrine of Artēmis (or Diāna); xix. 24, 38.

†δήμος, ου, m. The people; esp. in a public assembly.

†δημοσίᾳ; see δημόσιος.

†δημό-σιος, σία, σιον, adj. [δήμος, (uncontr. gen.) δήμος, "the people"] ("Of, or belonging to, the δήμος"; hence) Public.—Adverbial

fem. Dat.: δημοσίᾳ, Publicly.

1. Δία, acc. sing. of Ζεύς.

2. διά, prep. gov. gen. and acc.: 1. With Gen.: a. Locally: Through.—b. Of time: (a) Throughout, during:—διά παντός (sc. χρόνου), throughout all time, i. e. continually, ever, etc.; see διαπαντός.—(b) After, after an interval of.—c. On account of, for the sake of, for.—d. Through, by means of, by.—2. With Acc.: a. Through, in consequence of, owing to.—b. On account of, for the sake of, for.—c. Because of, by reason of [akin to Sans. dva, "two"; and so, etymologically, "twice; in two parts"].

διά-βαίνω, f. διά-βήσμαι, p. δια-βέβηκα, 2. aor. δι-έβην, v. (a. and) n. [διδ, "over, across"; βαίνω, "to go"] To go, or pass, over or across; to cross.

διάβολ-ος, ου, m. [for διδ-βαλ-ος; fr. διαβάλ-λω, "to accuse falsely"] A false accuser, a slanderer; an epithet of Satan or the Devil.

δι-αγγέλλω, (f. δι-αγγελῶ), 1. aor. δι-ήγγειλα, v. a. [διδ, in "strengthening" force; ἀγγέλλω, "to carry a message about"] ("To carry a message thoroughly about" something; hence) To proclaim; to declare, or signify, plainly.

(διᾶ-γίγνομαι, f. διᾶ-γενή-σονται, p. διᾶ-γένονα), 2. aor. δι-εγενονην, v. mid. [διᾶ, denoting "completion"; γίγνομαι, "to be"] In time: *To be completed; to pass, elapse, be at an end.*—N.B. In Gr. Test. only in part. of 2. aor.

†διᾶ-γινώσκω or διᾶ-γινώ-σκω, f. δια-γνώσσομαι, v. a. [διᾶ, denoting "completeness"; γινώσκω, "to know"] ("To know completely or thoroughly"; hence) 1. *To take cognizance of, examine into, hear a matter.*—2. *To decide, give judgment about, adjudicate upon, determine a matter.*

†διάγνω-σις, σews, f. [διᾶ-γινώσκω, "to hear" a matter, through verbal root διαγνω (= διᾶ; γνω, root of γινώσκω; q. v.)] *A hearing of a matter;—at xxv. 21 with Subjective Gen. of person.*

†διᾶ-δέχομαι, (f. διᾶ-δέξομαι), 1. aor. δι-εδέξην, v. mid. [διᾶ, in force of "after," in point of time; δέχομαι, "to receive"] ("To receive after" another, or others, in point of time; hence) With reference to one's ancestors, etc.: 1. With Acc. of thing: *To receive in succession, to succeed to.*—2. Abs.: *To follow, or come, after; to succeed.*

διᾶ-δίδομι, f. διᾶ-δώσω, 1. aor. δι-έδωκα, v. a. [διᾶ,

"between"; δίδωμι, "to give"] ("To give between, or among," persons; hence) 1. *To divide out, distribute.*—2. Impera. Pass.: διᾶδίδωτο, *There was distributed, i. e. distribution was made.*—Pass.: διᾶ-δίδομαι, (1. aor. δι-εδόθην).

†διᾶδοχ-ος, ου, m. [for διᾶδεχ-ος; fr. διᾶδέχ-ομαι, in force of "to come after, to succeed"; see διᾶδέχομαι, no. 2] *One who comes after another; a successor:—λαμβᾶναι διᾶδοχόν τινα, to receive one as a successor; i. e. to be succeeded by one, xxiv. 47.*

διᾶθή-κη, κης, f. [διατίθημι, in mid. force of "to arrange, or settle, mutually"; through διαθη, verbal root of διατίθημι (διᾶ; τί-θη-μι)] ("That which is arranged, or settled, mutually," i. e. between two parties; hence) *A covenant, compact, agreement.*

†διᾶ-κατελέγχ-ομαι, v. mid. [διᾶ, in "intensive" force; κατελέγχ-ω, "to confute"] *To confute utterly.*

διάκον-ία, -ᾶ, f. διακονήσω, (p. δεδikhκόνηκα), 1. aor. (late) diikhκόνησα, v. n. [διάκον-ος, "a servant"] ("To be a διάκον-ος"; hence) 1. With Dat. of person: a. *To minister unto; to wait, or attend, on; to do service to, to serve.*—b. *To be an attendant on; to aid, assist, etc.*—2. With Dat. of

thing: *To serve, to attend to*; vi. 2. — N.B. Observe position of augment, and see ἀναστατός.

δῶκον-ία, *ias*, f. [δῶκον-έω, "to serve"] 1. *A serving, a ministering* as a servant. — 2. *a. A ministration, or ministering*, to the necessities of others; vi. 1. — b. As a result of ministering, as in no. a: *Relief*. — 3. *Ministration, or ministry*, in the Church: — δῶκονία τοῦ λόγου, *ministry of the word*, i.e. *office of teaching the word*, vi. 4.

διᾶ-κόσ-ιοι, *iai*, *ia*, num. adj. plur. *Two hundred* [probably διᾶ lengthened fr. διδ in its etymological power of "twice, in two parts" (see διδ); *kos* = *κατ*, fr. Sans. *cat-*, "a hundred"; see ἐ-κάρ-όν].

†δι-ᾄκουός, f. δι-ᾄκούσμαι, v. a. [δι-δ, in "intensive" force; ᾄκούω, "to hear"] With Gen. of person: *To hear* a person *thoroughly*, as a judge does; *to hear fully*; xxiii. 35.

δια-κρίνω, (f. δια-κρίνω), 1. aor. δι-έκρινα, v. n. [διᾶ, "between"; κρίνω, "to judge"] ("To judge between"; hence) 1. Neut.: *To distinguish; to make a distinction or difference*; — at xv. 9 in connexion with adverbial οὐδέν. — 2. Mid.: δια-κρίνομαι, 1. aor. pass. in mid. force, δι-εκριθην: a. *To*

dispute, contend; xi. 2. — b. With accessory notion of hesitation: *To hesitate, doubt, etc.*, in forming a decision, *etc.*

διᾶ-λέγομαι, (f. διᾶ-λέξομαι, p. pass. in mid. force δι-είλεγμαι, 1. aor. δι-ελεξάμην), 1. aor. pass. in mid. force δι-ελέχθην, v. mid. [διᾶ, "one with another"; λέγομαι (mid. of λέγω, "to speak"), "to speak" one's self] ("To speak one with another"; hence) 1. *To converse, discourse, speak, talk*. — 2. *To reason, hold a discussion*. — 3. *To argue, dispute*. — N.B. The act. form διαλέγω does not occur in the Gr. Test.

†διᾶλεκ-τος, του, m. [for διᾶλεγ-τος; fr. διᾶλέγομαι, "to speak, talk"] ("A speaking"; hence) *Speech, language; mode, or way, of talking; dialect*.

†διᾶ-λύω, f. διᾶ-λύσω, v. a. [διᾶ, "apart"; λύω, "to loosen"] ("To loosen apart"; hence) *To disperse, break up, scatter* a body, *etc.*, of persons. — Pass.: (διᾶ-λύομαι, p. διᾶ-λέλυμαι), 1. aor. δι-ελύθην.

διᾶ-μαρτύρομαι, 1. aor. δι-εμαρτύραμην, v. mid. [διᾶ, in "strengthening" force; μαρτύρομαι, "to testify, bear witness"] 1. *To bear earnest witness; to testify earnestly or repeatedly*; — at ii. 40 with

Dat. of manner.—2. Fold. by *δρι*: *To bear earnest witness, etc., that*; x. 42.—3. *To preach, publish, teach as a witness for God*; xx. 21; xxviii. 23.

†*διδ-μάχομαι*, (f. *διδ-μάχεται*), v. mid. [*διδ*, in “intensive” force; *μάχομαι*, “to fight”] (“To fight greatly”; hence) *To contend, strive, dispute earnestly*.

διδ-μερίζω, 1. aor. *δι-μέρισα*, v. a. [*διδ*, “between”; *μερίζω*, “to part or divide”] 1. Act.: *To part, or divide, between or among*.—2. *To part asunder, divide, cleave*.—Pass.: (*διδ-μερίζομαι*), p. *διδ-μεμέρισμαι*, 1. aor. *δι-εμερίσθην*, 1. fut. *διδ-μερισθήσομαι*.

†(*διδ-νέμω*, f. *διδ-νεμῶ*, p. *διδ-νενέμηκα*, v. a. [*διδ*, in “intensive” force; *νέμω*, “to distribute”] “To distribute, to divide out”; hence) Of a report, *etc.*: *To spread, or publish, abroad; to make widely known*;—at iv. 17 supply *αὐτό* (= *τὸ γνωστὸν σημεῖον*) as the Subject of *διανεμηθῆ*.—Pass.: (*διδ-νέμομαι*), 1. aor. *δι-ενεμήθην*.

διδ-ἀνολύω, 1. aor. *δι-ήνοιξα*, v. a. [*δι-δ*, in “strengthening” force; *ἀνολύω*, “to open”] 1. *To open, open completely, etc., whether literally or figuratively*.—2. *To open, explain*

the Scriptures, *etc.*—Pass.: (*διδ-ἀνολύομαι*), p. *δι-ήνοιγμαι*; see *ἀνολύω*.

†(*διδ-ἀνύω*, f. *διδ-ἀνύσω*), 1. aor. *δι-ήνυσσα*, v. a. [*δι-δ*, in “strengthening” force; *ἀνύω*, “to accomplish”] (“To accomplish entirely”; hence) Of a voyage, *etc.*, as Object: *To finish, complete*.

διδ-παντός (sometimes written separately *διὰ παντός*), adv. [*διδ*, “through”; *παντός*, gen. of *πᾶς*, “all”] (“Through all”; hence) Of time: *Continually, ever, at all times, always*.

διδ-περάω -*περῶ*, (f. *διδ-περάσω*), 1. aor. *δι-επέρᾱσα*, v. n. [*διδ*, in “strengthening” force; *περάω*, “to cross over”] *To cross over, go quite across*.

†(*διδ-πλέω*, f. *διδ-πλεύσομαι*), 1. aor. *δι-έπλευσα*, v. a. [*διδ*, “across”; *πλέω*, “to sail”] *To sail across*.

†*διδ-πονέομαι* -*πονῶμαι*, 1. aor. pass. in mid. force *δι-επονήθην*, v. mid. [*διδ*, in “strengthening” force; *πονέομαι* (mid.), “to work hard”; hence, “to trouble, or distress, one’s self; to be grieved”] *To be greatly grieved*.

(*διδ-πορεύω*, v. a. [*διδ*, “across, through”; *πορεύω*, “to make to go, to convey”] Act.: “To convey across, transport over”).—Mid.: *διδ-πορεύομαι*, (f. *διδ-πορεύσομαι*,

1. aor. pass. in mid. force δι-επορεύθην) ("To make one's self to go through"; hence) *To pass through.*

δι-ἄπορεύω -ἄπορεύω, v. n. and a. [δι-δ, denoting "completeness"; ἀπορεύω, "to beat a loss"] 1. Neut.: *To be wholly at a loss, to be perplexed, to be in perplexity.*—2. Act.: *To be perplexed, or in perplexity, about; to be quite at a loss about, or as to, something.*

†δι-α-πρίω, v. a. [διδ, "through"; πρίω, "to saw"] *To saw through or asunder, whether actually or figuratively*—διεπλοῖτο ταῖς καρδίαις αὐτῶν, *they were sawn asunder in their hearts; i. e. they were stung to the quick, or were cut to the heart*, vii. 54; where καρδίαις is the local Dat.—Pass.: δι-α-πρίομαι.

(δι-α-ρ-ρήγνυμι and δι-α-ρ-ρήσσω, p. δι-έρρηξα), 1. aor. δι-έρρηξα, v. a. [διδ, "through or asunder"; ρήγνυμι (later ρήσσω), "to tear, break"; with ρ doubled] ("To tear through," etc.; hence) Of garments: *To rend in token of grief, indignation, etc.*

δι-α-σκοπίζω, 1. aor. δι-εσκόπισα, v. a. [διδ, in "strengthening" force; σκοπίζω, "to scatter"] *To scatter completely, to disperse, etc., whether actually*

or figuratively.—Pass.: (δι-α-σκοπῶμαι), p. δι-εσκόπισα, 1. aor. δι-εσκόπισθην, 1. f. δι-α-σκοπισθήσομαι.

δι-α-σπᾶω -σπᾶω, f. δι-ασπᾶσω, 1. aor. δι-έσπᾶσα, v. a. [διδ, "apart"; σπᾶω, "to pluck or tear"] ("To pluck, or tear, apart or asunder"; hence) *To pull, or tear, in pieces.*—Pass.: δι-α-σπᾶομαι -σπᾶμαι, (p. δι-έσπασμαι), 1. aor. δι-έσπασθην, (1. f. δι-ασπασθήσομαι).

†(δι-α-σπείρω, f. δι-ασπερῶ, v. a. [διδ, "in different directions"; σπείρω, "to scatter"] "To scatter in different directions, to disperse abroad".—Pass.: Of persons: *To be scattered, or dispersed, in different directions or abroad; to wander about.*—Pass. (δι-α-σπεύρομαι), 2. aor. δι-εσπέρην, (2. fut. δι-ασπέρησομαι).

(δι-α-στελλω, f. δι-αστελλῶ, v. a. [διδ, "apart"; στελλῶ, "to place or set"] "To place, or set, apart"; hence, "to arrange, set in order"; hence, "to order").—Mid.: δι-α-στελλομαι, 1. aor. δι-εστελλᾶμην: With Dat.: *To order, enjoin, command, as one's own especial act; to give an order, or command, to.*

†διάστημα, μάτος, n. [δίστημα (neut.), "to stand apart or at intervals," through

verbal root **διαστη** (\pm *did*; **στη**, a root of **ίστημι**) ["That which stands apart or at intervals"; hence] In (space or) time: *A space, interval.*

δια-στρέφω, (f. **δια-στρέψω**), 1. aor. **δι-έστρεψα**, v. a. [*did*, "in different directions"; **στρέφω**, "to turn"] ("To turn in different directions; to twist about"; hence) Morally: *To pervert*, etc.

(**διά-σώζω**, f. **διά-σώσω**), 1. aor. **δι-έσωσα**, v. a. [*did*, in "augmentative" force; **σώζω**, "to save"] 1. *To save completely, to keep quite safe, to preserve.*—2. a. *To carry, or convey, in safety; to bring a person safe.*—b. Pass.: With **ἐπί** and Acc.: *To be carried in safety to; to escape to the land from a wreck*; xxvii. 44.—3. Pass.: (**διά-σώζομαι**), 1. aor. **δι-εσώθην**, *To recover from an illness; to be made, or become, perfectly whole or well.*

διατάγ-ή, ἡς, f. [**διατάσσω**, in force of "to ordain," through verbal root **διαταγ** (\pm *did*; **ταγ**, root of **τάσσω**)] ("An ordaining"; hence) *Ordinance, appointment, disposition*, etc.

διά-τάσσω (**διά-τάττω**, f. **διά-τάξω**), p. **διά-τέταχα**, 1. aor. **δι-έταξα**, v. a. [*dia*, in "strengthening" force; **τάσσω**, in force of "to appoint, order"] 1. Act.: *To appoint, enjoin,*

order, bid, etc.;—at xviii. 2 the clause **χωρίζεσθαι . . .** **ῥώμης** is the Object of **διά-τετάχεναι**.—2. Mid.: (**διά-τάσσομαι** and **διά-τάττομαι**), p. pass. in mid. force **διά-τέταγμαι**, 1. aor. **δι-εταξάμην**, ("To appoint," etc., as one's own especial act; hence) a. *To appoint, order, command, bid, enjoin*;—at xxiv. 23 with Dat.—b. *To arrange, make arrangements*; ix. 13.—3. Pass.: **διά-τάσσομαι** (**διά-τάττομαι**), p. **διά-τέταγμαι**, 1. aor. **δι-ετάχθην**.

†**διά-τελέω -τελῶ**, (f. **διά-τελέσω** and **διά-τελῶ**, v. a. [*did*, in "strengthening" force; **τελέω**, "to accomplish"] "To be accomplishing"; hence, as) v. n.: Foldd. by part. in concord with Subject of verb: *To keep, or continue, doing, etc.*:—**διατελεῖτε προσδοκῶντες**, *you keep looking for*, xxvii. 33.

διατεταγμένος, η, ον, P. perf. of **διατάσσω**: 1. Mid.: xx. 13.—2. Pass.: xxiii. 31.

διά-τηρέω -τηρῶ, v. a. [*did*, denoting "completeness"; **τηρέω**, "to watch"] ("To watch closely"; hence) *To keep diligently, strictly, or faithfully*:—**ἐξ ὧν διατηροῦντες ἑαυτοὺς**, *from which things diligently keeping yourselves*, xv. 29; see **ἐαυτοῦ**.

διά-τί, adv. [*did*, "on ac-

count of"; τί (neut. acc. sing. of τίς, "who, what"), "what"] ("On account of what"; i. e.) *Why? Wherefore?*

(διᾶ-τίθημι, f. διᾶ-θήσω, v. a. [διδ, "apart"; τίθημι, "to place"] "To place apart"; hence, "to arrange").—Mid.: διᾶ-τίθεμαι, f. διᾶ-θήσομαι, 2. aor. δι-εθέμην, ("To arrange for one's self," etc.; hence, as the result of one's own, etc., will) 1. Of a covenant, etc., between two parties: *To arrange, or settle, mutually.*—2. Of God as Subject: *To appoint, ordain, make, covenant;*—at iii. 25 ἦς, the Object of διέθεο, is put in Gen. by attraction to its antecedent διαθήκης; see δς, no. 3, a. (a).

διᾶ-τρίβω, (f. δια-τρίψω), 1. aor. δι-έτριψα, v. n. and a. [διδ, "between"; τρίβω, "to rub"] ("To rub between" two substances; hence) Of time: 1. *To pass or spend*; cf. Lat. tempus tērēre.—2. With ellipse of χρόνον, "time": *To spend time*; i. e. *to remain, continue, tarry*; xii. 19; xv. 35.

διᾶ-φέρω, (f. δι-οίσω and δι-οίσομαι, 2. aor. δι-ήνεγκον), v. n. [διδ, "in different directions"; φέρω, "to carry"] 1. *To carry in different directions*; *to carry about, or up and down*; xxvii. 27.—2. Of

the word of God: *To carry abroad; to publish, proclaim*;—at xiii. 49 folld. by διᾶ and Gen.—Pass.: διᾶ-φέρομαι.

†διᾶ-φεύγω, (f. διᾶ-φεύξομαι, p. διᾶ-πέφευγα), v. n. [διδ, "through"; φεύγω, "to flee"] ("To flee through"; hence) *To get away, escape, make one's etc. escape.*

†διαφθορ-ά, ἄς, f. [for διαφθερ-ά; fr. διαφθείρω, "to destroy utterly," through verbal root διαφθερ (= διᾶ; φθερ, root of φθείρω)] (In pass. force: "A being destroyed, or perishing, utterly"; hence, "utter destruction"; hence) 1. *Death, dissolution, corruption.*—2. *The seat of corruption; the grave*; xiii. 34.

†(διᾶ-χειρίζω, f. διᾶ-χειρίσω, Attic δια-χειρίζω), v. a. [διδ, in "strengthening" force; χειρίζω, "to handle"] ("To handle"; hence) 1. Act.: *To take, or have, in hand.*—2. Mid.: ("To handle" on one's own part; hence, in a bad sense) *To lay hands on, to slay, etc.*—Mid.: (διᾶ-χειρίζομαι), 1. aor. δι-εχειρίσασθην.

†διᾶ-χλευᾶζω, v. n. [διδ, in "strengthening" force; χλευᾶζω, "to jest," etc.] *To jest, jeer, mock greatly*;—at ii. 13 the readings vary between διαχλευᾶζοντες and χλευᾶζοντες.

διδάσκ-ἄλος, ἄλου, m.

[*διδάσκω*, "to teach"] *A teacher.*

διδάσκω, f. *διδάσκω*, (p. *δεδίδαχα*), 1. aor. *ἐδίδαξα*, v. a. and n.: 1. Act.: a. Of personal Objects: *To teach, to give instruction to.*—b. Of things as Object: *To teach; to give instruction in or about.*—c. With Acc. of person and Acc. of thing: *To teach one something.*—2. Neut.: *To teach, to give instruction* [akin to a lost Sans. root *DAÇ*].

διδάχ-η, *ἡς*, f.: 1. *Teaching, instruction.*—2. *Doctrine* [id.; cf. *δε-διδάχ-α*, perf. of *διδάσκω*; see *διδάσκω*].

δίδωμι, f. *δώσω*, p. *δέδωκα*, pluperf. *ἔδεδωκεν*, 1. aor. (only in indic.) *ἔδωκα*, 2. aor. *ἔδων*, v. a.: 1.: a. With Acc. of thing: *To give, bestow something*;—at v. 31 the Inf. *δοῦναι* denotes "purpose or intention"; cf. vii. 38.—b. With Acc. of thing and Dat. of person: *To give something to some one, to bestow something on some one.*—2. Without nearer Object: *To give, make a gift, etc.*; xx. 35. 3. With Inf.: *To give, grant, bestow power to do, etc.*; ii. 4.—4. With Objective clause: *To suffer, permit, allow, grant, that, etc.*; ii. 27; cf. xiii. 35; xiv. 3.—5. Of a lot, etc., as Object: *To give, i. e. to cast into the lap, urn, etc.*;

i. 26.—6. Of wonders, signs, etc.: *To give forth*; i. e. *to show*; ii. 9.—7. *To proclaim, declare, deliver, etc.*; iv. 12; vii. 38.—8. With Acc. of reflexive pron. folld. by *εἰς* and Acc. of place: *To adventure one's, etc., self into; to venture into*; xix. 31.—Pass.: *δίδωμαι*, p. *δέδομαι*, 1. aor. *ἐδόθην*, 1. f. *δοθήσομαι* [lengthened and strengthened fr. root *do*, akin to Sans. root *DĀ*, "to give"].

†*διδυνάμηναι* -*ἐνθυμούμαι*, v. mid. [*δι-δ*, in "strengthening" force; *ἐνθυμούμαι*, "to turn over in the mind," etc.] *To keep turning over in the mind; to ponder over, reflect deeply upon*;—at x. 19 the readings vary between *διδυνάμηναι* and *ἐνθυμούμενον*; see *ἐνθυμούμαι*.

διερμηνεύω, v. a. [*δι-δ*, in "strengthening" force; *ἐρμηνεύω*, "to interpret"] *To interpret; to translate from another language.*—Pass.: *διερμηνεύομαι*.

διέρχομαι, f. *διελεύσομαι*, p. *διελήλυθα*, 2. aor. *διήλθον*, v. mid. [*δι-δ*, "through"; *έρχομαι*, "to come or go"] 1. With Acc. of place: *To go, or pass, through.*—2. Without nearer Object: a. *To go, or pass, through or along; to journey, to travel.*—b. *To travel about, journey onwards.*

†(δι-ερωτάω-ερωτώ), 1. aor. δι-ηρώτησα, v. a. [δι-δ, in "intensive" force; ἐρωτάω, "to ask"] With Acc. of thing: *To ask, or inquire, diligently for.*

†διετή-ια, ias, f. [διετή-ης, "of two years' continuance"] ("The state, or quality, of the διετής"; hence) *A space of two years; two years;—at xxviii. 30 διετίαν δλην is Acc. of "Duration of time."*

δι-ηγέομαι-ηγούμαι, f. δι-ηγήσομαι, 1. aor. δι-ηγησάμην, v. mid. [δι-δ, "through"; ἡγέομαι, "to lead"] ("To lead through"; hence, in reference to a statement) *To detail, declare, narrate, relate, tell, etc.;—at viii. 38 folld. by Acc. of thing;—at ix. 27; xii. 17 folld. by Dat. of person, and by adverbial clause as Object.*

†δι-θάλασσο-ος, ov, adj. [δι (= δῖς), "twice"; θάλασσα, "a sea"] ("Pertaining to twice a sea"; hence) *Of a piece of land, etc., projecting into the sea: Washed on both sides by the sea; rather than, as in the English Version, "where two seas meet"; cf. Lat. "bimāris."—The τόπος διθάλασσοι mentioned at xxvii. 41 is a projecting rock in the N.E. part of Μελίτα ("Malta"), now called by the inhabitants La Cala di S. Paolo, "St. Paul's Creek."*

(δι-ίστημι, f. δια-στήσω, p. δι-έστηκα), 1. aor. δι-έστησα, 2. aor. δι-έστην, only found as v. n. in Gr. Test. [δι-δ, "apart"; ἵστημι (in force of its neut. tenses), "to stand"] ("To stand apart"; hence, with accessory notion of advancing) *To advance, go forward, proceed.—N.B. At xxvii. 28 the 1. aor. διέστησα is used in a neuter force.*

δι-ισχυρίζομαι, v. mid. [δι-δ, in "augmentative" force; ἰσχυρίζομαι, "to affirm or maintain strongly"] *To affirm, or maintain, very strongly; to assert confidently.*

δικ-αιος, αia, αιον, adj. [δικ-η, "right, law"] ("Pertaining to δίκη"; hence) 1. In reference to religion: *Observant of that which is right in the sight of God; obedient to the law of God; just, righteous.—As Subst.: Δίκαιος, ov, m.: a. One obedient to the law of God; a righteous, or just, man;—Plur.: Religious, or just, men; the just.—b. With art.: Of Jesus Christ: THE JUST, or RIGHTEOUS, ONE; vii. 52.—2. Right, proper, fair, just, equitable.*

δικαιο-σύνη, σύνης, f. [δικαιος, (uncontr. gen.) δικαιο-ος, "righteous"] ("The quality of the δίκαιος"; hence) *Righteousness.*

δικαι-όω -ω, f. *δικαιόω*,
1. aor. *ἰδικάωσα*, v. a. [*δικαι-
ος*, "just"] ("To make *δικαι-
ος*"; hence) *To justify; to
pronounce, declare, or esteem
just or righteous; i. e. to ac-
quit of, or absolve from, past
offences, and to regard, or
accept, as righteous in the
Divine sight.*—Pass.: *δικαι-
όμαι -οῦμαι*, p. *δεδικαίωμαι*,
1. aor. *ἰδικαίωθην*, 1. fut. *δικαι-
ωθήσομαι*.

δικασ-τής, τοῦ, m. [for
δικαδ-τής; fr. *δικᾶζω* (= *δικάδ-
ω*) "to judge"] ("One who
judges"; i. e.) *A judge, um-
pire, arbitrator, etc.*

δίκη, ης, f.: 1. *A judgment,
a judicial sentence;—at xxv.*
15 the readings vary between
δίκην and *κατάδικην*.—2. Per-
sonified as a goddess: *Dikē* or
Justice; the daughter of Zeus
and Themis; xxviii. 4.

δι-ό, conj. [*δι-δ*, "on ac-
count of"; *δ* (neut. of *δς*,
"who"), "which"] ("On ac-
count of which" thing; i. e.)
Wherefore, why.

δι-ε-δύω, v. a. [*δι-δ*,
"through"; *ἰδύω*, "to make
one's way or go"] ("To make
one's way or go through" a
place; hence) *To pass, travel,
go, journey through.*

†Διονύς-ιος, ἰου, m. [*Διό-
νῦς-ος*, "Dionysus" (i. e. the
god of Nysa), the Gr. god of
wine, the same as the Roman

"Bacchus"] ("One belonging
to Dionysus") *Dionysius*; an
Athenian, one of the judges
of the supreme court of the
Areopagus.

†Διοπετής, ἑος οὗς; see
Διοπετής.

†Διο-πετ-ής, ἑος οὗς, adj.
[*Δίς*, *Διός*, "Dis or Jove";
πίπτω, "to fall," through root
πετ] *Jove-fallen*; i. e. *that
has fallen, or that fell, from
Jove.*—As Subst.: *Διοπετής*,
ἑος οὗς (sc. *ἄγαλμα*), n. With
art.: *The image that fell, or
fell down, from Dis or Jove.*

—Demetrius (xix. 26) had ac-
cused Paul of endangering the
worship of the Ephesian Diana
by saying that those were no
gods which were made with
hands. The town-clerk in his
address to the people insinua-
ted that as the image had
fallen down from Dis, it was
not made by hands; and hence
his statement that Paul and
Barnabas were not "blas-
phemers of the goddess."

διόρθω-μα, -ματος, n. [for
διόρθο-μα; fr. *διορθόω*, "to
make quite straight"] ("That
which makes quite straight";
hence) *An amendment, re-
form, etc.;—at xxiv. 3* the
readings vary between *διορθω-
μάτων* and *κατορθωμάτων*.

Διός-κουροι, *κούρων*, m.
plur. [*Δίς*, *Διός*, "Dis or Jove";
κούρος, "a boy"] ("Boys of

Dis or Jove") *The Dioscuri*, i. e. Castor and Pollux (Gr. Πολυδευκής), the sons of Dis and Leda. After their death they were changed, according to the myth, into the constellation Gemini ("The Twins"), which was supposed, like the fires of St. Elmo at the present time, to bring safety in a storm if it appeared over a ship. Hence the adoption of their image for the sign of a ship, the Dioscuri being the tutelary deities of sailors;—at xxviii. 11 Διοσκουροῖς is in Dat. by attraction to παρασήμῳ.

δι-ότι, conj. [for διὰ τοῦτο, ὅτι, "on account of this, that"] 1. *Therefore*.—2. *Because that, inasmuch as, since, for*.

διώγ-μός, μου, m. [for διώκ-μός; fr. διώκ-ω, "to pursue"; hence, "to persecute"] *A persecuting, persecution*.

διώκω, f. διώξω (and διώξομαι), 1. aor. ἐδίωξα, v. a. : 1. *To pursue or follow after*.—2. In bad sense : *To persecute*.—Pass. : διώκομαι, p. δεδίωγμαι, (1. aor. ἐδιώχθην), 1. fut. διωχθήσομαι.

δόγ-μα, μάτος, n. [for δόκ-μα; fr. δόκ-έω, "to seem right or good"] ("That which seems right or good" to a legally-constituted publicbody, etc.; hence) *A decree, ordinance, whether human or divine*.

δοκέω -ω, (f. δόξω and δοκ-ήσω, p. δεδόκηκα), 1. aor. ἔδοξα, v. a. and n. : 1. Act. : *To think, suppose, imagine*.—2. Neut. : a. : (a) *To seem, appear*.—(b) Impers. : With Dat. of person : δοκεῖ, *It seems, or appears, to one*;—at xxv. 27 δοκεῖ has for its Subject the clause πέμποντα . . . σηνῶναι.—b. *To be of opinion, think, imagine, suppose, etc.*—c. : (a) *To appear right, good, or proper*.—(b) Impers. : With Dat. of person : ἔδοξε, *It seemed good, it appeared right or proper, to one*;—at xv. 22 ἔδοξε has for its Subject the clause ἐκλεξαμένους . . . ἀδελφοῖς; cf., also, xv. 25, 28, 34.

δόλος, ου, m. ("A bait" for fish; hence) *Craft, deceit, guile*.

δόξα, ης, f. [for δόκ-σα; fr. δοκ-έω, "to think"] ("A thinking"; hence, "a thought"; hence) 1. As the thought which others entertain of one : *Honour, glory*.—2. *Glory, dignity, power, etc.*, belonging to a certain rank.—3. *Glory, glorious brightness* of the divine presence.—4. *Glory, brightness, splendour* of light.

δοξ-άζω, f. δοξάσω, 1. aor. ἔδοξάσα, v. a. [δόξ-α, "honour, glory"] *To ascribe honour or glory to; to honour, glorify*.

†Δορκάς, ἄδος, f. [δορκάς

(fr. *δέρκομαι*, "to see"), "a gazelle"; a species of deer, which obtained its name from the brightness of its eyes] ("Gazelle") *Dorcas*; the Gr. equivalent for the Syriac "Tabitha"; a woman of Joppa, who was restored to life by St. Peter; ix. 36, 39.

δουλ-εύω, f. *δουλεύσω*, p. *δεδούλευκα*, 1. aor. *εδούλευσα*, v. n. [*δουλ-ος*, "a slave"] ("To be a *δούλος*"; hence) With Dat.: 1. *To serve*.—2. *To be in bondage*, or *subjection*, *to*.

δούλ-η, ης, f. [prob. for *δε-άλ-η*; see *δούλος*] *A female servant or slave; a hand-maiden*, whether actually or figuratively.

δούλ-ος, ου, m. [prob. for *δέ-αλ-ος*; fr. *δέ-ω*, "to bind"; *αλ-ος*, "whole"] ("One wholly bound"; hence) *A bondman, servant*, whether actually or figuratively.

δουλ-ών-αι, f. *δουλώσω*, v. a. [*δουλ-ος*, "a slave or servant"] *To enslave, make a servant, bring into bondage*.

δρόμ-ος, ου, m. [for *δράμ-ος*; fr. *δραμ* (root of *δραμ-οῦμαι*, *ἐ-δράμ-ον*, fut. and 2. aor. used with *τρέχω*), "to run"] ("That which runs"; hence, "a running"; hence) *A course*, i. e. (in Gr. Test.) *ministration*.

†Δρούσιλλα, ης, f. [Gr. form of Lat. "*Drusilla*"]

Drusilla; a Jewess, the wife of Felix; see *Φηλιξ*.

δυνάμει, imperf. *εδύνάμην* and *ἡδύνάμην*, f. *δυνήσομαι*, p. *δεδύνημαι*, 1. aor. *εδυνήθην* and *ἡδυνήθην*, v. mid. irreg.: 1. *To be able*.—2. With Inf.: *To be able to do, etc.*; *I* (etc.) *can*.

δύν-αι, εως, f. [*δύν-αι*, "to be able"] ("A being able or having power"; hence) 1. *Power*, in the widest acceptance of the word; *might*.—2. *A powerful*, or *mighty, work; a miracle*.

δύν-άτης, άτου, m. [*δύν-αι*, in force of "to be powerful"] ("He that is powerful"; hence) *A powerful*, or *mighty, person*, etc.

δύν-άτος, άτή, άτόν, adj. [*δύν-αι*, "to be able"] 1. Of things: ("Able to be done"; hence) *Possible*.—2. Of persons: a. *Able to do, etc.*—b. *Powerful, mighty*.

δύο (Gen. *δύο*, Dat. *δυσί*; for usual *δυοῖν*), dual num. adj. *Two*:—mostly in attribution to a plur. subst.;—at x. 7; xii. 6; xix. 22; xxiii. 23 folld. by Gen. of "Thing distributed."

†δυσεντεπ-ια, ιας, f. [*δυσ-εντεπ-ος*, "suffering from dysentery" (fr. inseparable prefix *δύς*, signifying "hard, difficult"; *εντεπ-α*, "bowels")] ("The state, or condition, of

the *δυσέντερος*"; hence) *Dysentery*.

δώδεκα, num. adj. indecl. [contr. fr. *δύω-δεκα*; fr. *δύω* (= *δύο*), "two"; *δέκα*, "ten"] ("Two and ten"; i. e.) *Twelve*. —As Subst. m.: *Twelve persons, twelve*:—*οἱ δώδεκα*, the twelve (apostles) including Matthias, who had been chosen as an Apostle in the place of Judas Iscariot; vi. 2; cf., also, i. 26;—see *δεκάδύο*.

δωδεκά-φύλ-ος, or, adj. [*δώδεκα*, "twelve"; *φυλ-ή*, "a tribe"] *Pertaining to twelve tribes*.—As Subst.: *δωδεκά-φύλον*, ou, n. With art.: ("The twelve-tribed thing"; i. e.) *The twelve tribes of Israel*; xvi. 7.

δομα, *μάτος*, n. [lengthened fr. *δομ-μα*, for *δέμ-μα*, fr. *δέμω*, "to build"; cf. *δομ-ος* (for *δέμ-ος*), "a house"] ("That which is built"; hence) *A house*.

δωρ-εά, *εās*, f. [*δωρ-έω*, "to give, present as a gift"] ("A giving"; hence) *A gift*.

1. **ἐάν**, conj. [for *εἰ-άν*; fr. *εἰ*, "if"; *άν*, conditional particle] With Subj.: *If haply; if that or so be that; if*:—*ἐάν μὴ*, *if not*, i. e. *unless, except*.

2. **ἐάν** (*άν*), conditional particle: With relative words (= *άν*) modifying their power:—*ὅς ἐάν*, *whosoever*.

ἐαυτοῦ (*αὐτοῦ*), *ἡς*, *αὐ*, reflexive pron. without nom.: 1. Strictly of 3rd person: (*Of*) *himself, herself, itself, themselves*:—*ἐν ἑαυτῷ γενέσθαι*, (to be in himself; i. e.) *to come to himself*, xii. 11.—2. Of 2nd person: (*Of*) *thyself, yourself*;—Plur. (*Of*) *yourselves*; v. 35; xiii. 46; xv. 29; xx. 28.—3. Of 1st person: (*Of*, etc.) *myself*;—Plur.: (*Of*) *ourselves*; xxiii. 14.

ἐάω -*ω*, f. *ἐάσω*, (p. *ἐῴω*), 1. aor. *ἐῴωσα*, v. a.: 1. *To allow, suffer, permit*.—2. *To leave alone, let be*; see *ἀφήμι*.—3. Of an anchor as Object: *To let go, let drop*.

ἐβδομ-ή-κον-τα, num. adj. plur. indecl. *Seventy* [*ἐβδομος*, "seventh"; (*η*) connecting vowel; *κον* (= *σαν*, in Sans. *da-san*), "ten"; *τα* suffix (= Lat. *tus*), "provided with"; and hence, literally, "provided with the seventh ten"].

ἐβρ-αῖος, *αἰα*, *αῖον*, adj. ("Of, or pertaining to, the country beyond"; i. e. "beyond, or across, the Euphrates; "emigrant") *Hebrew*.—As Subst.: *Ἑβραῖος*, ou, m. ("An emigrant") *A Hebrew*;—at Gen. xiv. 13 the Septuagint gives *ὁ περὰ τῆς*, and Jerome *transitor*, as the equivalent for the word which in the English translation is rendered "the Hebrew."

*†Έβρ-αις, ἴδος, f. adj.
Hebrew; see Έβραῖος.

ἐγγ-ίζω, (f. ἐγγίσω), p.
 ἡγγίκα, 1. aor. ἡγγίσα, v. n.
 [ἐγγ-ύς, "near"] ("To become
 ἐγγύς"; hence) *To come, or*
draw near; to approach.

ἐγγ-ύς, adv. [akin to ἡγχ-ι,
 "near"] *Near, nigh*; —at ix.
 38; xxvii. 8 folld. by Dat.;
 —at i. 12 ἱερουσαλήμ is an
 indecl. subst., and may be
 regarded as either a Dat. or
 Gen.

ἐγειραι, imperat. 1. aor. mid.
 of ἐγείρω; iii. 6.

ἐγείρω, f. ἐγερῶ, (p. ἐγή-
 γερκα), 1. aor. ἤγειρα, v. a.:
 1. Act.: ("To awaken";
 hence) a. *To raise, or lift, up.*
 —b. *To raise the dead*; x. 40;
 xxvi. 8.—c. With ἐκ νεκρῶν:
To raise one from the dead.—
 d. With εἰς: *To lift up,*
exalt, raise a person for, or as
(= to be) something; xiii. 22.
 —2. Mid.: ἐγείρομαι, (f. ἐγερ-
 οῦμαι), 1. aor. ἤγειράμην, ("To
 awaken one's self"; hence)
To lift, or raise, up one's self;
to rise.—3. Pass.: ἐγείρομαι,
 p. ἐγήγερμαι, 1. aor. ἠγέρθην,
 1. fut. ἐγερθήσομαι, ("To be
 awakened"; hence) *To rise,*
arise; ix. 8 [akin to Sans.
 root JĀGRI, "to wake"].

ἐγ-κἀλέω -κἀλῶ, f. ἐγ-
 κἀλέσω, (p. ἐγ-κέκληκα), v. n.
 [for ἐν-κἀλέω; fr. ἐν, "in";
 κἀλέω, "to call"] ("To call

in"; hence) 1. With Dat. of
 person: *To sue, indict, im-*
plead a person; xix. 38.—2.
 With Dat. of person: *To*
accuse, to bring or lodge an
accusation against, etc.; xxiii.
 28.—3. Pass.: ἐγ-καλίσσμαι
 -κἀλοῦμαι: a. With περί: *To be*
called to a judicial account
respecting; xix. 40.—b. *To*
be accused; —at xxvi. 2 with
 Gen.; —at xxiii. 29; xxvi. 7
 folld. by περί and Gen.

ἐγ-κἀτάλειπω, f. ἐγ-κἀτᾶ-
 λείψω, 2. aor. ἐγ-κατέλιπον,
 v. a. [for ἐν-κἀτάλειπω; fr.
 ἐν, "in"; κἀτάλειπω, "to
 leave behind"] 1. *To leave*
behind in a place, etc.—2. With
 εἰς (see 1 εἰς, no. 2): *To take,*
or cast, into a place and leave
behind in it; see, also, ἀδης.
 —Pass.: ἐγ-κἀτάλειπομαι,
 1. aor. ἐγ-κατελείφθην; see
 κἀτάλειπω.

: †ἐγκλη-μα, μάτος, n. [ἐγ-
 καλέω, "to charge" something
 "upon" a person; through
 verbal root ἐγκλη (= ἐν; κλη,
 a root of καλέω)] ("That
 which is charged upon" a
 person; hence) *A charge, ac-*
cusation, etc.

ἐγ-κόπτω, (f. ἐγ-κόψω), 1.
 aor. ἐν-έκοψα, v. a. [for ἐν-
 κόπτω; fr. ἐν, "without
 force"; κόπτω, in force of "to
 weary"] 1. *To weary, tire.*—
 2. *To hinder, interrupt, etc.*

ἐγκρατ-εια, εἰας, f. [ἐγκρατ-

ης, in force of "master of one's self, self-disciplined"] ("The quality of the ἐγκράτης"; hence) *Temperance, moderation, self-control, self-discipline.*

ἐγώ (Gen. ἐμοῦ, enclitic μου), pron. pers. *I*;—at xxv. 18 ἐγώ is emphatic [akin to Sans. *aham*, "I"].

†ἐδάφος, εὐς οὐς, n. *Ground.* (ἐδέλω and) θέλω, f. (θέλησω and) θελήσω, 1. aor. ἠθέλησα (and ἐθέλησα, p. τεθέληκα), v. n. and a.: 1. Neut.: a. *To be willing.*—b. *To will.*—2. Act.: a. With Inf.: *To be willing to do, etc.*—b. With Objective clause: *To wish, or desire, that one, etc., should do, be, etc.*—c. With follg. Inf.: *To be sometimes rendered will with the English finite verb of the Gr. Inf.*

ἔθνος, εὐς οὐς, n.: 1. Sing.: *A nation, people.*—2. Plur.: a. *Nations, peoples.*—b. With art.: ("The nations," including all who were not Jews; i. e.) *The Gentiles or Heathen.*

ἔθος, εὐς οὐς, n. *Custom.*

(ἐθω), p. εἶωθα, pluperf. εἰώθειν, (in pres. used only as part. in connexion with a finite verb; the perf. and pluperf. are used, respectively, as pres. and imperf.) *To be accustomed or wont.*

1. εἰ, 2. pers. sing. pres. ind. of εἰμί.

2. εἰ, conj.: 1. *If*:—εἰ μή, (if not, i. e.) *except, unless.*—2. In interrogations, and expressions of doubt, etc.: *Whether, etc.*—3. In questions, merely to mark the question:—εἰπε πρὸς αὐτούς: *Εἰ ἐλάβετε, he said unto them, Have ye received, etc.?* xix. 2; cf., also, i. 6; xxi. 37; xxii. 25.—N.B. An adverbial or substantival clause connected with a verb or clause denoting some mental emotion or operation is introduced at times by εἰ (if), instead of ὅτι (that), when the object, etc., of the mental emotion is to be represented as something which the person addressed can scarcely credit to be real. This idiom is frequently used in Attic Greek of a past and certain matter. To this usage must be referred xxvi. 8, 23.

εἶδον, 2. aor. ind. of εἶδω. (εἶδ-ω, obsol. in pres.), f. εἰδήσω (and εἶσομαι), p. εἶδα (plur. ἴσμεν, ἴστε, ἴσασι), subj. εἶδω, p. perf. εἰδώς, pluperf. ᾔδειν, 2. aor. εἶδον, imperat. ἴδε, subj. ἴδω (opt. ἴδοιμι), inf. ἰδεῖν, p. ἰδών, 2. aor. mid. εἰδόμην, v. a.: 1. *To know, to perceive mentally.*—2. Perf. and pluperf. are used as a pres. and imperf.: (*I*) *know, (I)* *knew.*—3. The 2. aor. applies to the sight: (*I*) *saw, beheld, etc.*—N.B. At vii. 34 the ex-

pression *ἰδὼν εἶδον* (etc.) belongs to that peculiar Greek idiom whereby there is attached to the verb of the sentence a part. of the same root and similar meaning. The above-cited passage is a quotation from the Septuagint—Exod. iii. 7. [akin to Sans. root *VID*, “to perceive, to know”].

εἰδωλό-θῦ-τος, *τον*, adj. [*εἶδωλον*, (uncontr. gen.) *εἰδωλο-ος*, “an idol”; *θύ-ω*, “to sacrifice”] (“Idol-sacrificed”; i. e.) *Sacrificed*, or *offered*, to an idol or idols.—As Subst.: *εἰδωλόθυτον*, *ον*, n. *That which is sacrificed*, or *offered*, to an idol or idols; an idol-sacrifice, an idol-offering.

εἶδ-ωλον, *ωλον*, n. [*εἶδ-ος*, “a form, shape”] (“A form”; hence) *An image* of a false god; an idol.

εἰδώς, *νία*, *ός*, P. of *οἶδα*; see *εἶδω*.

εἴκοσι, num. adj. indecl. *Twenty* [akin to Sans. *vimśati* (contr. fr. *dvi*, “two”; *daśant* (original form of *daśan*), “ten”; (i) suffix); whence also Lat. *viginti*].

εἶ-μι, imperf. *ἦν* and *ἤμην*, f. *ἔσομαι*, v. n.: 1. a. *To be*.—b. Impera.: *ἔσται*, *It shall be* or *come to pass*;—at ii. 17 the Subject of *ἔσται* is the clause *ἐκχεῖ . . . ἐνυπνιασθήσονται*; and at ii. 21 *πᾶς . . . σωθήσεται*;

Acts.

of., also, iii. 23:—2. With Dat. of person: a. (“To be to” a person; i. e. of the person as Subject) *To have, obtain*.—b. (“To be for” a person; i. e.) *To be in the opinion, sight, or estimation of* a person;—this use of the Dat. after *εἶμι* is quite classical; but the words *ἦν* (sc. *Μωϋσῆς*) *ἀστεῖος τῷ Θεῷ*, (*Moses*) *was in the sight of God beautiful* (vii. 20), are a Hebraism for *very beautiful*.—3. With Gen.: a. *To be the property of, to belong to*; xxvii. 23.—b. In definitions of time or age: *To be of the age of*.—4. Folded by part. in concord with Subject, instead of the simple verb of such part. in the tense corresponding to that of *εἶμι*:—e. g. *ἦσαν κἀθήμενοι* = *ἐκᾶθητο*, ii. 2:—*ἤμην νηστεύων* = *ἐνήστευον*, i. 80; but the reading *ἤμην νηστεύων* also occurs: see *ἤμαι*.—5. *To be, exist, have existence* [for *εἶμι*, akin to Sans. root *AS*, “to be”].

εἶναι, pres. inf. of *εἶμι*.

εἰπάτωσαν, 3. pers. plur. 1. aor. imperat. of *εἶπον*.

1. *εἶπε*, 2. pers. sing. imperat. of *εἶπον*.

2. *εἶπε*, 3. pers. sing. of *εἶπον*.

εἶπ-ον, 2. aor., 1. aor. *εἶπα*, v. a. without pres. *To say, speak*;—at ix. 6, 11 supply *εἶπεν* with *ὁ Κύριος*.

N

εἰ-πως, conj. [εἰ, "if"; πως, "by any means"] *If by any means.*

εἰρημέω, η, or, P. perf. pass. of εἶρω.

εἰρ-ήνη, ἡνης, f. [prob. εἶρ-ω, "to bind or fasten"] ("The binding, or fastening, thing"; hence) *Peace*;—cf. Lat. pax (= pac-a), fr. root PAC = PAG, whence pa(n)g-o, "to fasten," etc.

(εἶρω, found perhaps only once), f. ἐρῶ (and ἐρέω), p. εἶρηκα, pluperf. εἰρήκειν, v. a. and n.: 1. a. With Acc. of thing: *To say, speak, utter*;—at xx. 38 τῷ λόγῳ, φ = τῷ λόγῳ, δ; see δ, no. 3, a. (a);—at viii. 24 ὧν = ἐκείνων, δ; see δ, no. 3, c, and no. 3, a. (a).—b. With κακῶς and folld. by Acc. of person: *To speak evil of, to revile, etc.*; xxiii. 25.—2. Neut.: *To speak, say.*—δ; Pass.: perf. εἶρημαι, 1. aor. ἐρήθην and ἐρίθην, 1. fut. ρηθήσομαι, *To have been said or spoken, etc.*

1. εἰς, prep. gov. acc.: 1. With verbs of motion: a. Horizontally: *Into, within; unto.*—b. Of motion upwards: *Up to, to.*—c. Of motion downwards: *Down to, into.*—2. With verbs of rest to denote previous motion *into* a place, and then the doing, etc., of something *in* or *at* it; cf. ii. 31; viii. 40, etc.—3. *In,*

at.—4. Of a state, condition, etc.: *Into, unto; for.*—5. In time: a. *Until, up to, for.*—b. *In, on.*—6. Of a purpose, aim, intention, etc.: a. *For the purpose of, for.*—b. *Unto, for.*—7. *Unto, towards, to* a person.—8. *As to, with respect to.*—9. Of a result, etc.: *For, as.*—10. With εἶμι or γίνομαι: (*To be for; i. e.*) *To become, to be* that which is denoted by the subst. dependent on εἰς; iv. 11.

2. εἰς, μία, ἓν, num. adj.: 1. *One*:—sometimes folld. by Gen. of thing distributed; i. 22; xxiii. 17, etc.; sometimes folld. by ἐξ and Gen.; i. 24; xi. 28, etc.—As Subst.: εἰς, ἐνός, m. *One man, one*;—at ii. 6 εἰς ἕκαστος is in apposition to αὐτοί, which is to be supplied as the Subject of ἤκουον.—2. *First*:—ἐν τῇ μῇ τῶν σαββάτων, *on the first day of the week*, xx. 7.

εἰσ-ἄγω, (f. εἰσ-ἄξω, p. εἰσ-ἄγῃχα), 2. aor. εἰσ-ἤγαγον, v. a. [εἰς, "into"; ἄγω, "to lead"] *To lead into* a place; *to lead* or *bring in.*—Pass.: εἰσ-ἄγ-ομαι.

(εἰσ-ἀκούω), f. εἰσ-ἀκοῦ-σμαι, v. a. [εἰς, "to, unto"; ἀκούω, in force of "to listen"] *To listen to, give ear to, hear.*—Pass.: (εἰσ-ἀκούομαι, p. εἰσ-ἤκουσμαι), 1. aor. εἰσ-ἤκουσθην, 1. fut. εἰσ-ἀκουσθήσομαι.

εἰσδράμειν, οὔσα, ὄν, P. 2. aor. of εἰστρέχω.

εἰσ-εἰμι, imperf. εἰσ-ῆμι, v. n. [εἰς, "into"; εἰμι, "to go"] *To go into, to enter.*

εἰσ-έρχομαι, f. εἰσ-ελεύσομαι, p. εἰσ-ελήλυθα, 2. aor. εἰσ-ἦλθον, v. mid. [εἰς, "into"; ἔρχομαι, "to come or go"] *To come, or go, into; to enter*;—see ἐξέρχομαι for i. 21.

εἰσῆεν, imperf. ind. of εἰσεἰμι.

εἰσίδειναι, pres. inf. of εἰσεἰμι. †(εἰσ-κἀλέω -κἀλῶ, f. εἰσ-κἀλέσω, v. a. [εἰς, "into"; κἀλέω, "to call"] "To call into" a place; "to call in").—Mid.: (εἰσ-κἀλέομαι -κἀλοῦμαι), 1. aor. εἰσεκαλεσάμην, *To call in to one's self or as one's own especial act*;—at x. 23 = "to invite into the house."

εἰσ-ὁδος, ὁδου, f. [εἰς, "into"; ὁδός, "a way"] ("A way into" a place; hence) *Entrance*;—at xiii. 24 used figuratively of Christ's entrance on His public ministry.

†(εἰσ-πηδᾶω -πηδῶ, f. εἰσ-πηδήσομαι), 1. aor. εἰσ-επήδησα, v. n. [εἰς, "into"; πηδᾶω, "to spring or leap"] *To spring, or leap, into a place; to leap, or spring, in*;—at xiv. 14 the readings vary between εἰσ-επήδησαν and ἐξεπήδησαν; see ἐκπηδᾶω.

(εἰσ-πορεύω, v. a. [εἰς, "into"; πορεύω, "to cause to go"]

"To cause" one "to go into"; hence, "to lead into").—Mid.: εἰσ-πορεύομαι, (f. εἰσ-πορεύσομαι), ("To cause one's self to go into"; hence) *To go into a place; to go in, to enter.*

εἰστήκειν, pluperf. ind. of ἵστημι.

†(εἰσ-τρέχω, f. εἰσ-δράμομαι), 2. aor. εἰσ-έδραμον, v. n. [εἰς, "into"; τρέχω, "to run"] *To run into a place; to run in.*

εἰσ-φέρω, (f. εἰσ-οίσω, p. εἰσ-ενήνοχα), 2. aor. εἰσ-ήνεγκον, v. a. [εἰς, "into"; φέρω, "to bear or carry"] *To bear or carry into a place; to bring in.*

εἰωθός, νία, ὅς, P. perf. of εἶθω:—τὸ εἰωθὸς τῷ Πέτρῳ, *that which was customary to Peter*; i. e. *Peter's accustomed way or custom*; xvii. 2.

εἶων, 3. pers. plur. imperf. ind. of εἶω; xxvii. 40.

ἐκ (before a vowel ἐξ), prep. gov. gen.: 1. *Out of, from, forth from*.—2. Of a source or origin, whence anything proceeds: a. *From, of*.—b. *Of, belonging to*.—3. a. To mark whence anything comes: *From, from among*.—b. *Of, belonging to*.—4. Of birth, origin, etc.: *Of, from*.—5. Of the Agent after pass. verbs: *By*.—6. Of the instrument, means, mode, etc.: *With, by*.—7. To mark a cause: *From,*

by, in consequence of.—8. Of a number: *Of, out of*.—9. Put partitively with its case instead of simple Partitive Gen. used as Object:—ἐκ καρποῦ τῆς δαψύος αὐτοῦ καθίσαι ἐπὶ τοῦ θρόνου αὐτοῦ, *that He* (i. e. God) *will seat* (a part) *of the fruit of his loins on his throne*—i. e. one who sprang from his loins, ii. 20. For this use of ἐκ with Partitive Gen. as Object cf. John i. 16; iv. 13; Luke xii. 16: see δυνῦμι. If, however, the reading of the "Textus Receptus," as mentioned under art. καθίζω, be followed, then ἐκ καρποῦ will become the Subject of the verb, καθίσαι.—10. Of time: a. *From, up from, ever since*, a certain commencing point:—ἐξ ἑτῶν οὐκτώ, *from eight years ago*, i. e. *for, or during, eight years*.—b. *After*.—11. After numeral adjectives: *Of, out of*.—12. With neut., but rarely fem., adjectives to form adverbial expressions:—ἐκ δευτέρου, *a second time*, x. 15; ἐκ δεξιῶν, *on the right hand*, vii. 53, etc.

ἐκάμψου, 1. aor. ind. of καῖάμψω.

ἕκαστος, η, or, pron. adj. *Each*.—As Subst.: ἕκαστος, ου, m. *Each man, each*;—at ii. 8 ἕκαστος is in apposition to ἡμῖν.

ἑκάτον, num. adj. indecl. *One hundred, a hundred* [for ἐν-κατόν; fr. εἰς, ἐν-ές, "one"; κἄτος, akin to Sans. *śatam*, "a hundred"].

ἐκατον-τ-άρχης, and ἑκατόν-τ-αρχ-ος, ου, m. [ἐκατόν, "a hundred"; (τ) epenthetic letter; ἀρχ-ω, "to command"] ("One who commands a hundred men"; hence) *A centurion*.

ἐκ-βάλλω, f. ἐκ-βάλλω, (p. ἐκ-βάλληκα), 2. aor. ἐξ-έβαλον, v. a. [ἐκ, "out"; βάλλω, "to cast"] 1. a. *To cast, or throw, out*.—b. Mid.: *To cast, or throw, out as one's own act or with one's own hands*.—2. *To drive forth, or out, from a place; to expel from*.—3. *To send away, dismiss, remove*.—Mid.: ἐκ-βάλλομαι.

ἐκβαλ-ή, ης, f. [for ἐκβάλλ-η; fr. ἐκβάλ-ω, "to cast, or throw, out"] ("A casting, or throwing, out"; hence) *Of a ship's cargo: A throwing overboard*.

ἐκ-δέχομαι, (f. ἐκ-δέξομαι), v. mid. [ἐκ, "from"; δέχομαι, "to receive"] ("To receive something from" one; hence, "to succeed to" something; hence) *To await, wait for*.

ἐκ-διηγέομαι -διηγοῦμαι, v. mid. [ἐκ, in "strengthening" force; διηγέομαι, "to relate"] *To relate, or declare, fully or particularly*.

ἐκδικη-σις, σεις, f. [for ἐκδικε-σις; fr. ἐκδικέ-ω, "to avenge"] 1. *An avenging*.—2. *Vengeance*.

†ἐκδο-τος, τον, adj. [ἐκ-διδωμι, "to give out or forth"; hence, "to deliver up, betray"; through verbal root ἐκδο (= ἐκ; δο, a root of δίδωμι)] *Delivered up, betrayed*.

ἐκεῖ, adv.: 1. *There, in that place*.—2. *Thither, to that place*.

ἐκεῖ-θεν, adv. [ἐκεῖ, "there"; suffix -θεν, denoting removal "from"] ("From there"; i. e.) 1. Of place: *From that place, thence*.—2. Of time: *Thereafter, afterwards*.

ἐκεῖ-νος, νη, νο, pron. dem. [ἐκεῖ, "there"] *The person or thing there; that person, or thing*;—frequently to mark something that has preceded.—As Subst. of all genders: *He, she, it*.

†ἐκεῖ-σε, adv. [ἐκεῖ, "there"; suffix σε = Attic δε for πρὸς] ("To there"; i. e.) *To that place, thither*.

ἐκ-ζητέω -ζητῶ, (f. ἐκ-ζητήσω), 1. aor. ἐξ-εζήτησα, v. a. [ἐκ, "out"; ζητέω, "to seek"] *To seek, or search, out or after*.

†ἐκθαμβ-ος, ον, adj. [ἐκ-θαμβέ-ω (neut.), "to be greatly amazed"] *Greatly amazed, exceedingly astonished*.

†ἐκθε-τος, τον, adj. [ἐκ-

τίθημι, "to put out or forth"; hence, "to expose"; through verbal root ἐκθε (= ἐκ; θε, a root of τίθημι)] *Exposed, cast out, abandoned, etc.*

ἐκκέχυμαι, perf. ind. pass. of ἐκχέω.

ἐκκλη-σία, σίας, f. [ἐκ-κἄλέω, "to call, or summon, forth," through verbal root ἐκκλη (= ἐκ; κλη, a root of καλέω)] ("A calling, or summoning, forth"; hence, "an assembly" summoned by the public crier; hence) In Gr. Test.: *The Church*, i. e. the general body of believing people, and also such of them as are in any one place.

†(ἐκ-κολυμβάω -κολυμβῶ), 1. aor. ἐξ-εκολύμβησα, v. n. [ἐκ, "out"; κολυμβάω, "to swim"] *To swim out from a ship; to escape by swimming*.

†(ἐκ-λάλέω -λάλω), 1. aor. ἐξ-ελάλησα, v. a. [ἐκ, "out"; λαλέω, "to speak"] ("To speak out"; hence) *To tell, utter, disclose, etc.*

(ἐκ-λέγω, 1. aor. ἐξ-έλεξα, p. ἐξ-έλεχα, v. a. [ἐκ, "out"; λέγω, "to pick or gather"] 1. Act.: "To pick or gather out."—2.) Mid.: ἐκ-λέγομαι, 1. aor. ἐξ-ελεξάμην, ("To pick out for one's self"; hence) *To choose out, choose, select*.

ἐκλογ-ή, ης, f. [for ἐκλεγ-ή; fr. ἐκλέγ-ομαι (mid.), "to select"] *Selection*:—σκεῦος

ἐκλογῇ, (*a vessel of selection*, i. e.) *a select, or chosen vessel*, ix. 15.

†(ἐκ-πέμπω, f. ἐκ-πέμψω), 1. aor. ἐξ-έπεμψα, v. a. [ἐκ, "out"; πέμπω, "to send"] *To send out or forth*.—Pass.: (ἐκ-πέμπομαι), 1. aor. ἐξ-επέμφοθην.

†(ἐκ-πηδάω -πηδῶ, f. ἐκ-πηδήσομαι and ἐκ-πηδήσω), 1. aor. ἐξ-επήδησα, v. n. [ἐκ, "out"; πηδάω, "to spring or leap"] *To spring, or leap, out or forth*; see εἰσπηδάω.

ἐκ-πίπτω, (f. ἐκ-πεσοῦμαι), p. ἐκ-πέπτωκα, 1. aor. ἐξ-έπεσα, 2. aor. ἐξ-έπεσον, v. n. [ἐκ, "from"; πίπτω, "to fall"] 1. Of chains: *To fall from or off from the hands, etc.*;—at xii. 7 strengthened by follg. ἐκ.—2. Nautical t. t.: a. Of persons as Subject: *To be cast, or thrown, ashore*.—b. Of a ship as Subject: *To be driven ashore, to be wrecked*.—c. Of a boat: *To fall off from a ship*; i. e. *to go adrift*.

†ἐκ-πλέω, (f. ἐκ-πλεύσομαι), 1. aor. ἐξ-έπλευσα [ἐκ, "out"; πλέω, "to sail"] *To sail out, forth, or away*.

†(ἐκ-πληρόω -πληρῶ), p. ἐκ-πεπλήρωκα, v. a. [ἐκ, in "intensive" force; πληρῶ, "to fill"] ("To fill quite, to make quite full"; hence) *To fulfil a promise, etc.*

†ἐκπλήρω-σις, σεις, f. [for

ἐκπλήρο-σις; fr. ἐκπληρό-ω, "to fulfil"] *A fulfilling, fulfilment, completion*.

(ἐκ-πλήσσω, f. ἐκ-πλήξω, v. a. [ἐκ, "out of"; πλήσσω, "to strike"] 1. Act.: "To strike out of, drive away by striking"; hence, "to drive out of one's senses; to amaze," etc.—2.) Pass.: ἐκ-πλήσσομαι, (p. ἐκ-πέπληγμαι, 1. aor. ἐξ-επλήχθην), 2. aor. ἐξ-επλήχην, *To be amazed or astonished*.

(ἐκ-πορεύω, v. a. [ἐκ, "out"; πορεύω, "to make to go"] 1. Act.: "To make to go out."—2. Mid.): ἐκ-πορεύομαι, f. ἐκ-πορεύσομαι, ("To make one's self to go out"; hence) a. *To go, or come, out or forth; to proceed forth*.—b. *To go away, depart*;—at xix. 12 the readings vary between ἐκπορεύεσθαι and ἐξέρχεσθαι; see ἐξέρχομαι.

ἐκστα-σις, σεις, f. [ἐκστα (i. e. ἐκ; στα, root of ἵστημι), root of ἐξίστημι, in neut. tenses, "to be amazed"; see ἐξίστημι]

1. *Amazement, astonishment*.—2. *A trance*.

†ἐκ-τάρασσω (and ἐκ-τάρπτω, f. ἐκ-τάρῶ), v. a. [ἐκ, in "intensive" force; τάρασσω, "to trouble"] *To trouble exceedingly, to cause great trouble to*.

ἐκτεθείς, εἷσα, ἐν, P. 1. aor. pass. of ἐκτίθημι;—at vii. 21 the readings vary between ἐκτεθέντος δὲ αὐτοῦ and ἐκ-

ταθέντα δὲ αὐτόν; while in some cases in which the latter reading is found, the follg. αὐτόν is omitted.

ἐκ-τείνω, f. ἐκ-τενῶ, (p. ἐκ-τέτακα), 1. aor. ἐξ-έτεινα, v. a. [ἐκ, "out or forth"; τείνω, "to stretch"] 1. *To stretch out or forth*.—2. Of an anchor as Object: *To throw out, let down*.

†ἐκτεν-εἰα, εἰας, f. [ἐκτεν-ής, "zealous"] ("The quality of the ἐκτενής"; hence) *Zeal, earnestness, fervency*:—ἐν ἐκτενείᾳ, *fervently, earnestly*, xxvi. 7; see ἐν, no. 12.

†ἐκτεν-ής, ἐς, adj. [ἐκτείνω, "to stretch out"; through verbal root ἐκτεν (= ἐκ; τεν, root of τείνω)] ("Stretched out, strained"; hence) Of acts: *Zealous, fervent, earnest, intense*;—at xii. 5 the readings vary between ἐκτενής and ἐκτενῶς.

ἐκτεν-ῶς, adv. [ἐκτεν-ής, "zealous"] ("After the manner of the ἐκτενής"; hence) *Zealously; with zeal, fervour, etc.*; see ἐκτενής.

†(ἐκ-τίθημι, f. ἐκ-θήσω), v. a. [ἐκ, "out"; τίθημι, "to put or place"] ("To put, or place, out or outside"; hence) 1. Of a new-born child as Object: *To expose*.—2. ("To expound, relate, declare.")—Mid.: ἐκ-τίθεμαι, 2. aor. ἐξ-εθέμην, *To expound, relate,*

declare for one's self or as one's own especial act.—3. Pass.: (ἐκ-τίθεμαι, p. ἐκ-τέθειμαι), 1. aor. ἐξ-ετέθην.

(ἐκ-τίνάσσω, f. ἐκ-τινάξω), 1. aor. ἐξ-ετίναξα, v. a. [ἐκ, "off"; τινάσσω, "to shake"] 1. *To shake off*.—2. Mid.: 1. aor. ἐξ-ετιναξάμην, *To shake off for one's self or as one's own especial act*.

1. ἐκ-τος, τη, τον, num. adj. [for ἐξ-τος; fr. ἕξ, "six"] ("Provided with ἕξ"; hence) *Sixth*:—ὥρα ἕκτη, *the sixth hour*, i. e. mid-day.

2. ἐκ-τός, adv. [ἐκ, "out"] *Outside*;—at xxvi. 22 οὐδὲν ἐκτὸς λέγων ὧν τε οἱ προφῆται ἐλάλησαν is put for οὐδὲν ἐκτὸς ἐκείνων λέγων, ἃ οἱ προφῆται ἐλάλησαν μέλλοντα; see ὅς, 3, c, and 3, a, (a).

ἐκ-φέρω, (f. ἐξ-οίσω), 1. aor. ἐξ-ήνεγκα, v. a. [ἐκ, "out"; φέρω, "to bear or carry"] *To bear or carry out; to bring out or forth*;—at v. 9 observe the change of Subject from πόδες (with which supply εἰσι), to αὐτοί (= οἱ θάψαντες τὸν ἄνδρα σου), to be supplied.

ἐκ-φεύγω, f. ἐκ-φεύξομαι (and ἐκ-φευξοῦμαι), p. ἐκ-πέφευγα, 2. aor. ἐξ-έφυγον, v. n. [ἐκ, "out of"; φεύγω, "to flee"] ("To flee out of"; hence) *To flee away, to escape*.

ἐκ-χέω, f. ἐκ-χέω, (p. ἐκ-κέκχα), 1. aor. ἐξ-έχεα, v. a.

[ἐκ, "out"; χέω, "to pour"]

1. Act. : *To pour out*, whether actually or figuratively:—for ἐκχεῖν ἀπὸ σπς ἀπὸ, no. 3.—2. Of blood : *To pour out, spill, shed*.—3. Pass. : Of the bowels : *To be poured out; to gush out*;—at i. 18 ἐξεχύθη (sing.) has for its Subject the nom. neut. plur. σπλάγχνα.—Pass. : ἐκχέομαι, p. ἐκ-κέχῃμαι, 1. aor. ἐξ-εχύθη, 1. fut. ἐκ-χυθήσομαι.

†(ἐκ-ψύχω), 1. aor. ἐξ-έψυξα, v. n. [ἐκ, "out"; ψύχω, "to breathe or blow"] ("To breathe out"; hence) *To expire, die, give up the ghost*.

†ἐλαι-ών, ὄνος, n. [ἐλαί-α, "an olive-tree"] ("That which has an olive-tree or olive-trees"; hence) *Olive-yard*; another name for τὸ ὄρος τῶν ἐλαιῶν, *The mount of the olives*; i. e. *Mount Olivet*.

†ἐλάκησα, 1. aor. ind. of λάσκω.

†Ἐλαμ-ῖτης, Ἴτου, m. [*Ἐλάμ, "Elam" (i. e. prob. "Concealment"), the name of the eldest son of Shem; hence, the country of Elam's descendants, a Persian province of which Susa was the capital, now prob. "Chûzistan"] *A son of Elam, an Elamite*;—Plur. : *Elamites*;—at ii. 9 = the Jews settled in the country of the Elamites.

ἔλαχον, 2. aor. of λαγχάνω.

ἐλεημο-σύνη, σῦνης, f. [for

ἐλεημον-σύνη; fr. ἐλεήμων, ἐλεήμων-ος, "pitiful, compassionate"] ("The quality of the ἐλεήμων"; hence, "pity, compassion, mercy"; hence, as a result) *Alms, charity*.

†ἔλευ-σις, σεις, f. [ἐρχομαι, "to come," through the root ἔλευ found in fut. ἐλεύ-σομαι] *A coming*.

ἐληλύθως, ὤια, ὅς, P. perf. of ἐρχομαι.

ἐλθών, οὔσα, ὄν, P. 2. aor. of ἐρχομαι.

ἐλκω, f. (ἐλξω and) ἐλαῦσω, 1. aor. (ἐλξα and) ἐλαῦσα, v. a. *To draw*, both in a literal and figurative force.

†Ἑλλάς, ἄδος, f. *Hellas*, (a district of Thessaly with a town of the same name; hence, N. Greece as opp. to S. Greece or the Peloponnesus; hence) *Greece* in general.

Ἑλλήν, ἥνος, m. ("Hellen"; a son of Deucalion king of Phthia in Thessaly, who with his wife Pyrrha alone escaped from the flood that, according to mythology, destroyed all the inhabitants of Thessaly; hence) 1. *A Greek*, i. e. a native of Hellas or Greece.—2. *A Greek*, as opp. to Jews; a *Gentile*.

Ἑλλην-ίς, ἴδος, adj. f. [Ἑλλην, Ἑλλην-ος, "a Greek"] 1. *Of, or belonging to, a Greek or the Greeks; Greek, Grecian*.—2. *Gentile*.

†*Ἑλληνο-της, του*, m. [for *Ἑλληνιδ-της*; fr. *Ἑλληνίζω* (= *Ἑλληνιδ-σω*), "to speak Greek"] ("One who speaks Greek"; hence) 1. *A Greek converted to Judaism.*—2. *A Greek Jew, Hellenist*, i. e. a foreign Jew as opp. to those born in Palestine.

Ἑλλην-στί, adv. [for *Ἑλλη-νηνιδ-τί*; fr. *Ἑλληνίς*, *Ἑλλη-νηνιδ-ος*, "Greek"] ("After the manner of the *Ἑλληνίς*;" hence) *In the Greek tongue or language.*

ἐλπίζω, f. (*ἐλπῖσω* and) *ἐλπῶ*, p. *ἐλπῖκα*, 1. aor. *ἐλπῖσα*, v. n. and a. [for *ἐλπιδ-σω*; fr. *ἐλπίς*, *ἐλπιδ-ος*, "hope"] 1. Neut.: *To put one's hope; to hope, trust.*—2. Act.: *To hope, expect.*

ἐλπίς, ἰδος, f. *Hope, expectation.*

†*Ἐλῦμας*, α, m. *Elymas*, i. e. a sorcerer; the surname of Bar-Jesus; xiii. 6, 8 [prob. a Greek form of Arabic *Alimon* or *Elimon*, "a wise person"; also, "a magician"].

ἐμ-αυτοῦ, αὐτῆς (only in sing. number), reflexive pron. of 1st person [*ἐγώ*, *ἐμ-οῦ*, "I"; *αὐτοῦ*, gen. of *αὐτός*, "self"] *Of, etc., myself.*

†(*ἐμ-βιβάζω*, f. *ἐμ-βιβᾶσω*), 1. aor. *ἐν-εβιβᾶσα*, v. a. [for *ἐν-βιβάζω*; fr. *ἐν*, "in"; *βιβάζω*, "to cause to go"] ("To cause to go in"; hence)

To put a person, etc., on board ship; to embark a person, etc.

ἐμ-βλέπω, (f. *ἐμ-βλέψω*), 1. aor. *ἐν-έβλεψα*, v. n. [for *ἐν-βλέπω*] 1. [*ἐν*, "at"; *βλέπω*, "to look"] Folded by *εἰς* with Acc.: *To look at or upon; to fix the eyes, or looks, upon.*—2. [*ἐν* (like Lat. *in*), "without force"; *βλέπω*, "to see"] *To see, behold.*

†*ἐμ-μαίνομαι*, v. mid. [for *ἐν-μαίνομαι*; fr. *ἐν*, "at"; *μαίνομαι*, "to be mad"] With Dat. of person: *To be mad at, to be enraged with.*

ἐμ-μένω, f. *ἐμ-μενῶ*, 1. aor. *ἐν-έμεινα*, v. n. [for *ἐν-μένω*; fr. *ἐν*, "in"; *μένω*, "to stay"] ("To stay, or remain, in" a place; hence) *To abide, continue, remain firm or steadfast in.*

†*Ἐμμόρ*, m. indecl. ("Ass") *Emmor*, the father of Sychem; vii. 16; cf. Gen. xxiii. 19, where the name appears as *Hamor*.

ἐμ-πιπλᾶω, *ἐμ-πιπλέω*, (and *ἐμ-πέπλημι*, f. *ἐμ-πλήσω*, p. *ἐμ-πέπληκα*), 1. aor. *ἐν-έπλησα*, v. a. [for *ἐν-πιπλᾶω*, *ἐν-πιπλέω*, and *ἐν-πέπλημι*; fr. *ἐν*, in "augmentative" force; *πιπλᾶω*, *πιπλέω*, or *πέπλημι*, "to fill"] With Gen.: *To fill full with.*

†*ἐμ-πνέω*, (f. *ἐμ-πνεύσομαι*), v. n. [for *ἐν-πνέω*; fr. *ἐν*, "without force"; *πνέω*, "to

breathe"] ("To breathe"; hence) With Gen.: *To breathe of*, i. e. *to be animated with, to be full of*; ix. 1; cf. Lat. (*cœdem*) *spirāre*.

ἐμ-προσθεν, adv. [for ἐν-προσθεν; fr. ἐν, "in"; πρόσθεν, "before"] ("In the place before"; hence) With Gen.: ("Before, in front of" a place; hence) *In the presence of, in the sight of, before the eyes of*, a person, etc.;—at x. 14 the readings vary between ἐμπροσθεν and ἐνώπιον; see ἐνώπιον.

ἐμφαν-ής, ές, adj. [ἐμφαίνω, in force of "to exhibit, display," through verbal root ἐμφαν (= ἐν; φαν, root of φαίνω)] ("Exhibited, displayed"; hence) *Manifest*.

ἐμφαν-ίζω, f. ἐμφανίσω (and ἐμφανίω), 1. aor. ἐνεφανίσα, v. a. [ἐμφαν-ής, "manifest"] ("To make ἐμφανής"; hence, "to show forth, exhibit"; hence) 1. *To declare, tell, make known*, etc.;—at xxiii. 22 folld. by Acc. of thing;—at xxiii. 15 folld. by clause introduced by πως.—2. Elliptically; (either for ἐμφανίζειν ἑαυτόν, etc., *to show himself*, etc.; *to appear*;—or for ἐμφανίζειν διδασκαλικήν χάρτην, *to show a paper pertaining to teaching*, i. e. *containing particulars*; hence, in each case,) *In a judicial*

sense: *To inform, to give information*; cf. ἀναστατώω at end.

ἐμ-φοβ-ος, ov, adj. [for ἐν-φοβ-ος; fr. ἐν, "in"; φόβ-ος, "fear"] *In fear, terrified, affrighted*.

ἐν, prep. gov. dat. only:
1. Locally: a. *In, within*.—b. *Among, with*; ii. 29.—c. *At*.—d. Of a book, author, etc.: *In*.—2. Of time: a. *In, within, in the course of, during*.—b. *On, upon*.—c. *At*.—3. Of the instrument, means, etc.: *With, by, on account of*.—4. Of the agent: *In, by, at*.—5. Of persons in whom anything is regarded as residing or taking effect; or *through* whom anything operates.—6. Of attendant circumstances, feelings, etc.: *In, with*.—7. Of number: a. *In, among*.—b. *Up to, to the number of*.—8. Of condition, or mode of acting: *In*.—9. Of that which is found in one; also, *in* which one is engaged, etc.—10. To denote a share or participation: *In*.—11. *In the case of, with respect to*:—ἐν ὀλίγῳ, *with respect to a little*; or, adverbially, *almost*; so, ἐν πολλῷ, *with respect to much*; or, adverbially, *altogether*.—12. To form adverbial expressions:—ἐν τάχει, *with speed, speedily*, xxv. 4, etc.

ἐναντι, adv. = ἐναντίον.

ἐναντίον, adv. [adverbial neut. of ἐναντίος, "opposite, facing"] ("In the way of the ἐναντίος"; hence) With Gen.: *In the presence of, before.*

ἐν-αντίος, αντία, αντίον, adj. [*ἐν*, "without force" (cf. Lat. *in*); *αντίος*, "opposite"] ("Opposite, facing"; hence) With accessory notion of hostility, etc.: 1. With Dat. of person or πρὸς c. Acc.: *Opposed, or hostile, to; against.* —2. Of the wind: *Adverse, contrary, unfavourable.*

ἐνδε-ής, ἐς, adj. [*ἐνδε-ω*, "to be wanting or lacking"] *Wanting, lacking, in need, in want.*

ἐν-δεκα, num. adj. indecl. [*εἰς*, *ἐν-ός*, "one"; *δέκα*, "ten"] ("One (and) ten"; i. e.) *Eleven*: — *οἱ ἑνδεκα ἀπόστολοι*, the eleven apostles, i. e. those who remained after the fall of Judas, i. 26.—As Subst. m.: *ἑνδεκα*: With Art.: *The eleven*, i. e. the eleven Apostles; ii. 14.

ἐν-δυνάμ-ω, -ω, 1. aor. *ἐν-εδυνάμωσα*, v. a. [*ἐν*, "in"; *δυνάμ-ις*, "strength"] ("To put strength in" something; hence) 1. *To strengthen.*—2. Pass.: *ἐν-δυνάμ-όμαι -οῦμαι*, 1. aor. *ἐν-εδυνάμωθην*, *To be strengthened; to be made, become, or be strong.*

ἐν-δύω, (f. *ἐν-δύσω*), 1. aor.

ἐν-έδυσα, v. a. [*ἐν*, "in"; *δύω*, "to get into or put on"; 1. Act.: ("To make to get into, or put on, and to be in"; hence) With Acc. of person and Acc. of thing: *To put something on another; to clothe another in something.* —2. Mid.: *ἐν-δύομαι*, (f. *ἐν-δύσομαι*), (p. in act. form *ἐν-δέδυκα*), 1. aor. *ἐν-εδυσάμην*: With Acc. of thing: *To clothe one's self in, to put on or upon one's self.*

ἐνέγκαϛ, ᾅσα, αῖ, P. 1. aor. of *φέρω*.

ἐν-ἐδ-ρα, ρας, f. [*ἐν*, "in"; *ἵζομαι* (= *ἕδ-σομαι*), "to sit," through root *ἕδ*] ("A sitting in" a place; hence) *A lying in wait, an ambush*:—*ἐνέδραν ποιεῖν*, (to make, i. e.) *to lay, or set, an ambush; to lie in wait*;—at xxiii. 16 the readings vary between *τὴν ἐνέδραν* and *τὸ ἐνεδρον*; see *ἐνεδρον*.

ἐνεδρ-εύω, (f. *ἐνεδρεύσω*), v. a. [*ἐνέδρ-α*, "an ambush"] ("To make an ambush for"; hence) *To lie in wait for.*

ἐν-ἐδ-ρον, ρον, n. = *ἐνέδρα*:—for xxiii. 16 see *ἐνέδρα*.

ἐνεκα, ἐνεκεν, adv. With Gen.: *For the sake of, on account of.*

(*ἐν-ευλογέω*, -ευλογῶ, v. a.) [*ἐν*, "in or by"; *εὐλογέω*, "to bless"] *To bless in or by.*—Pass.: 1. fut. *ἐν-ευλογηθήσομαι*.

ἐνθάδε, adv. *Here.*

ἐν-θῦμ-ίσομαι -οῦμαι, f. ἐν-θῦμ-ήσομαι, p. ἐν-τεθῦμ-ήμαι, 1. aor. ἐν-εθῦμ-ήσην, v. mid. [ἐν, "in"; θῦμ-ός, "mind"] *To have, or turn over, in the mind; to reflect upon, ponder, consider:—*for x. 19 see διεν-θῦμέομαι.

ἐνθῦμη-σις, σεις, f. [for ἐνθῦμη-σις; fr. ἐνθυμέ-ομαι, "to think"] ("A thinking"; hence) *A thought, device, contrivance.*

ἐνιαυτός, οὐ, m. *A year;—*at xi. 26 ἐνιαυτὸν ὅλον is Acc. of "Duration of time."

ἐν-ισχυῶ, 1. aor. ἐν-ισχυ-ῶσα, v. a. [ἐν, "in"; ισχυῶ, "to be strong"] ("To be strong in" one's self; hence) *To become strong, to be strengthened.*

ἐνν-ἄτος, ἄτη, ἄτον, adj. [for ἐννέ-ατος; fr. ἐννέ-α, "nine"] ("Provided with nine"; hence) *Ninth:—*ἔρα ἐννᾶτη, *the ninth hour*, i. e. 8 o'clock P.M.

ἄνεός (also ἐνός), ἄ, ἐν, adj. *Dumb, speechless.*

ἐν-νομ-ος, ον, adj. [ἐν, "in or within"; νόμ-ος, "law"] ("That is in, or within, the law"; hence) *Ordained by law, lawful, legal.*

ἐντέλλ-ομαι, f. ἐντελοῦμαι, 1. aor. ἐνετειλάμην, p. pass. in mid. force ἐντέταλμαι, v. mid. [ἐντέλλ-ω (very rare,

prps. only in Pindar), "to command"] With Dat. of person: *To give a command, or charge, to; to enjoin, command, bid.*

ἐντολ-ή, ἥς, f. [for ἐντελ-ή; fr. ἐντέλ-λω; see ἐντέλλομαι] ("That which is commanded"; hence) *A commandment.*

ἐν-τόπ-ιος, ἰον, adj. [ἐν, "in"; τόπ-ος, "a place"] ("Being in τόπος"; hence) *Of, or belonging to, a place.—*As Subst.: ἐντόπιος, ου, m. *One of, or belonging to, a place; an inhabitant of a place.*

ἐν-τρομ-ος, ον, adj. [ἐν, "in"; τρόμ-ος, "a trembling"] ("Being in τρόμος"; hence) *Trembling through fear; in terror, terrified.*

ἐν-τυγχᾶν, (f. ἐν-τεύξομαι, p. ἐν-τετύχηκα), 2. aor. ἐν-έτύχων, v. n. [ἐν, "at"; τυγχᾶν, "to be"] ("To be at" a place; hence, "to fall in with, light upon," a person; hence, "to converse with"; hence) With Dat. of person: *To apply, or make application, to.*

ἐν-υπνί-αζομαι, f. ἐνυπνιάσ-θῆσομαι, (1. aor. ἐνυπνιάσθην and ἐνυπνιάσθην), v. mid. [ἐνύπνι-ον, "a dream"] 1. *To dream.—*2. *To be admonished or taught by God in dreams.*

ἐν-υπν-ιον, ἰου, n. [ἐν, "in"; ύπν-ος, "sleep"] ("Pertaining to that which

in, or takes place, in sleep"; hence) *A dream, vision*;—at ii. 17 the readings vary between *ἐνυπνίαις* (Dat. of manner), and *ἐνύπνια* (Acc. of nearer Object).

ἐνώπιον, adv. [adverbial neut. sing. of *ἐνώπιος*, "in one's presence"] With Gen.: *In the presence of, before*:—for x. 14 see *ἐμπροσθεν*.

†(ἐν-ων-ίζομαι), 1. aor. *ἐν-ων-ισάμην*, v. mid. [*ἐν*, "in"; *οὖς*, *ὠτ-ός*, "an ear"] *To receive in the ear or ears; to hearken, or give heed, to*.

1. *ἕξ*; see *ἐκ*.

2. *ἕξ*, num. adj. indecl. *ἕξ* [akin to Sans. *shash*, "six"].

ἔξ-ἄγω, (f. *ἔξ-δέω*), 2. aor. *ἔξ-ἤγαγον*, v. a. [*ἔξ*, "out"; *ἄγω*, "to lead"] *To lead, or conduct, out or forth*.

ἔξ-αίρω-αίρω, f. *ἔξ-αίρω* (later *ἔξ-ελώ*), 2. aor. *ἔξ-εἶλον*, v. a. [*ἔξ* (= *ἐκ*), "out"; *αίρω*, "to take"] 1. Act.: *To take out*.—2. Mid.: ("To take out for one's self, or as one's own especial act"; hence) a. *To select*.—b. *To deliver*.—Mid.: *ἔξ-αίρομαι-αίρουμαι*, (f. *ἔξ-ελοῦμαι*, 1. aor. *ἔξ-ῆρησάμην*), 2. aor. *ἔξ-εἰλόμην* and *ἔξ-εἰλάμην*.

ἔξ-αίφνης, adv. [*ἔξ* (= *ἐκ*), in "strengthening" force; *αἴφνης*, "suddenly"] *Suddenly, on a sudden*.

(*ἔξ-ἄλειψω*), f. *ἔξ-ἄλειψω*, 1. aor. *ἔξ-ἤλειψα*, v. a. [*ἔξ* (=

ἐκ), in "intensive" force; *ἄλειψω*, in force of "to blot out"] *To blot out*; i. e., of sin, *to forgive, pardon*.—Pass.: (*ἔξ-ἄλειφομαι*, p. *ἔξ-ἤλιμμαι*, Attic *ἔξ-ἄλῆλιμμαι*), 1. aor. *ἔξ-ἠλείφθην*.

†ἔξ-ἄλλομαι, (f. *ἔξ-ἄλοῦμαι*), v. mid. (*ἔξ* (= *ἐκ*), "out from"; *ἄλλομαι*, "to leap") ("To leap out from" a place; hence) *To leap up* from a lower position, the ground, etc.

ἔξ-ἀνίστημι, 2. aor. ind. of *ἔξ-ἀνίστημι*.

(*ἔξ-ἀνίστημι*, f. *ἔξ-ἀναστήσω*), 1. aor. *ἔξ-ἀνέστησα*, 2. aor. *ἔξ-ἀνέστην*, v. a. and n. [*ἔξ* (= *ἐκ*), "from"; *ἀνίστημι*, "to make to stand up;—to stand up"] 1. Act.: Pres., imperf., 1. fut., and 1. aor.: *To make, or cause, to stand up from a place, etc.*—2. Neut.: Perf., pluperf., and 2. aor.: ("To stand up from" one's seat, etc.; hence) *To rise up, arise*.

ἔξ-ἀποστέλλω, f. *ἔξ-ἀποστέλω*, 1. aor. *ἔξ-ἀπέστειλα*, v. a. [*ἔξ* (= *ἐκ*), in "intensive" force; *ἀποστέλλω*, "to send forth"] *To send forth*.—Pass.: 2. aor. *ἔξ-ᾤεσθην*.

(*ἔξ-ἀρτίζω*, f. *ἔξ-ἀρτίω*), 1. aor. *ἔξ-ἤρτισα*, v. a. [*ἔξ* (= *ἐκ*), in "intensive" force; *ἀρτίζω*, "to prepare"] ("To prepare completely"; hence) Of time: *To finish, fulfil, complete*.

ἔξ-αυτῆς, adv. [*ἔξ* (= *ἐκ*),

"at" (of time); αὐτῆς, fem. gen. sing. of αὐτός, "self, very"; with ellipse of τῆς ὥρας, "the time" ("At the very time"; hence) *At once, instantly, immediately, directly.*

ἐξευλόμην and ἐξευλόμην; see ἐξαιρέω.

†ἐξ-εἶμι, imperf. ἐξ-έρειν, inf. ἐξ-εἶναι, v. n. [ἐξ (= ἐκ, "out"; εἶμι, "to go")] *To go out or forth.*

ἐξ-έρχομαι, f. ἐξ-ελεύσομαι, p. ἐξ-ελήλυθα, 2. aor. ἐξ-ἦλθον, v. mid. [ἐξ, "out"; ἔρχομαι, "to come or go"] 1. *To come, or go, out or forth*:—for xix. 12 see ἐκπορεύομαι;—at xvi. 19 the readings vary between ἐξελεῖν τῆς πόλεως and ἀπελεῖν ἀπὸ τῆς πόλεως; at xxviii. 15 between ἐξῆλθον and ἦλθον:—αἰσέρχεσθαι καὶ ἐξέρχεσθαι, *to go in and go out*, a Hebraism for *to pursue one's daily life*, etc.—2. Of a viper as Subject: *To come forth, creep out*; xxviii. 3.—3. Of hope, etc., as Subject: *To depart, go away, be lost.*

ἐξεστᾶκεναι, perf. inf. of ἐξίστημι.

ἐξ-εστί, (f. ἐξ-έσται), p. pres. ἐξόν, v. impers. [ἐξ (= ἐκ), denoting "completeness"; ἐστί (impers.), "it is possible"] ("It is quite possible" for one; hence) *It is lawful or allowable; it is permitted, etc.*;—

at xvi. 21 with clause & παραδέχεσθαι as Subject; cf. xxi. 37; xxii. 25;—at viii. 37 supply the Inf. βαπτισθῆναι as Subject;—at ii. 29 ἐξόν is predicated of the clause εἰπεῖν . . . ταύτης; supply, also, ἔστω or ἐστὶν as the copula.

ἐξεχύθη, 1. aor. ind. pass. of ἐκχέω.

ἐξ-ηγέομαι -ηγόμαι, (f. ἐξ-ηγήσομαι), 1. aor. ἐξ-ηγῆσαμην, v. mid. [ἐξ (= ἐκ), "out or forth"; ἡγέομαι, "to lead"] ("To lead out or forth"; hence) *To relate, or tell, at length; to declare fully, to recount particularly.*

ἐξῆς, adv. [fr. same root as ἔχω in mid. force, "to follow"; hence of time, "to be next"] Of time: *Next, following*;—with art. = adj. *the next, the following*:—τῇ ἐξῆς (supply ἡμέρᾳ), *on the following day, on the morrow*; Dat. of time "when"; only in this expression in Acts.

ἐξ-ίστημι, (f. ἐκ-στήσω), p. ἐξ-έστηκα and ἐξ-έστακα, 1. aor. ἐξ-έστησα, 2. aor. ἐξ-έστης, v. a. and n. [ἐξ (= ἐκ), "out of"; ἵστημι, "to make to stand;—to stand"] 1.: a. Act.: In pres., imperf., 1. fut., and 1. aor.: ("To make to stand out of" one's self, etc.; hence) *To amaze, astonish, perplex*.—b. Neut.: In perf., pluperf., and 2. aor.: ("To

stand out" of one's self; hence) (a) *To be out of one's mind or wits; to be beside one's self.*—(b) *To be amazed or astonished.*—2. Mid.: ἐξ-ιστάμαι (= no. 1, b, (b)) *To be amazed or astonished.*

†ἐξιστῶν, ὦσα, ὦν, contr. part. pres. of ἐξιστάω = ἐξ-ιστήμι: only at viii. 9.

ἐξίσω, οὔσα, ὄν, P. pres. of ἐξείμι.

†(ἐξ-ολοθρεύω, v. a. [ἐξ, in "intensive" force; ὀλοθρεύω, "to destroy"]) *To destroy utterly.*—Pass.: 1. fut. ἐξ-ολοθρευθήσομαι.

ἐξ-ομολογέομαι -ομολογ-οῦμαι, f. ἐξ-ομολογήσομαι, v. mid. [ἐξ (= ἐκ), denoting "completeness"; ὁμολογέομαι (mid. of ὁμολογέω), in force of "to confess"] *To confess, own, or acknowledge fully or thoroughly.*

ἐξόν, P. of impers. ἔξεστι.

†ἐξορκισ-τής, τοῦ, m. [for ἐξορκιδ-τής; fr. ἐξορκίζω (= ἐξορκιδ-σω), "to adjure"] ("An adjurer"; i. e.) *An exorcist, as one who pretends to cast out devils by adjuring, or commanding, them in the divine name.*

ἐξ-ουθεν-έω -ῶ, 1. aor. ἐξ-ουθέν-ησα, v. a. [ἐξ (= ἐκ), denoting "completeness"; οὐθέν (= οὐδέν), "nothing"] ("To bring completely to nothing"; hence) *To despise,*

set at nought, treat contemptuously, scorn.—Pass.: (ἐξ-ουθεν-έομαι -οῦμαι), p. ἐξ-ουθέν-ημαι, 1. aor. ἐξ-ουθέν-ηθην.

ἐξου-σία, σίας, f. [for ἐξου-σία; fr. ἐξόν, ἐξόντ-ος, part. of impers. verb ἔξεστι, "it is permitted"] ("The being permitted" to do something; hence) 1. *Power, authority.*—2. *Power, or liberty, to do as one pleases.*—3. *Power, jurisdiction, rule.*

†ἐξοχ-ή, ἥς, f. [for ἐτεχ-ή; fr. ἐτέχ-ω, "to stand out, or project, from"] ("A standing out, or projecting, from"; hence) *Superiority, excellence, eminence, reputation, note*:—οἱ κατ' ἐξοχὴν ὄντες, *men of eminence or note*, xxv. 23;—cf. κατὰ, no. 2, f; ὁ, no. 6, b.

†ἐξ-υπν-ος, ον, adj. [ἐξ (= ἐκ), "out of"; υπν-ος, "sleep"] (Being "out of sleep"; hence) *Roused from sleep, awake.*

ἐξ-ω, adv. [ἐξ (= ἐκ), "out"] 1. a. *Outside, on the outside; without.*—b. *Outside, to the outside, out*; xvi. 30.—c. *Outside a country*:—οἱ ἐξω πόλεις, (*the cities outside the Holy Land*; i. e.) *foreign cities*, xxvi. 11.—2. With Gen.: a. *Outside of, out of.*—b. *Out of, away from.*

†(ἐξ-ωθέω -ωθῶ, f. ἐξ-ωθήσω and ἐξ-ώσω, p. ἐξ-έωκα), 1. aor.

(ἐξ-έωσα and) ἐξ-έωσα, v. a. [ἐξ (= ἐκ), "out"; ὠθέω, "to thrust or push"] ("To thrust, or push, out"; hence) 1. *To drive out, expel*;—at vii. 45 ἐθῶν, ἄν = ἐθνῶν, & see δς, no. 8, a, (a); for the fact mentioned see 2 Sam. v. 6 sqq.—2. Of a ship as Object: ("To thrust out" from the sea; hence) With εἰς and Acc. denoting "a bay," etc.: *To drive, run, etc., into*; xxvii. 39.

ἐξέωσα, 1. aor. ind. of ἐξέωθει.

ἐ-ορτ-ή, ἡς, f. *A feast, festival*;—esp. the Jewish Passover [prob. akin to Sans. *erat-a*, in the force of "a holy act," as being, originally, a feast or festival held in honour of some deity; or, else, in the force of the act of "eating"; ἐ is a prefix].

ἐπαγγελ-ία, ἰας, f. [ἐπαγγέλλω, in force of "to promise"]

1. *A promising, a promise*.—2. *A promise*, in force of "a thing promised."

(ἐπ-αγγέλλω, 1. aor. ἐπ-ήγγειλα, v. a. [ἐπ-ί, "to"; ἀγ-γέλλω, "to carry a message"] Act.: "To carry a message to"; hence, "to promise").—Mid.: ἐπ-αγγέλλομαι, 1. aor. ἐπ-ηγγειλάμην, *To promise for one's own self, etc.*

ἐπ-άγω, (f. ἐπ-άξω), 1. aor. ἐπ-ήξα, 2. aor. ἐπ-ήγαγον, v. a. [ἐπ-ί, "upon"; ἄγω, in force of "to bring"] *To bring upon*;

—at v. 28 used figuratively, and also strengthened by follg. ἐπί.

ἐπ-αίρω, (f. ἐπ-ᾠρῶ, p. ἐπ-ῆρκα), 1. aor. ἐπ-ῆρα, v. a. [ἐπ-ί, "up" to a place; αἶρω, "to lift"] 1. a. *To lift or raise up*.—b. Pass.: *To be lifted, or raised, up from the ground*; i. 9.—2. Of a sail as Object: *To hoist*.—3. Foldl. by φωνήν: a. *To lift up the voice*; i. e. *to speak, etc.*; ii. 14.—b. *To raise the voice, i. e. to cry out or aloud*; xiv. 11; xlii. 22.—Pass.: ἐπ-αίρομαι, (p. ἐπ-ῆρμαι), 1. aor. ἐπ-ῆρθην.

†ἐπ-ακροόομαι -ακροῶμαι, (f. ἐπ-ακροᾶσομαι), v. mid. [ἐπ-ί, in "strengthening" force; ακροόομαι, "to hear"] With Gen. of person as Object: *To hear*.

†ἐπανάγκης; see ἐπανάγκης.

†ἐπ-ἀνάγκ-ης, ες (only found in neut.), adj. [ἐπ-ί, in "strengthening" force; ἀνάγκ-η, "necessity"] ("Pertaining to ἀνάγκη"; hence) *Necessary, compulsory*.—In neut. as Adv.: ἐπ'ἀνάγκης, *Of necessity, necessarily*:—τὰ ἐπ'ἀνάγκης ταῦτα, *these necessary things*, xv. 28; see δ, no. 6, b.

†ἐπαρχ-ία, ἰας, f. [ἐπαρχ-ος, "a governor, or ruler," of a country; fr. ἐπ-ί, "over"; ἄρχ-ω, in force of "to rule"]

(“A thing pertaining to an *ἐπαρχος*”; hence) *A province of the Roman empire; a district, etc., subject to a Roman governor.*

†*ἐπαυλ-ια*, ἴδος, f. [*ἐπαυλ-ος*, “a fold for cattle”; also, “a dwelling, abode”] (“A thing pertaining to an *ἐπαυλος*”; hence) *A dwelling, abode, habitation.*

ἐπ-αύριον, adv. [*ἐπ-ι*, “upon”; *αύριον*, “to-morrow”] *Upon to-morrow, on the morrow*;—in Gr. Test. only with the Dat. fem. art. (τῇ) preceding, so that in each instance *ἡμέρα* must be supplied.

†(*ἐπ-εγείρω*, f. *ἐπ-εγερῶ*), 1. aor. *ἐπ-ήγειρα*, v. a. [*ἐπ-ι*, in “strengthening” force; *εγείρω*, “to awaken, rouse up”] (“To awaken or rouse up”; hence) *To raise, or stir up; to excite, etc.*;—mostly, and in Acts only, in bad sense.

ἐπει-δή, adv. [*ἐπει*, “since”; *δή*, used in “strengthening” force] *Since, seeing that, inasmuch as.*

ἐπ-εἶδον (2. aor. without pres.) [*ἐπ-ι*, “upon”; *εἶδον*, “to look”] *To look upon*;—at iv. 29 strengthened by follg. *ἐπὶ*.

†*ἐπ-εμῖ*, v. n. [*ἐπ-ι*, “on”; *εἰμι*, “to go”] Of time: *To go, or come, on or after; to follow, succeed*;—in Acts only in part.

Acts.

ἐπ-εκεῖνα, adv. [*ἐπ-ι*, “to”; *εκεῖνα* (neut. acc. plur. of *εκεῖνος*, “that”), “those”] (“To those” parts or places; hence) With Gen. denoting place: *Beyond.*

ἐπ-έρχομαι, f. *ἐπ-ελεύσομαι*, (p. *ἐπ-ελήλυθα*), 2. aor. *ἐπ-ῆλθον*, v. mid. [*ἐπ-ι*, “upon,” also, “to”; *έρχομαι*, “to come”] 1. a. *To come upon*;—at i. 8 strengthened by follg. *ἐπὶ*.—b. In a bad sense: *Follg. by ἐπὶ and Acc. of person: To come upon, befall, happen to.*—2. (“To come to” a place; hence) *To arrive from a place.*

ἐπ-ερωτάω -ερωτῶ, f. *ἐπ-ερωτήσω*, 1. aor. *ἐπ-ηρώτησα*, v. a. [*ἐπ-ι*, in “strengthening” force; *ερωτάω*, “to ask”] 1. *To ask; to ask, or inquire, of a person.*—2. With clause as Object: *To ask, or inquire, that which is denoted by the clause.*

ἐπέσχω, 2. aor. ind. of *ἐπέχω*.

ἐπετίθουν, imperf. indic. of *ἐπιτίθημι*, as if from a form *ἐπιτίθειω*.

ἐπ-έχω, (f. *ἐφ-έξω*), 2. aor. *ἐπ-έσχω*, v. a.: 1. [*ἐπ-ι*, “upon”; *έχω*, “to have”] (“To have upon”; hence— with ellipse of *τὸν νοῦν*, “the mind”—“to have the mind upon, or to direct the mind to,” something; hence) With Dat. of person: *To mark, ob-*

serve, give heed to.—2. [ἐπ-ί, "at"; ἔχω, "to have or hold"] ("To have, or hold, at" a place; hence, "to detain"; hence, with ellipse of *ἑαυτόν*, "to detain one's self"; hence) *To tarry, stay, stop, wait*;—at xix. 22 folld. by χρόνον as Acc. of "Duration of time."

ἐπὶ (before a soft vowel, ἐπ'; before an aspirated vowel, ἐφ'), prep. gov. gen., dat., and acc.: 1. With Gen.: a. Locally: (a) *On, upon.*—(b) *In, at.*—(c) To denote "whither" after verbs of motion: *Towards, unto*; x. 11.—(d) In a judicial sense: *Before* a magistrate, tribunal, etc.; xxiii. 30.—b. In time: *In the time, or days, of*; xi. 28.—c. Of an office, business, etc.: *Over*:—δ ἐπὶ τοῦ κοιτῶνος, (*the one over the bed-chamber*, i. e.) *the chamberlain*, xii. 20; cf., also, viii. 27.—d. Of a vow, etc.: *On* a person; xxi. 23.—e. To form an adverbial expression:—ἐπ' ἀληθείας, *in truth, truly*, iv. 27; x. 34.—2. With Dat.: a. Locally: (a) *On, upon.*—(b) *At, near, by, with.*—(c) *In, at.*—b. *Because of, for.*—c. Of a name, authority, etc.: (a) *In, by.*—(b) *Under the authority of.*—d. *About, concerning.*—e. To form an adverbial expression:—ἐπ' ἐλπίδι, (*in hope*,

i. e.) *hopefully*;—at ii. 26 the expression occurs in a quotation from the Septuagint version of Ps. xv. 9, and represents the Hebr. *lábētach*, "securely, confidently."—3. With Acc.: a. Locally: (a) *On, upon.*—(b) *At.*—(c) *To, unto.*—(d) *Among* persons; i. 21.—b. Of time: (a) *At* a certain time, —(b) *For, during.*—(c) *On, upon.*—c. In hostile sense: *Against.*—d. *For the purpose of, for.*—e. After verbs denoting "trust": *On, upon, in.*—f. To form an adverbial expression:—ἐπὶ πολὺ, *for a long time or while, long*, xxviii. 6; ἐπὶ πλεῖον, *to a greater extent, further*, iv. 17; *for a very long time*, xx. 9; *any more, any longer*, xxiv. 4.—4. With Adv.: *Up to*:—ἐπὶ τρίς, *up to thrice.*

ἐπι-βαίνω, (f. ἐπι-βήσομαι), p. ἐπι-βέβηκα, 2. aor. ἐπ-έβην, v. n. [ἐπί, "upon"; βαίνω, "to go"] ("To go upon"; hence) 1. a. *To go on board* a vessel, *to embark.*—b. With Dat., or with eis and Acc.: *To go on board of, to embark in.*—2. With eis and Acc. of country: *To go, or come, into; to enter into.*—3. With Dat.: Of a government, etc.: *To enter upon*; xxv. 1.

ἐπι-βάλλω, f. ἐπι-βᾶλω, 2. aor. ἐπ-έβαλον, v. a. [ἐπί, "upon"; βάλλω, "to throw"]

(“To throw upon”; hence) With *χείρας*, and folld. by Dat. of person, or *ἐπί* with Acc. of person: *To lay (violent) hands on a person, etc.; to arrest a person, etc.*—at xii. 1 *ἐπέβαλεν τὰς χεῖρας κακῶσαι τινὰς τῶν ἀπὸ τῆς ἐκκλησίας*, *arrested in order to maltreat certain of the Church*, is put for *ἐπέβαλεν τὰς χεῖρας τισιν ἀπὸ τῆς ἐκκλησίας κακῶσαι αὐτούς*, *arrested certain of the Church in order to maltreat them*; see, also, *κἀκῶ*, no. 1; *ὁ*, no. 3, a.

(*ἐπί-βιβάζω*), 1. aor. *ἐπέβιβασα*, v. a. [*ἐπί*, “upon”; *βιβάζω*, “to make to go”] (“To make, or cause, to go upon”; hence) *To mount, or set on, a horse, etc.*

†*ἐπί-βοᾶω -βοῶ*, (f. *ἐπιβοήσομαι*), v. a. [*ἐπί*, in “strengthening” force; *βοᾶω*, “to call out”] With Objective clause: *To call out aloud, or cry out, that, etc.*—at xxv. 24 the readings vary between *ἐπιβοῶντες* and *βοῶντες*.

†*ἐπί-βουλή -βουλήs*, f. [*ἐπί*, “against”; *βουλή*, “a plan or design”] (“A plan, or design, against” another; hence) 1. *A plot*.—2. With Dat. of person or *eis* with Acc. of person: *A plot against one*.

†(*ἐπί-γίγνομαι* or *ἐπιγίνομαι*, f. *ἐπιγενήσομαι*, p. *ἐπι-γένεον*), 2. aor. *ἐπ-*

γενόμεν, v. mid. [*ἐπί*; *γίγνομαι*] 1. [*ἐπί*, in “strengthening” force; *γίγνομαι* (of things), “to be produced or arise”] Of the wind: *To arise, spring up*;—at xxviii. 13 *ἐπιγενομένου νότου* is Gen. Abs.—2. [*ἐπί*, “after” in time; *γίγνομαι*, “to be”] (“To be after”; hence) Of time, *etc.*: *To follow, come on*:—see *γίνομαι*, no. 5, a.

ἐπί-γινώσκω or *ἐπι-γινώσκω*, f. *ἐπι-γνώσομαι*, (p. *ἐπ-έγνωκα*), 2. aor. *ἐπ-έγνω*, v. a. [*ἐπί*, in “strengthening” force; *γινώσκω* or *γινώσκω*, “to perceive, to know”] 1. *To perceive, to know*;—at xix. 34 *ἐπιγινόντες* is Nom. Abs., the sentence being an instance of *anacolūthos*. Had the strict grammatical construction been followed, instead of *ἐπιγινόντες* . . . *φωνή ἐγένετο μία ἐκ πάντων*, the passage would have run *ἐπιγινόντες* . . . *ἐφώνησαν ἅπαντες*.—2. *To know, discern*.—3. *To know from information supplied*.—4. *To recognize*.

ἐπι-γράφω, f. *ἐπι-γράψω*, (1. aor. *ἐπ-έγραψα*), v. a. [*ἐπί*, “upon”; *γράφω*, “to write”] *To write upon, inscribe*.—Pass.: *ἐπι-γράφομαι*, p. *ἐπι-γέγραμμαι*.

ἐπίδε, imperat. of *ἐπεῖδον*. *ἐπί-δεικνύμι* (*ἐπι-δεικνύω*), (f. *ἐπί-δείξα*), 1. aor. *ἐπ-έδειξα*,

v. a. [*ἐπί*, in "strengthening" force; *δείκνυμι*, "to show"]

1. *To show, exhibit, display.*—

2. Mid.: *To show, etc.*, as one's own especial act or for one's self.—Mid.: *ἐπὶ-δείκνυμαι*, 1. aor. *ἐπ-εδειξάμην*.

†*ἐπίδημι-έω -ω*, (p. *ἐπίδημ-ήσω*, p. *ἐπίδεδήμηκα*), v. n. [*ἐπίδημι-ος*, "sojourning" in a place] ("To be *ἐπίδημος*"; hence) *To sojourn, or reside*, in a place; *to be a sojourner or resident.*—N.B. Observe the position of the augment, and see *ἀναστᾶν*.

ἐπί-δίδωμι, f. *ἐπὶ-δώσω*, 1. aor. *ἐπ-έδωκα*, 2. aor. *ἐπ-έδων*, v. a. [*ἐπί*; *δίδωμι*, "to give"] 1. [*ἐπί*, in "intensive" force] *To give, give up, surrender*;—at xxvii. 15 supply *ἐαυτούς* as Object.—2. [*ἐπί*, "to"] *To give, deliver, etc.*, into the hands; xv. 30.

ἐπίδούς, οὔσα, όν, P. 2. aor. of *ἐπίδιδωμι*.

ἐπιείκ-εια, εἰας, f. [*ἐπιείκ-ής*, "gentle, kind," etc.] ("The quality of the *ἐπιείκής*"; hence) *Gentleness, kindness, courtesy, etc.*

ἐπι-ζητέω -ζητῶ, 1. aor. *ἐπ-εζήτησα*, v. a. [*ἐπί*, "for"; *ζητέω*, "to seek"] 1. *To seek for or after.*—2. *To require, demand.*—3. *To seek, or require, to know; to inquire.*

ἐπίθε-σις, σως, f. [*ἐπὶ-τίθημι*, "to put, or lay, on";

through verbal root *ἐπίθε* (= *ἐπί*; *θε*, a shortened form of *θη*, root of *τίθημι*)] *A putting, or laying, on*;—in Gr. Test. only of the hands.

ἐπὶ-θύμ-έω -ω, f. *ἐπὶ-θύμησω*, 1. aor. *ἐπ-εθύμησα*, v. n. [*ἐπί*, "upon"; *θύμ-ός*, "mind"] ("To set the mind upon" a thing; hence) In a bad sense: With Gen.: *To covet.*

(*ἐπὶ-κἄλέω -κἄλῶ*, f. *ἐπὶ-κἄλέσω*), 1. aor. *ἐπ-εκάλεσα*, v. a. [*ἐπί*; *κἄλέω*, "to call"]

1. [*ἐπί*, "upon"] a. Act.: (a) *To call upon, invoke, etc.*—

(b) *To appeal to.*—b. Mid.: *ἐπὶ-κἄλλομαι -καλοῦμαι*, (f.

ἐπὶ-κἄλέσομαι), 1. aor. *ἐπ-εκἄλεσάμην*, pluperf. pass. in mid. force (xxvi. 32), *ἐπ-εκεκλήμην*: a. = nos. a, (a) and (b) above.—b. With Objective clause: *To demand, or require, by an appeal that, etc.*—2. [*ἐπί*, "in addition"] a.

Act.: *To call in addition.*—

b. Pass.: *ἐπὶ-κἄλλομαι -κἄλ-οῦμαι*, p. *ἐπὶ-κέκλημαι*, 1. aor. *ἐπ-εκλήθην*, *To be called (in addition; i. e.) by a surname, to be surnamed.*

ἐπὶ-κειμαι, v. mid. [*ἐπί*, "upon"; *κείμαι*, "to lie"] ("To lie, or be laid, upon"; hence) Of a storm: *To lie, or press, upon.*

†(*ἐπὶ-κέλλω*, 1. aor. (*ἐπ-έκελα* and) *ἐπ-έκειλα*, v. a. [*ἐπί*, "on"; *οἰσολ-έλλω*, "to

drive"] ("To drive on"; hence) Of a ship as Object: *To run aground, bring to shore*; see ἐποκέλλω.

†Ἐπικούρ-εῖοι, εἰων, m. plur. [Ἐπικούρ-ος, "Epicūrus" (= "Helper"), a Greek philosopher, born at Samos, B.C. 342, the founder of a school of philosophy at Athens] ("Those belonging to Epicūrus"; i. e.) *The followers, or disciples, of Epicūrus; the Epicureans.*

†ἐπικούρ-ια, ἰας, f. [ἐπικούρ-ος, "helping"] ("The quality, or state, of the ἐπικούρος"; hence) *Help, aid, assistance.*

ἐπι-λαμβάνομαι, (f. ἐπι-λήψομαι, p. pass. in mid. force, ἐπ-είλημμαι), 2. aor. ἐπ-ελάβ-όμην, v. n. [ἐπί, in "strengthening" force; λαμβάνομαι (mid. of λαμβάνω, "to take hold of"), "to take, or lay, hold of," as one's own act] With Acc. or Gen.: *To take, or lay, hold of.*

(ἐπι-λέγω, v. a. [ἐπί, in "strengthening" force; λέγω, "to choose"] "To choose, choose out, select."—Mid.): ἐπι-λέγομαι, 1. aor. ἐπ-ελεξάμην, *To choose, choose out, select, for one's self.*

ἐπι-λύω, v. a. [ἐπί, in "strengthening" force; λύω, "to loose"] ("To loose, unfasten," etc.; hence, "to explain"; hence) *To determine,*

decide.—Pass.: 1. fut. ἐπι-λυθήσομαι.

ἐπιμέλ-εια, εἰας, f. [ἐπιμελής, "careful, attentive"] ("The quality of the ἐπιμελής"; hence) *Attention bestowed on a person:—τύχων ἐπιμελείας, having obtained attention, or having had attention paid to him, i. e. having been kindly, or courteously, treated, xxvii. 3.*

ἐπι-μένω, f. ἐπι-μενῶ, 1. aor. ἐπ-έμεινα, v. n. [ἐπί, "further"; μένω, "to remain"] ("To remain further or longer"; hence) 1. *To remain on, to abide still, to tarry;—at x. 48 folld. by Acc. of "Duration of time"; cf., also, xxviii. 12, 14.—2. With part. in concord with Subject of verb: To continue doing, etc.; xii. 16.*

†(ἐπι-νεύω, f. ἐπι-νεύσω and ἐπι-νεύσομαι), 1. aor. ἐπ-ένευσα, v. n. [ἐπί, "to"; νεύω, "to nod"] ("To nod to" a person in token of assent, etc.; hence) *To assent, consent.*

†ἐπινο-ια (quadrisyll.), ἰας, f. [ἐπίνο-έω, "to think upon"] ("A thinking upon" something; hence) *A thought, notion, or idea; a device of the mind, etc.*

ἐπιπεντωκώς, υῖα, ός, P. perf. of ἐπιπίπτω.

ἐπι-πίπτω, (f. ἐπι-πεσοῦμαι), p. ἐπι-πέπτωκα, 2. aor. ἐπ-

ἐπεσον, v. n. [ἐπί, "upon"; πίπτω, "to fall"] With Dat., or ἐπί with Acc.: *To fall upon*, whether actually or figuratively.

ἐπι-σκέπτομαι, (f. ἐπι-σκέψομαι), 1. aor. ἐπ-εσκεψάμην, v. mid. [ἐπί, "upon"; σκέπτομαι, "to look"] 1. *To look upon, behold*.—2. *To come, or go, to see a person; to visit a person*.—3. With accessory notion of assisting, etc.: *To visit in order to assist or benefit*.—4. *To choose out, select by inspecting, etc.; to search out*.—5. With accessory notion of care, intention, etc.: With Inf.: *To take care to do, etc.; to intend, purpose, etc.*—N.B. The present is used only by late authors, ἐπισκοπέω being the word employed in classical writers. This latter verb, however, takes its tenses from ἐπι-σκέπτομαι.

†(ἐπι-σκευάζω, f. ἐπι-σκευάσω, v. a. [ἐπί, in "strengthening" force; σκευάζω, "to prepare"] "To prepare thoroughly, get ready").—Mid.: (ἐπι-σκευάζομαι), 1. aor. ἐπ-εσκευασάμην, *To get one's self ready*;—at xxi. 15 the readings vary between ἑπισκευασάμενοι, ἀποσκευασάμενοι, παρασκευασάμενοι, and ἀποταξάμενοι.

ἐπι-σκιάζω, (f. ἐπι-σκιᾶσω),

1. aor. ἐπι-εσκήασα, v. n. [ἐπί, in "strengthening" force; σκιᾶζω, "to shade, overshadow"] *To overshadow, to cast a shadow on*;—at v. 15 folld. by Dat.

ἐπισκοπ-ή, ἡς, f. [ἐπισκοπος, "an overseer"; hence, "an ecclesiastical superintendent"] ("The office of an ἐπίσκοπος"; hence) *An office in general, a charge*;—at i. 20 the word occurs in a quotation from the Septuagint version of Ps. cix. 10, and is the representative of the Hebr. *pequddāh*.

ἐπισκοπ-ος, ου, m. [ἐπισκοπέω, "to oversee"] ("One who oversees" others; "an overseer"; hence, in the Apostolic age) *An ecclesiastical superintendent*.—N.B. The meaning of "Bishop" as such belongs to a later time.

ἐπι-στᾶ-μαι, (f. ἐπι-στήσομαι), v. mid. [ἐπί, "at"; στα, root of ἵστημι, "to make to stand"; Mid., "to make one's self to stand, to stand"] ("To stand at, or by," a thing; hence) *Mentally: 1. With Acc. of person or thing: To know, have or possess knowledge of, be acquainted with*.—2. With Part. pres. in concord with Object of verb: *To know, or be assured, that a person, etc., is, etc.*—3. Folld. by ὅτι or ὡς: *To know, etc., that*.—4. Folld. by πῶς: *To know how*

or in *what way*.—5. Without follg. Object: *To know; to have or possess knowledge, etc.*

ἐπίστᾶ-σις, σεις, f. [ἐφίστημι, in force of "to stand against" in a hostile way, through verbal root ἐπιστα (= ἐπί; στα, root of ἵστημι)] ("A standing against"; hence) *Of a mob, etc.: A riotous opposition to constituted authorities; see ἐπισύστασις.*

(ἐπι-στέλλω, f. ἐπι-στέλω, p. ἐπ-έσταλκα), 1. aor. ἐπέστειλα, v. n. [ἐπί, "to"; στέλλω, "to send"] ("To send" something "to" one; hence, with reference to a written communication) *To enjoin by letter, to write;—at xv. 20 folld. by Dat. of person and by an Inf. preceded by Gen. neut. of article to express the aim or intention; see δ, no. 3, b;—at xxi. 25 folld. by περί and its case.*

†ἐπι-στηρίζω, (f. ἐπι-στηρίξω), 1. aor. ἐπέστηριξα, v. a. [ἐπί, in "strengthening" force; στηρίζω, "to make fast"] ("To make quite fast"; hence) *To confirm, strengthen, establish;—in Gr. Test. only in a figurative force.*

ἐπιστολ-ή, ἡς, f. [for ἐπιστελ-ή; fr. ἐπιστέλλω, "to send to," through verbal root ἐπιστα (= ἐπί; στα,

root of στέλλω)] ("A thing sent to" a person; hence) *A letter, epistle.*

ἐπι-στρέφω, f. ἐπι-στρέψω, 1. aor. ἐπ-έστρεψα, v. a. and n. [ἐπί, "to"; στρέφω, "to turn"] ("To turn to" some object; hence) 1. Act.: *To turn round or about; to turn.*—2. Neut.: ("To turn one's self about"; hence) a. *To return, go, or come back.*—b. *To turn one's self, to turn.*—c. *To turn to God, to be converted.*

†ἐπιστροφ-ή, ἡς, f. [for ἐπιστρεφ-ή; fr. ἐπιστρέφω, in force of "to be converted"; hence] *Conversion, turning to God.*

ἐπισύστα-σις, σεις, f. [ἐπί-συνίστημι, in force of "to rise up together, or conspire, against"; through verbal root ἐπισυστα (= ἐπί; σύν; στα, a root of ἵστημι)] ("A rising up together, or conspiring, against" constituted authorities, etc.; hence) *A riotous meeting or gathering;—at xxiv. 12 the readings vary between ἐπισυστάσιν and ἐπιστάσιν; see ἐπιστάσις.*

†ἐπι-σφαλ-ής, ἐς, adj. [ἐπί, in "strengthening" force; σφαλ, root of σφάλλω, "to make to fall"] ("Making to fall"; hence) *Perilous, dangerous, hazardous.*

ἐπι-τάσσω, (f. ἐπι-τάξω), 1. aor. ἐπ-έταξα, v. n. [ἐπί,

"to"; *ῥάσσω*, "to assign"] ("To assign" something "to" a person as a duty, *etc.*; hence, "to order, command," *etc.*; hence) With Dat. of person and Inf.: *To order, or command, one to do, etc.*

ἐπι-τίθημι, f. *ἐπι-θήσω*, (p. *ἐπι-τίθεικα*), 1. aor. *ἐπ-έθηκα*, 2. aor. *ἐπ-έθην*, v. n. [*ἐπί*, "upon," also, "over"; *τίθημι*, "to put"] With Acc. of nearer Object and Dat. or *ἐπί* with its case: 1. *To put, or place, upon; to lay upon*, whether actually or figuratively.—2. Of a blow, *etc.*, as Object: *To lay on one, inflict*.—3. Mid.: a. ("To put one's self on"; hence) In a hostile force: With Dat. of person: *To set, or fall, upon; to attack, assault, assail*.—b. ("To put on, or upon," as one's own especial act; hence) With Acc. of nearer Object and Dat. of person: (a) *To lay, or impose, a moral burden on one*; xv. 28.—(b) *To put something on board ship as a gift for some one; to lade one with something*; xxviii. 10.—Mid.: *ἐπι-τίθεμαι*, f. *ἐπι-θήσομαι*, 2. aor. *ἐπ-εθέμην*.

ἐπι-τρέπω, (f. *ἐπι-τρέψω*), 1. aor. *ἐπ-έτρεψα*, v. n. [*ἐπί*, "to"; *τρέπω*, "to turn"] ("To turn" something "to" a person; hence, "to give up, yield"; hence) 1. With Dat. of person

and Inf.: *To permit, suffer, allow one to do, etc.*;—at xxi. 40 supply *αὐτῷ λαλῆσαι* from preceding context.—2. With Objective clause: *To permit, suffer, allow that one should do, or one to do, etc.*, something;—at xxvii. 3 the reading varies between *πορευθέντα* and *πορευθέντι*.—3. Pass.: a. *To be permitted, etc.*—b. Impera.: *ἐπιτρέπεται*, *It is permitted*; *ἐπετρέπη*, *It was permitted*;—at xxvi. 1 *ἐπιτρέπεται* has for its Subject the Substantival Inf. *λέγειν*; cf. xxviii. 16, where *μένειν* is the Subject of *ἐπετρέπη*.—Pass.: *ἐπι-τρέπομαι*, p. *ἐπι-τέτραμμαι*, 2. aor. *ἐπ-ετρέπην*.

†*ἐπιτροπή*, ἡς, f. [for *ἐπι-τροπή*; fr. *ἐπιτρέπ-ω*, "to turn over to"; hence, "to commit or entrust to"] ("A committing or entrusting to" one; hence, concrete) *An office committed, etc., to one; commission, delegated power*.

ἐπι-φαίνω, (f. *ἐπι-φάνω*), 1. aor. *ἐπ-έφηνα* and *ἐπ-έφᾶνα*, v. n. [*ἐπί*, in "strengthening" force; *φαίνω* (neut.), "to give light"] Of the heavenly bodies: *To give light, to shine, etc.*

†*ἐπιφάνης*, ἐς, adj. [*ἐπι-φαίνομαι* (pass.), "to come into view," through verbal root *ἐπιφαν* (= *ἐπ*; *φαν*, root of *φαίνω* and *φαίνομαι*)]

("Coming into view"; hence, "conspicuous"; hence) *Notable, glorious, etc.*

ἐπὶ-φέρω, (f. ἐπ-οίσω, 1. aor. ἐπ-ήνεγκα), 2. aor. ἐπ-ήνεγκον, v. a. [ἐπί; φέρω, "to bring"] 1. [ἐπί, "to"] *To bring, or carry, to;—at xix. 12 strengthened by follg. ἐπί with Acc.; see, also, ἀποφέρω. —2. [ἐπί, "against"] Of an accusation, etc.: To bring against one; to bring forward, to adduce, etc.—Pass.: ἐπὶ-φέρομαι, (1. fut. ἐπ-ενεχθήσμαι).*

ἐπὶ-φωνέω-φωνῶ, v. n. [ἐπί, φωνέω, "to speak or call aloud"] 1. [ἐπί, "against"] With Dat. of person: *To call aloud, or cry out against.*—2. [ἐπί, in "intensive" force] *To call aloud, call or cry out;—at xxi. 34 the readings vary between ἐπεφώνουν and ἐβόων.*

ἐπὶ-χείρ-έω-ῶ, 1. aor. ἐπ-ε-χείρ-ησα, v. n. ἐπί, "to"; χεῖρ, "hand"] ("To put the hand to" a thing; hence) With Inf.: 1. *To take upon one, to dare, to do, etc.*—2. *To endeavour, attempt, to do, etc.*

ἐπιών, οὔσα, ὄν, P. pres. of ἐπιέμι.—As Subst.: ἐπιούσα, ης (so. ἡμέρα), f. With Art.: *The following day, the morrow;—at xvi. 11 ἐπιούσῃ is Dat. of time "when."*

ἐπλήσθην, 1. aor. ind. pass. of πίμπλημι.

ἐπ-οικοδομέω -οικοδομῶ, 1. aor. ἐπ-φκόδησα, v. a. [ἐπ-ί, in "strengthening" force; οἰκοδομέω, "to build a house"; hence, "to build," generally; hence) *To build, or build up, in a figurative force; to establish, or confirm, in the faith, etc.*

†(**ἐπ-οκέλλω**), 1. aor. ἐπ-ώκειλα, v. a. [ἐπ-ί, in "strengthening" force; δκέλλω, "to run (a ship) aground"] Of a ship as Object: *To run aground;—at xvii. 41 the readings vary between ἐπ-ώκειλαν and ἐπέκειλαν; see ἐπικέλλω.*

ἐπτά, num. adj. indecl. *Seven.*—As Subst. m.: *Seven men, seven;—οἱ ἐπτά, the Seven; xxi. 8; cf. vi. 5 [akin to Sans. sapta; cf. Lat. septem].*

Ἐραστ-ος, ου, m. [ἐραστός, "beloved"] ("Beloved One") *Erastus; one of Paul's attendants; xix. 22.—N.B. Personal names obtained from oxytone adjectives throw back the accent for the sake of distinction; see above.*

ἐργ-άζομαι, (f. ἐργάσομαι), 1. aor. ἐργάσάμην, v. mid. [ἐργ-ον, "work"] 1. *To work, perform, practise, do;—at xiii. 41 follg. by cognate Acc.*—2. Without nearer Object: *To work, to perform a work or works.*

ἐργα-σία, σίας, f. [for ἐργαδ-

σία; fr. ἐργάζομαι (= ἐργάδ-
σομαι), "to work"] ("A work-
ing"; hence) 1. *Work, labour,
exertion.*—2. *Work, employ-
ment, occupation.*—3. As a
result of labour: *Gain, profit,
earnings.*—4. *Trade, business.*

ἐργ-ᾶτης, ἄτου, m. [ἐργ,
root of ἐργ-ω (obsol.), "to
work"] *A workman, arti-
ficer.*

ἐργ-ον, ου, n. [root ἐργ; see
ἐργάτης] 1. *Work*—2. *A deed,
act, action.*—3. *A work, office,
business.*

†(ἐπεῖδω, f. ἐπεῖσω, p. ἥπεικα),
1. aor. ἥπεισα, (v. a. "To
make" one thing "to lean
upon" another; hence, "to press
or fix firmly"; hence, in reflexive
force and as) v. n. ("To press,
or fix, itself, etc., firmly";
hence) Of a vessel as Subject:
To become fixed, to stick fast.

ἐρημος, ου, adj. Of places:
*Lonely, solitary, desolate,
desert.*—As Subst.: ἐρημος,
ου, f. *A wilderness, desert,
etc.* [prob. to be divided ἐ-ρη-
μος, and to be referred to
Sans. root RAH, "to leave";
past part. "abandoned"; so
that ἐ will be a prefix, and
μος a suffix].

Ἑρμῆς, οὔ, m. *Hermes*; a
deity of the heathen Greeks—
identical with the Roman
Mercurius—who, amongst
other things, was regarded as
the god of eloquence; a

reference to which belief is to
be found at xiv. 12.

ἐρπ-ετόν, ετοῦ, n. [ἐρπ-ω,
"to creep"] ("That which
creeps"; hence) *A creeping
thing, reptile.*

ἐρῶωσο, ἐρῶωσι; see βάν-
νυμι.

ἐρυθρός, ὁ, ὄν, adj. *Red.*—
Ἐρυθρά θάλασσα, the *Red
Sea*, was called in Heb. *Yam
Súph* ("the sea of weeds or the
weedy sea"), and by the
Greeks Πόντος Ἐρυθραῖος (of
which Mare Erythræum is but
the Latin rendering), as well
as Ἐρυθρά θάλασσα. The
origin of the term "*Red
Sea*" has been the source of
much speculation. The theo-
ries put forth respecting it
may be divided into two
classes, of which the one is
based on certain natural
phenomena, the other on
etymology. The writers be-
longing to the former of these
classes variously ascribe the
term "*Red Sea*" to the red
appearance of the mountains
on its western coast, or to the
redness reflected from them
on the adjacent waters.
Others, again, refer it to the
red colour of the water pro-
duced by the presence of cer-
tain zoöphytes; to the exist-
ence of red coral or of red sea-
weed; and yet further to the
red storks that have been seen

there in large numbers. With respect to those who belong to the other class, *i. e.* to those who look to etymology for a solution of the question, some have considered that the "Red Sea" means the "Sea of Edom," inasmuch as in Hebrew "Edom" signifies "Red." Others take a different view. The Greeks, as before stated, termed this sea Πόντος Ἐρυθραῖος, as well as Ἐρυθρὰ Θάλασσα. Now Ἐρυθραῖος may be either a lengthened form of Ἐρυθρός, or a derivative from Ἐρυθρός (*Erythras*, *i. e.* "Red Man"). In the former case Πόντος Ἐρυθραῖος and Ἐρυθρὰ Θάλασσα are but convertible terms, and what has been said at the commencement of this article holds good here. With regard to the other it has to be stated that Ἐρυθρός is said by Strabo, Pliny, Mela, and other writers to have been a king of Arabia, and that it was from him this sea received its name. Ἐρυθρός appears to be the Greek equivalent for *Himyer*, the name of the chief family of Arabia Felix or the great South Arabian kingdom. The word *Himyer* is seemingly derived from the Arabic *ahmar*, "red"; and the founder of the family, who first bore the name, is said to have obtained

it from the red clothing which he customarily wore. His tribe or people were called *Himyari* (the Greek Ὀμυρίται), who inhabited the country now known as the peninsula of Yémen. This last-stated origin of Ἐρυθραῖος is now generally regarded as the correct one; and according to it Πόντος Ἐρυθραῖος will mean the "Sea of Erythras" (= *Himyer*), *i. e.* the "Sea of the Red Man." It follows, as a necessary consequence of its adoption, that the term Ἐρυθρὰ Θάλασσα must have arisen from Ἐρυθρός and Ἐρυθραῖος being regarded as words of similar import, the formation of the latter of them from Ἐρυθρός being overlooked.

ἔρχομαι, *f.* ἐλεύσομαι, *p.* ἐλθῶ, 2. aor. ἦλθον, *v.* mid.: 1. *To come, to go*;—at xv. 30 the readings vary between ἦλθον and κατέλθον; so, at xix. 1 between ἐλθεῖν and κατελθεῖν.—2. In time: *a. To come, arrive.*—*b. Part. pres.: Coming, approaching, following, next*; xviii. 21 [akin to Sans. *archha* (fr. root *RICHH* or *RI*, "to go") = ἔρχομαι].

ἔρω, *fut. of pres.* ἔρω, which occurs perhaps only once: *I, etc., will say.*

ἑρωτάω -ω, *f.* ἑρωτήσω, (*p.* ἠρώτηκα), 1. aor. ἠρώτησα,

v. a. : 1. *To ask, inquire of, question.*—2. a. *To ask, request, beseech, entreat.*—b. With reference to alms: *To ask, beg.*—3. Folded by Acc. and Inf.: *To ask, beg, entreat, request a person to do, etc., or that he would do, etc., something.*—4. Without nearer Object: *To ask, entreat, make entreaty.*

ἱσ-θήs, ἑῆτος, f. ("That which is worn"; hence) *Clothing, a garment* [akin to Sans. root *vas*, "to wear"; cf. Lat. "*ves-tis*"].

ἱσθῆω, (f. ἔδομαι, p. ἐδήδοκα), v. a. and n. : 1. Act.: *To eat something.*—2. Neut.: *To eat, take food, etc.*

ἱσπέρα, as, f. *Evening.*

ἱστηκα, perf. ind. of ἱστημι.

ἱστην, 2. aor. ind. of ἱστημι.

ἱστησαν, 3. pers. plur. 1. aor. ind. of ἱστημι; i. 23; v. 27, etc.

ἱστώs, ὥσα, ὡs and ὅs (= ἱσθηκώς, via, ὅs), P. perf. of ἱστημι.

ἱσχατος, η, ον, sup. adj. [perhaps akin to ἐκ, ἐξ, "out"] ("*Outermost*"; hence) 1. In space: *Furthest, most distant.*—As Subst.: ἱσχατον, ον, n. *Furthest, or most distant, place or part; end, extremity.*—2. Of time, order, rank, etc.: *Last.*

ἱσ-ω, adv. [ἐs = εἰs, "in-to"] *Within, inside.*

ἱσώ-τερος, τέρα, τερον, comp. adj. [ἱσω, "within"] *Inner.* (205 No Pos.; Sup.: ἱσώ-τατος.)

ἕτερος, α, ον, adj.: 1. *Other* (of two); *the other.*—2. *Another* of several (= Lat. *alius*); — at xiii. 35 supply ψαλμῷ with ἐτέρῳ.—As Subst.: a. ἕτερος, ον, m. *Another person, another*; — Plur.: *Others*:—τινὰς ἐτέρους (= τινὰς ἄλλους), *certain others*, xxvii. 1.—b. ἕτερα, ον, n. plur. *Other things*; — at xix. 39 the readings vary between περὶ ἐτέρων and περὶ αὐτῶν; see περὶ αὐτῶν.—3. *Second* (= Lat. *alter*; Gr. *δύτερος*): — τῇ ἐτέρῃ (sc. ἡμέρῃ), *on the second day*; Dat. of time "*when*"; xx. 15; xxvii. 3.—4. *New, fresh*; — at vii. 18 the passage is a quotation from the Septuagint version of Exodus i. 8, where ἕτερος represents the Hebr. *chádāsh*.

ἔτι, adv. : 1. Of time: *Still, yet.*—2. *Further, moreover* [akin to Sans. *ati*, "*beyond*"].

ἑτοιμ-αῖω, f. ἐτοιμάσω, p. ἠτοίμακα, 1. aor. ἠτοίμασα, v. a. [ἑτοιμ-ος, "*ready*"] *To make or get ready, to prepare.*

ἑτοιμος, η, ον, adj. *Ready, prepared.*

ἑτοιμ-ως, adv. [ἑτοιμ-ος, "*ready*"] ("*After the man-*

ner of the *ἑτοίμος*"; hence) *In a state of readiness or preparation*: — for *ἑτοίμως ἔχω* see *ἔχω*, no. 2.

ἔτος, *εὐς οὐς* n. *A year*; — at vii. 6, 36, 42; xiii. 21 *ἔτη τεσσαράκοντα* is Acc. of "Duration of time"; — at xiii. 20 *ἔτεσι τριακοσίοις* is Dat. of "Space of time"; — at vii. 30 *πληρωθέντων ἐτῶν* is Gen. Abs.; — at iv. 22 *ἐτῶν πλειόνων* is gen. of definition of time; cf. in Lat., *quum annorum octoginta in Ægyptum fasset* (*sc.* Agesilaus), *Nepos*, *Ages.* viii. 2; see, also, *πολύς*, no. 2, a; and *ἡ*, no. 2 [akin to Sans. *vatsas*, "a year"].

εὖ, adv. *Well* [like *εὖς*, "good," akin to Sans. *su*, which signifies both "good" and "well"].

εὐαγγελίζομαι, 1. aor. *εὐ-ηγγελισάμην*, v. mid. [*εὐάγγελος*, "bringing good tidings"] ("To be *εὐάγγελος*"; hence) 1. With Acc. of person or thing: *To bring, convey, or announce good tidings of; to preach*; v. 42; viii. 4, *etc.*; — sometimes, also, with Dat. of person; viii. 35. — 2. With Acc. of person preached to: *To preach the Gospel to*; xvi. 10. — 3. With Acc. of person and Acc. of thing: *To preach, or declare, something unto a person, etc.*; xiii. 32. — 4. With Acc. of

place: *To preach the Gospel in, to convey the Gospel to*; viii. 25, 40; xiv. 21. — 5. With Objective clause: *To preach that one should do, etc.* — 6. With Acc. of thing and Dat. of person: *To preach, or declare, something to some one, etc.*; xvii. 18; cf. above, no. 3. — 7. Alone: *To preach the Gospel*; xiv. 7.

εὐαγγέλιον, *ιον*, n. [id.] ("A thing pertaining to *εὐάγγελος*"; hence) *Good tidings, glad message*; i. e. *the Gospel*.

εὐαγγελιστής, *του*, m. [for *εὐαγγελιδτής*; fr. *εὐαγγελίζομαι* (= *εὐαγγελίδ-σομαι*), "to preach the Gospel"] *A preacher of the Gospel, an evangelist*.

εὐ-γενής, *ης*, adj. (*εὖ*, "well"; *γεν*, root of *γίνομαι*, "to be born") ("Well-born, noble"; hence) *In character, etc.: Noble-minded, high-minded, generous, etc.* — Comp.: *εὐγενέστερος*.

εὐεργεσία, *σίας*, f. [for *εὐεργε-σία*; fr. *εὐεργε-έω*, to "benefit"] ("A benefiting"; hence) *A benefit; a kind, or good, deed*.

εὐεργετέω, *-ω*, (f. *εὐεργετήσω*, p. *εὐεργέτηκα* and *εὐηργέτηκα*), v. n. [*εὐεργέτης*, "a doer of good"] ("To be an *εὐεργέτης*"; hence) *To do good to others*.

εὐθεί-ως, adv. [εὐθείς, εὐθεί-ος, "straight"] ("After the manner of the εὐθείς"; hence) Of time: *Straightway, forthwith, immediately.*

†(εὐθυδρομ-έω -ῶ), 1. aor. εὐθυδρόμησα, v. n. [εὐθυδρόμος, "running a straight course"] ("To be εὐθυδρόμος"; hence) Of vessels: *To run a straight course.*

εὐθῦμ-έω -ῶ, v. n. [εὐθῦμος, "of good cheer"] ("To be εὐθῦμος"; hence) *To be of good cheer; to take courage, etc.*

†εὐ-θῦμ-ος, ον, adj. εἶθ-ς, "good"; θυμ-ός, "mind"] ("Of good mind"; hence) *Of good cheer, cheerful, in good spirits or heart.*

†εὐθυμέτερον, comp. adj. [adverbial neut. of εὐθυμέτερος, comp. of εὐθῦμος; see εὐθῦμος] *More cheerfully, more readily, etc.*

1. εὐθείς, εἴα, ὅ, adj. *Straight*, whether actually or figuratively.

2. εὐθείς, adv. [1. εὐθείς] ("After the manner of the εὐθείς"; hence) In time: *Straightway, forthwith, immediately, instantly; see πάλιν.*

εὐκαιρ-έω -ῶ, imperf. εὐκαίρουν and ηὐκαίρουν, (1. aor. εὐκαίρησα), v. n. [εὐκαιρος, "seasonable"] ("To be εὐκαιρος"; hence, "to have opportunity, leisure, or time";

hence) With εἰς and Acc. of thing: *To devote one's, etc.; leisure, or time, to; to occupy one's self, etc., in.*

(εὐλάβ-έομαι -οῦμαι, f. εὐλάβ-ήσομαι), 1. aor. in pass. form ηὐλάβ-ήθην and εὐλάβ-ήθην, v. mid. [εὐλάβ-ής, in force of "cautious, circumspect," etc.] ("To be εὐλάβ-ής"; hence) Folded by μή α. Subj.: *To fear, or be afraid, that*;—at xxiii. 10 the readings vary between εὐλαβηθεῖς and φοβηθεῖς.

εὐ-λάβ-ής, ἐς, n. [εὖ, "well"; λαβ, root of λαμβάνω, "to take hold of"] ("Taking hold of well"; hence, "undertaking prudently"; hence) *Reverent, devout, pious, religious; see εὐσεβής.*

εὐ-λογ-έω -ῶ, (imperf. εὐλόγ-εον and ηὐλόγ-εον οὐκ, f. εὐλόγ-ήσω, 1. aor. εὐλόγ-ησα (and ηὐλόγ-ησα), v. a. [εἶθ-ς, "good"; λόγ-ος, "a word"] ("To use good words of or to"; hence) *To bless.*

εὐνοῦχ-ος, ον, m. [contr. fr. εὐν-ό-εχ-ος; fr. εὐν-ή, "a bed"; (ο) connecting vowel; ἔχ-ω, in force of "to have charge of"] ("He who has charge of the bed"; hence, as employed in Eastern countries for taking charge of the women) *A eunuch.*

†(εὐπορ-έω -ῶ, f. εὐπορ-ήσω, p. εὐπόρ-ηκα and ηὐπόρ-

πκα, v. n.) [*εὖπορ-ος*, of persons, "well off or provided; wealthy"] ("To be *εὖπορ-ος*"; hence) *To be well off*, etc.; *to prosper, thrive*.—Pass.: *εὖπορ-έομαι -οῦμαι*, 1. aor. *εὖπορ-ήθην* and *ἠέπορ-ήθην* = *εὖπορέω*, neut.; see above.

†*τεῦπορ-ία, ἰας*, f. [id.] ("The quality, or condition, of the *εὖπορος*"; hence) *Wealth*.

†*Εὖρ-ἄκῦλων*, *ἄκῦλωνος*, m. [*Εὖρ-ος*, "East wind"; 'Ακῦλων (Gr. form of Lat. *Aquilo, Aquilōn-is*), "North wind"] ("North-east wind") *Eur-ἄκῦλον*, called in Vulgate *Euro-Aquilo*; i.e. the N.E. wind. It is the most stormy wind known in the Mediterranean, and prevails especially in the early spring. It is now called *Gregali*; see *Εὐροκλύδων*.

εὖρ-ίσκω, f. *εὐρήσω*, p. *εἵρηκα*, 1. aor. *εἵρησα*, 2. aor. *εἵρον*, v. a. irreg. [root *εὖρ*] 1. *To find*.—2. *To find out, discover*;—at xxiv. 5 *εὐρόντες* stands as a Nom. Abs., in consequence of the construction being changed through the parenthesis intervening between it and what would otherwise be its verb, viz. *ἡκράτησαμεν*.—Pass.: *εὖρ-ίσκομαι*, (p. *εἵρημαι*), 1. aor. *εὐρέθην*, 1. fut. *εὐρεθήσομαι*.

†*Εὖρο-κλύδων*, *κλύδωνος*, m. [*Εὖρος*, (uncontr. gen.) *Εἵρο-*

ος, "East wind"; *κλύδων*, "a billow"] ("East-wind billow") *Euroclydon*, i.e. probably *a storm from the east*; xxvii. 14, where however the readings vary; see *Εὐρακῦλων* and *Εὐρυκλύδων*.

†*Εὖρ-υ-κλύδων*, *κλύδωνος*, m. [*εὖρ-ύς*, "wide"; (υ) connecting vowel; *κλύδων*, "billow"] ("Wide, or wide-extending, billow") *Euryclydon*; i.e. prob. *a widely spread, or extensive, storm*; see *Εὐροκλύδων*.

εὐρών, οὔσα, ὄν, P. 2. aor. of *εὐρίσκω*.

εὐσεβ-εια, εἰας, f. [*εὐσεβ-ής*, "reverent" towards the gods] ("The quality of the *εὐσεβ-ής*"; hence, "reverence" towards the gods; hence) *Holiness, piety*.

εὐσεβ-έω -ῶ, v. a. [id.] ("To be *εὐσεβής*"; hence) *To treat with reverence, to worship*.

εὐ-σεβ-ής, ἑς, adj. [*εὖ*, "well"; hence, in "augmentative" force; *σεβ-ομαι*, "to reverence" the gods] ("Greatly reverencing" the gods; hence) *Devout, religious*, etc.;—at xxii. 12 the readings vary between *εὐσεβής* and *εὐλάβής*; see *εὐλάβής*.

εὖ-σχ-ήμων, ἡμων, adj. [*εὖ*, "good, excellent"; *σχ*, a root of *ἔχω* (neut.), "to be"] ("Being good or excellent"; hence) *Morally, etc.: Honourable*;

bearing, or having, a good reputation.

εὐτόν-ως, adv. [**εὐτον-ος**, in force of "zealous"; hence, of an orator, "forcible" etc.] ("After the manner of the **εὐτονος**"; hence) *Forcibly, powerfully, mightily.*

†**Εὐ-τύχ-ος**, *ov*, m. [**εὐτύχ-έω**, "to be prosperous"] ("He that is prosperous") *Eutüchos* or *Eutychos*; the name of a young man whom Paul restored to life; xx. 9; cf. Lat. *Felix*.

(**εὐφραίνω**, f. **εὐφράνω**, 1. aor. **εὐφράνα**, v. a. [akin to **εὐφρων**, "cheerful"] ("To make **εὐφρων**"; hence) 1. Act.: "To cheer, delight, gladden."—2.) Pass.: **εὐφραίνομαι**, 1. aor. **εὐφράνθην** and **ἠεφράνθην**, 1. fut. **εὐφρανθήσομαι**, *To be gladdened, to rejoice.*

†**εὐφρο-σύνη**, *σύνης*, f. [for **εὐφρον-σύνη**; fr. **εὐφρων**, **εὐφρον-ος**, "mirthful, glad"] ("The state, or quality, of the **εὐφρων**"; hence) *Mirthfulness, mirth, gladness.*

εὐχαρίστ-έω -ῶ, 1. aor. **εὐχαρίστησα**, v. n. [**εὐχαρίστος**, "thankful"] ("To be thankful"; hence, as a result) *To offer, or give, thanks.*

εὐχαρίστ-ία, *ίας*, f. [**εὐχαρίστος**, "thankful"] ("The quality of the **εὐχαρίστος**"; hence) *Thankfulness, gratitude.*

εὐχ-ή, *ἡς*, f. [**εὐχ-ομαί**, "to pray"] ("A praying"; hence, "a prayer"; hence) *A vow.*

εὐχ-ομαι, (f. **εὐξομαι**), 1. aor. **εὐξάμην** and **ἠέξάμην**, v. mid.: 1. *To pray.*—2. *To wish.*

εὐ-ώνυμ-ος, *ov*, adj. [lengthened fr. **εὐ-όνυμ-ος**; fr. **εὖ**, "good"; **δνομ-α**, *Æolic* form of **δνομ-α**, "a name"] ("Having a good name"; hence, of omens, "lucky"; hence, euphemistic for **ἀριστερός**, "left," which was regarded as an ill-omened word) *Left*, as opposed to "right"; *on the left hand.*

ἔ-φαγ-ον, inf. **φάγειν**, part. **φάγων**, 2. aor. without present. *To eat* [akin to Sans. root **BHAKSH**, "to eat"].

†**ἐφ-άλλομαι**, v. mid. [**ἐφ** (= **ἐπ-ί**), "upon"; **άλλομαι**, "to leap"] *To leap upon*;—at xix. 16 strengthened by follg. **ἐπ-ί** and Acc.

†**Ἐφέσιος**, *a, ov*; **Ἐφέσιος**, *ov*; see **Ἐφεσος**.

Ἐφεσος, *ov*, f. *Ephesus*; a Greek city of Ionia in Asia Minor;—at xix. 26 **Ἐφέσου** is Gen. of place "where."—Hence, †**Ἐφέσιος**, *ία, ιον*, adj. *Of, or belonging to, Ephesus; Ephesian.*—**Ἐφέσιος**, *ov*, m. *A man of Ephesus, an Ephesian*;—Plur.: *The Ephesians.*

ἐφεστώς, *ῶσα, ὅς*, for **ἐφ' εστηκώς**, *υῖα, ὅς*, P. perf. of **ἐφίστημι**.

(ἐφ-ίστημι, f. ἐπι-στήσω, 1. aor. ἐπ-ίστησα, p. ἐφ-έστηκα), 2. aor. ἐπ-έστην, v. a. and n. [ἐφ' (= ἐπ'), "over at, by"; ἵστημι, "to cause to stand; to stand"] 1. Act.: In pres., imperf., fut., and 1. aor.: *To set over*.—2. Neut.: In perf., pluperf., and 2. aor.: a. *To stand over or above*.—b. *To stand at, by, or near*.—c. In a hostile sense: (a) *To come upon*.—(b) *To attack, assault a house, etc.*—d. *To come near, approach*.—e. *To be present*.

ἐχθές, adv. [a lengthened form of χθές] *Yesterday*; see χθές.

(ἐχθ-ρός, ρά, ρόν, adj. [ἐχθ-ω, "to hate"] "Hating."—As Subst.: ἐχθρός, οὐ, m. ("One who hates"; hence) *An enemy, adversary*.

ἐχιδνα, ης, f. *A serpent, viper, adder*.

ἔχω, imperf. εἶχον, f. ἔξω and σχήσω, p. ἔσχηκα, 2. aor. ἔσχον, v. a. and n.: 1. Act.: a.: (a) *To have in any way*.—(b) *To have, possess*.—(c) With second Acc.: *To have, etc.*, an object *as, or for*, that which is denoted by the second Acc.; xiii. 5.—(d) With Inf.: (a) *To have power, or be able, to do, etc.*—(β) With preceding negative: *To be without the power, or to be unable, to do, etc.*; xxv. 26; iv. 14,

Acts.

where οὐδέν is used as Adv.—b. ("To hold, contain"; hence) With Adj. as a second Acc.: *To hold, regard, consider, count, esteem* an object as possessing the quality, *etc.*, denoted by such second Acc.; xx. 24.—2. Neut.: With Adv.: ("To have one's self," *etc.*, i. e.) *To be* in the state denoted by the Adv.:—πῶς ἔχουσι, *how they are*, xv. 36:—εἰ ταῦτα οὕτως ἔχει, *if these things are so*, vii. 1:—ἐτοίμως ἔχω, *I am in a state of readiness*, i. e. *I am ready*, xxi. 13:—τὸ νῦν ἔχον, (*with respect to that which now is*, i. e.) *for the present*, xxiv. 25, where τὸ ἔχον is Acc. of respect after πορεύου.—3. Mid.: ἔχομαι, (f. ἔξομαι and σχήσομαι), 2. aor. ἐσχόμεν, ("To hold one's self" to something, "to cling closely"; hence) Of time: *To follow, be next*:—τῇ ἐχομένῃ ἡμέρᾳ (xxi. 26), or τῇ ἐχομένῃ alone, i. e. with ellipse of ἡμέρᾳ (xx. 15), *on the following day*, Dat. of time "when";—at xiii. 44 the readings vary between ἐχομένῳ and ἐρχομένῳ.—N.B. At i. 12 the words ὁ (sc. ὁπος) ἔστιν ἐγγὺς Ἱερουσαλήμ σαββάτου ἔχον ὁδόν, are rendered in the English Version, *which is from (= distant from) Jerusalem a Sabbath-day's journey*. Not to

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speak of the force of ἐγγύς, it must be remarked that no instance is certainly known in which ἔχω is used for ἀπέχω, "to be from or distant from." It is necessary, therefore, to fall back upon the literal rendering of the words, viz., *which is near Jerusalem, having c Sabbath-day's journey*. Now Mount Olivet is described as an eminence of about a mile in length, and running from North to South, and covering the whole Eastern side of Jerusalem. At the North end it bends westward to the city, from which it is here about a mile distant; whereas at the other end the Mount is close to the walls, separated from them only by the narrow ravine of the Kidron. If, then, the words σαββάτου ἔχον ὁδόν are considered as defining ἐγγύς, it is clear that the definition holds good of only one part of the Mount, viz., its northern end. It is scarcely probable, however, that the more distant, rather than the nearer, part of the Mount should have been mentioned, had it been intended to point out how far the Mount itself was from the city. Neither can the defining words represent the height of the Mount; for that is computed as being at the

Church of the Ascension, on its summit, only 2724 feet above the Mediterranean. Hence it follows that the solution must rather be looked for either in the length of the Mount, which, as above stated, is said to be about a mile; or, else, in the rise of the ground from the foot to the top of the Mount.

ἕως, adv.: 1. Of time: *Until, till*:—ἕως ἄν with Subj., see ἄν, no. 2:—with Gen.: ἕως τῆς ἡμέρας, *until the day*, i. 22:—ἕως Σαμουήλ, *until Samuel*, xiii. 20:—ἕως τοῦ ἐλθεῖν αὐτόν, *until he came*, viii. 40:—ἕως οὗ (sc. χρόνου), *until the time that*.—2. Of place: *As far as, up to*:—with Gen.: ἕως Ἀντιοχείας, *as far as Antioch*, xi. 22:—so, with eis and Acc., xxvi. 11;—at xvii. 14 the readings vary between ἕως ἐπὶ τὴν θάλασσαν and ὡς ἐπὶ τὴν θάλασσαν.—3. Of order, etc.: With Gen.: *Until, up to*; viii. 10.—4. Fold. by prep.: *As far as*; xxi. 5.

ζῶω, ζῶ, f. ζῆσω and ζήσομαι, (p. ζῆκα), 1. aor. ζῆσα, v. n.: 1. *To be alive, to live, have life*, both in a physical and spiritual sense.—2. *To live, have one's, etc., course of life, continue living in some particular way, etc.*; xxvi. 5.

†*ἡευκτήρ-λος*, ἴα, ἴον, adj. [*ἡευκτήρ*, "that which yokes"] *Pertaining to that which yokes; yoking.*—As Subst.: *ἡευκτηρία*, as, f. *A cross-bar connecting the rudders of ancient ships.*

†*Ζεύς*, Gen. *Διός*, m. *Zeus*; the Greek name of the Roman *Jupiter*, the king of the mythic heathen deities;—at xiv. 13 τοῦ Διός means *of the statue, or temple, of Zeus*, a tutelary deity of the city [akin to Sans. *diu*, "heaven"].

ἕω, (f. *ἔσω*, 1. aor. *ἔεσα*), v. n. (Of water, "to boil"; of solids, "to glow, be hot"; hence) *Mentally or morally: To be fervent.*

†*ἦ-λος*, λου, m. [lengthened fr. *ε-λος*; fr. *έ-ω*, "to boil"] ("That which boils"; hence) *Morally: 1. Fervour, zeal.—2. Jealousy, envy*; xiii. 45 [akin to Sans. root *JVAL*, "to blaze, to burn"].

†*ἡλ-ώω* -ω, (f. *ἡλώσω*, p. *ἔήλωκα*), 1. aor. *ἔήλωσα*, v. n. [*ἡλ-ος*, "emulation"; in a bad sense, "jealousy, envy"] *To be jealous or envious.*

Ζηλω-τής, τοῦ, m. [lengthened fr. *Ζηλο-τής*; fr. *ἡλδ-ω*, "to be zealous"] 1. With Gen.: *One who is zealous of or for; one filled with zeal for; a zealot of.*—2. *Zēlōtes*; a name of Simon, the brother

of Thaddæus. He is called by St. Matthew and St. Mark *Κατανιτής*; a name of Hebrew origin, having the same meaning as *Ζηλωτής*.

†*ἡρ-ία*, ἴας, f. *Hurt, harm, damage, loss* [akin to Sans. root *YAM*, "to restrain"].

†*ἡτέω* -ω, f. *ἡτήσω*, (p. *ἔήτηκα*), 1. aor. *ἔήτησα*, v. a.: 1. *To seek, look for.*—2. *To ask for, demand, require.*—3. With Inf.: *To seek, or endeavour, to do, etc.*

†*ἡτή-μα*, μᾶτος, n. [lengthened fr. *ἡτε-μα*; fr. *ἡτέ-ω*, "to seek"; hence, "to inquire into"] ("That which is sought or inquired into"; hence) *A question, matter in question*;—at xviii. 15 the readings vary between *ἡτήμα*, sing., and *ἡτήματα*, plur.

†*ἡτή-σις*, σεις, f. [lengthened fr. *ἡτε-σις*; fr. *ἡτέ-ω*, "to seek"; hence, "to inquire into"] ("An inquiring into" something; hence) 1. *An inquiry, a questioning, etc.*—2. *A debate, dispute, controversy, etc.*;—at xv. 2 the readings vary between *ἡτήσεις* and *συζητήσεις*.

†*ἡγ-ός*, οὔ, m. [*ἡγνῶμι*, "to join," through root *ἡγ*] ("The joining thing"; hence, "a yoke" for draught cattle; hence, in a figurative force) *Yoke.*

†*ἡ-ή*, ἡς, f. [*ἡδ-ω*, *ἡδ-ω*, "to

live"] ("That which lives"; hence) 1. *Life*.—2. With or without αἰώνιος: *Life eternal*.

ζών, ζῶσα, ζῶν, contr. part. pres. of ζῶω.

ζών-η, ης, f. [ζών-νῦμι, "to gird"] ("That which girds"; hence) *A girdle, belt*.

ζω-ν-νῦμι and ζώ-ν-νῦμι, f. ζῶσα, (1. aor. ἐζῶσα), v. a.: 1. *To gird*.—2. Mid.: (ζω-ν-νῦμαι, f. ζῶσομαι), 1. aor. ἐζωσαμένη, *To gird one's self*; see περιζώννυμι [akin to Sans. root यु, "to bind"].

ζωογον-έω -έω, f. ζωογονήσω, v. a. [ζωογόν-ος, "life-bringing"] ("To be ζωογόνος to"; hence, "to endure with life"; hence) *To preserve alive*.—Pass.: ζωογον-έομαι -οῦμαι.

ἤ, conj.: 1. a. *Or*.—b. Repeated: ἤ . . . ἤ, *either . . . or*.—c. *Or else*.—2. After words denoting comparison: *Than*;—there is generally an ellipse of ἤ ("than") after neut. sing. or plur. of πλείων, πλείων, ἐλάττω, μείων, if joined to a numeral; cf. iv. 22, where ἐτῶν ἦν πλείονων τεσσαράκοντα is put for ἐτῶν ἦν πλείονων ἢ τεσσαράκοντα (ἐτῶν).—3. In time: *That*:—πρὶν ἤ, *before that*.—4. In indirect questions: *Whether*.

ἡγε-μέν, μένος, m. [ἡγέομαι, "to lead"; hence, "to

rule"] ("One who rules"; hence, "a ruler"; hence) *The Roman governor, or procurator, of Judaea*.

ἡγ-έομαι -οῦμαι, (f. ἡγήσομαι), p. ἡγήμαι, 1. aor. ἡγήσαμην, v. mid. [root ἡγ, akin to ἡγ-ω, "to lead"] 1. *To lead*, whether actually or figuratively.—2. *To rule, command, etc.*—3. With second Acc.: *To hold, regard, consider, deem, think one's self, etc.*, that which is denoted by the second Acc.; xxvi. 2.—4. Folded by Acc. and part. in concord with such Acc.: *To deem, think, etc., that a person, etc., is, etc.*;—at xxvi. 3 ἡγούμενος is to be supplied (from preceding ἡγήμαι) before γνώστην ὄντα σε, where γνώστην is Acc. after ὄντα.

ἡγούμενος, η, ον, P. pres. of ἡγέομαι.—As Subst.: ἡγούμενος, ον, m.: a. *A leader*;—at xiv. 12 in figurative force.—b. *A ruler*; vii. 10.

ἤδη, adv. *Now, already* [akin to Sans. *adya*, "to-day, now"].

ἦκα, f. ἦξω, p. ἦκα, 1. aor. ἦξα, v. n. *To have come, to be present; to come*.

ἥλ-ος, ἡλου, m. *The sun* [akin to Sans. *svar*, "the sun"].

ἵμαι, imperf. ἵμην (only in pres. and imperf.), v. mid. *To be seated, to sit*; see εἶμι.

ἡμεῖς, ἡμῶν, plur. of ἐγώ.
 ἡμέρα, as, f. *Day*;—at ix.
 24 ἡμέρας is Gen. of "Space
 of time";—at ix. 9 ἡμέρας is
 Acc. of "Duration of time."

ἡμ-έτερος, *εἰτέ*, *έτερον*,
 pron. poss. [ἡμ-εῖς, "we"]
Of, or belonging to, us; our.

1. ἡμην, an imperf. ind. of
 εἶμι; see εἶμι.

2. ἡμην, imperf. ind. of ἡμαι.

Ἡρώδης, ου, m. *Herod*: 1.
 Surnamed "The Great," the
 second son of Antipater, pro-
 curator of Judæa. He was
 appointed King of Judæa by a
 decree of the Senate, B.C. 40;
 xxiii. 35.—2. Surnamed Anti-
 pas; the second son of Herod
 the Great, king of Judæa, by
 his fourth wife Malthacë, a
 Samaritan woman. He was
 Tetrarch of Galilee and Peræa;
 iv. 27; xiii. 1.—3. Surnamed
 Agrippa, was the son of
 Aristobulus and Berenice, and
 the grandson of Herod the
 Great. The Emperor Caligula
 gave him the governments
 formerly held by the Tetrarchs
 Philip and Lysanias, and be-
 stowed on him the ensigns of
 royalty, whence he is styled at
 xii. 1 ὁ βασιλεύς, "the king."

*Ἡσαίας, ου, m. ("Help of
 Jehovah") *Hesaias*, or *Isaiah*;
 the great evangelical prophet,
 who lived between 760 and
 698 B.C.

ἡσύχ-ᾱζω, (f. ἡσύχᾳσσω), 1.

aor. ἡσύχᾳσα, v. n. [ἡσυχος,
 "quiet"] ("To keep ἡσυχος";
 hence) *To be silent, hold one's
 peace.*

ἡσυχ-ία, *ίας*, f. [id.] ("The
 quality, or state, of the
 ἡσυχος"; hence) *Silence*, etc.

ἦχος, ου, m. *A sound* of
 any kind.

θάλασσα, ης, f. *The sea*:—
 for ἐρυθρὰ θάλασσα see ἐρυθρός
 [prob. akin to Sans. root *त्रास*,
 "to tremble," and so "the
 trembling or agitated thing,"
 in reference to the action of
 the winds and tide].

θαμβ-έω -ῶ, f. θαμβήσω, 1.
 aor. ἐθάμβησα, v. n. [θάμβ-
 os, "astonishment"] *To be
 amazed or astonished; to be
 struck with amazement*, etc.

θάμβος, εος ους, n. *Aston-
 ishment, amazement.*

θάν-ᾱτος, ᾱτου, m. [θαν,
 root of *θνήσκω*, "to die"]
Death.

θάπτω, f. θάψω, 1. aor. ἔθαψα,
 v. a. *To bury*.—Pass.: (p.
 τείθαι, 1. aor. ἐτέθη), 2.
 aor. ἐτάφη, (2. fut. ταφήσομαι)
 [root *ταφ*].

θαρσ-έω -ῶ, (f. θαρσήσω),
 v. n. [θάρσ-ος, "courage"] 1.
*To take courage, to be of
 good courage*.—2. Imperat.:
 θάρσει, *Be of good courage,
 take good cheer.*

†θάρσος, εος ους, f.
Courage, boldness.

θαυμάζω, (f. θαυμάσω, p. τεθαύμακα), 1. aor. ἐθαύμασα, v. n. and a. [for θαυμάτ-σω; fr. θαῦμα, θαύματ-ος, "wonder"] 1. Neut.: *To wonder, marvel, be astonished*.—2. Act.: *To wonder, marvel, or be astonished, at*.

†θεά, ἄς, f. [akin to θεός; see θεός] *A goddess*;—at xix. 37 the readings vary between τὴν θεάν, τὴν θεόν, and τὸν θεόν.

θε-άομαι-ᾶμαι, f. θεάσομαι, 1. aor. ἐθεασάμην, p. τεθεᾶμαι, v. mid. [θέ-α, "a seeing, view," etc.] ("To obtain a seeing, or view, of" some object; hence) *To see, behold*.

θεᾶ-τρον, τρου, n. [θεά-ομαι, "to see, behold"] ("That which serves for seeing or beholding" the public games, etc.; hence) *A theatre*.

θε-ῖος (dissyll.), α, or, adj. [θε-ός, "a god"] *Of, or belonging to, a god; divine*.—As Subst.: †θεῖον, ου, n. With Art.: *The Divine Essence or Being; the Deity*; xvii. 29.

θέλ-ω, ἡμάτος, n. [θέλ-ω, "to will"] ("That which wills"; hence) *Will, wish, etc.*;—at xiii. 22 in plur.

θέλω, a shortened form of ἐθέλω; see ἐθέλω.

θεμέλιον, ου, n. [θεμέλιος, "of, or pertaining to, a foundation," used as a Subst.] ("A thing pertaining to a foundation"; hence) *A foundation*.

†θεομάχ-εω -ῶ, v. n. [θεομάχ-ος, "fighting God or against God"] *To fight God or against God*;—at xxiii. 9 (μὴ) θεομαχῶμεν, 1. pers. plur. subj., is used in a hortatory force, *let us (not) fight, etc.*;—in some editions the words μὴ θεομαχῶμεν are omitted.

†θεο-μάχ-ος, ου, m. [θεός, uncontr. gen. θεό-ος, "God"; μάχ-ομαι, "to fight"] ("God-fighting"; i. e.) *Fighting against God*.

Θεός, οῦ, m. and f.: 1. Masc.: *a. A heathen god or deity*;—at vii. 40 in plur.—b. *God*; see ὁ, no. 1, a, (f).—2. Fem.: *A goddess*; see θεά [akin to Sans. *deva*; cf. Lat. *deus*].

Θεό-φίλος, φίλου, m. [θεός, uncontr. gen. θεό-ος, "God"; φίλος, "friend"] ("Friend of God") *Theophilus*; the name of the early Christian to whom St. Luke inscribed his Gospel and the Acts of the Apostles.

θεράπ-εως, f. θεράπευσω, (p. τεθεράπευκα), 1. aor. ἐθεράπευσα, v. a. [θέραψ, θέραπ-ος, "a servant, attendant"] ("To be a θέραψ to" one; hence, "to serve, attend upon"; hence, "to take care of"; hence) *To heal, cure, etc.*—Pass.: θεράπ-εσθαι, p. τεθεράπευμαι, 1. aor. ἐθεράπεύθην, (f. θεράπευθήσομαι).

†θέρ-μη, μης, f. [θέρ-ω, "to

make hot"] ("A making-hot"; hence) *Heat*. — N.B. This subst. takes the accent on the penultima to distinguish it from the fem. of the adjective θερμός, "hot," which is accented on the final syllable, viz. θερμή.

Θεσσαλονικεύς, έως; see Θεσσαλονίκη.

Θεσσαλονίκη, ης, f. *Thessalonica* (now *Saloniki*), originally called "Thermæ" (Θέρμαι, "Hot-springs") from the hot springs in its neighbourhood, was situated at the head of the Thermaic Gulf in the district of Mygdonia, and under the Romans formed the capital of their province of Macedonia. The origin of its name is doubtful. According to some accounts, Cassander rebuilt the city, and called it after his wife Thessalonica, the daughter of king Philip. According to others, Philip himself named it after his daughter. Further still, Philip is said to have given it its new name in commemoration of a victory obtained by him over the Thessalians (see end of article).—Hence, Θεσσαλονικεύς, έως, m. *A man of Thessalonica*; xxvii. 2;—at xx. 4 in plur. [Θέσσαλλος, uncontr. gen. Θεσσαλλο-ος, "Thessalian"; νίκη, "victory"; and so, literally, "Thessalian Victory"].

†*Θευδᾶς; ᾶ, m. *Theudas*; an insurgent mentioned in Gamaliel's speech, v. 36. The name is probably of Hebrew origin, and is obtained from *thôdâh*, which means "confession," and also "thanksgiving."

θεωρ-έω -ῶ, (f. θεωρήσω, p. τεθεώρηκα), 1. aor. ἐθεώρησα, v. a. [θεωρ-ός, "a beholder"] ("To be a *θεωρός* of"; hence) 1. *To see, behold*;—at xvii. 16 the readings vary between θεωροῦντι and θεωροῦντος.—2. Mentally: *To see, perceive, observe*.—N.B. As one of the "verba sentiendi," θεωρῶ may be folld. either by *ῥτι* and Indic., or by Acc. and Inf. At xxvii. 10, however, the clause introduced by *ῥτι* ends with Acc. and Inf. This arises from the numerous words intervening between *ῥτι* and the verb, whereby the writer appears to have lost sight of the grammatical requirements of construction. This deviation from the ordinary rule is by no means uncommon in classical Greek authors. To this it may be added that, strictly speaking, the words should be *ῥτι . . . μέλλει ἔσεσθαι ὁ πλοῦς*, or else μέλλειν ἔσεσθαι τὸν πλοῦν without *ῥτι*.

θηρ-ιον, ιου, n. (dim. in form only) [θήρ, "a wild

beast"] *A wild beast*;—at xxviii. 5 the term is applied to the viper which fastened on Paul's hand.

Θλίψις, *ews*, f. [for θλίβ-σις; fr. θλίβ-ω, "to rub, gall"; hence, "to distress, afflict"] ("An afflicting"; hence) *Affliction, distress, tribulation*, etc.

(θνή-σκω, f. θανοῦμαι), p. τέθνηκα, v. n.: 1. In present tense: *To die*.—2. In perf. tenses: ("To have died"; i. e.) *To be dead* [root θαν, akin to Sans. root HAN, "to strike, to kill"].

θορυβ-έω -ῶ, f. θορυβήσω, 1. aor. ἐθορύβησα, v. a. [θόρυβ-ος, "clamour, noise"] 1. Act.: *To make a clamour, or noise, in or at; to trouble, disturb*.—2. Pass.: θορυβ-έομαι, -οῦμαι, (p. τεθορύβημαι, 1. fut. θορυβηθήσομαι), *To be troubled or disturbed; to make lamentations*, etc.

θόρυβος, *ov*, m. *Clamour, noise, tumult*, etc.

Θρησκε-ία (trisyll.), *ias*, f. [θρησκε-ύω (trisyll.), "to worship, adore"] ("A worshipping or adoring"; hence) *Religion*.

Θρίξ, τριχός (mostly plur.), f. *A hair of the head* [akin to Sans. root DRIH, "to grow"; and so "the growing thing"; cf. Lat. *cri-nis* for *cre-nis*, fr. *cre-sco*, "to grow"].

Θρό-νος, *ου*, m. ("The bearing or supporting thing"; hence) 1. *A seat, chair*.—2. *A throne*, as being a seat or chair of state [akin to Sans. root DHRI, "to bear"].

Θυάτειρα, *ων*, n. plur. *Thyatira*; a city of Lydia in Asia Minor. In earlier times it successively bore the names of Pelopēia, Euhippa, and Semīramis.

Θυγάτηρ, ἄτερος, ἄτρος, f. *A daughter*, whether actually or figuratively [akin to Sans. *duhitṛ-i*, "a daughter"; fr. root DUH, "to milk"; and so, literally, "a milker"].

Θύμο-μαχ-έω -ῶ, v. n. [θυμός, (uncontr. gen.) θυμό-ος, in force of "rage, anger, wrath"; μάχ-ομαι, "to fight"] ("To fight with anger"; hence, "to fight desperately"; hence) *To have a fierce quarrel, to be bitterly enraged or angry*:—for construction of ἢ θυμομαχῶν see εἰπ, no. 4.

Θῦ-μός, *μου*, m. ("Breath"; hence, "the soul"; hence, "the mind"; hence, as an affection of the mind) *Rage, wrath, anger* [akin to Sans. root DHṬ, or DHU, "to blow"].

Θύρα, *ας*, f. *A door*, whether actual or figurative [akin to Sans. *dvāra*, "a door, a gate"].

Θύρ-ις, ἴδος, f. dim. [θύρ-α, "a door"] ("A little door";

hence) *A window*, as being a small door-like opening in the wall of a house, etc.

θύ-σῆα, σῆας, f. [θύ-ω, "to offer sacrifice"] ("A sacrificing or offering"; hence) *A victim* offered in sacrifice; *a sacrifice, offering*.

θύω, f. θύσω, p. τέθυκα, 1. aor. ἔθυσα, v. a. and n.: 1. Act.: a. *To offer, to sacrifice*.—b. *To kill, slay*.—2. Neut.: a. *To offer sacrifice*.—b. *To kill, slay*.

*Θωμάς, ἄ, m. ("Twin") *Thomas*, called also Didymus (see end of art.); one of the twelve Apostles. According to tradition he carried the Gospel into Parthia, Media, Persia, Ethiopia, and India [Gr. διδυμος, ("double"; as subst.) "a twin"].

*Ἰακώβ, m. indecl. ("Heel-catcher, or Supplanter") *Jacob*; son of Isaac, brother of Esau, and an ancestor of Christ.

*Ἰάκωβος, ου (a lengthened form of Ἰακώβ), m. *James*: 1. A son of Zebedee and brother of John; one of the twelve Apostles, and surnamed "The Great."—2. A son of Alphæus, and one of the twelve Apostles; he was surnamed "The Less," and, also, Lebbaeus, and Thaddæus;—at i. 13 Ἰακώβου is dependent on ἀδελφός to be supplied.

ἰάομαι -ῶμαι, f. ἰάσομαι, 1. aor. ἰασάμην, v. mid. and pass.: 1. Mid.: *To heal, cure*.—2. Pass.: ἰάομαι -ῶμαι, p. ἰάμαι, 1. aor. ἰάθην, 1. fut. ἰάθήσομαι, *To be healed or cured*.

ἰά-σις, σεως, f. [ἰά-ομαι, "to heal"] *A healing or curing*.

ἰᾱσ-ων, ονος, m. [ἰᾱσ-ις, "healing"] ("One having healing; healer") *Iason or Jason*; a man of Thessalonica, who received Paul into his house; xvii. 5 sqq.

ἰδίος, α, ου, adj. ("Pertaining to one's self"; hence) 1. *Private*.—Adverbial expression: κατ' ἰδίαν, *Privately, in private, apart* from others.—2. *Own*; *one's etc. own*.—As Subst.: a. ἰδίαι, ων, m. plur. *One's etc. own people, etc.; those belonging to one, etc.*—b.: (a) ἰδία, ων, n. plur. *One's etc. own things or property; that which belongs to one, etc.*—(b) *One's etc. own house or home*; xxi. 6.

ἰδί-ωτης, ὥτου, m. [ἰδί-ος, "private"] ("One made ἰδίος"; hence, "a private person," i. e. one in a private station; hence, "one who has no professional knowledge"; hence) *An ignorant, or ill-informed, man*.—N.B. Hence, the English "idiot."

ἰδοῦ (2. pers. sing. imperat. of εἰδόμεν, 2. aor. mid.;

see εἶδω. As) Adv.: *See! look! lo! behold!*

ἰδών, οὐσα, όν, P. of εἶδον; see εἶδω.

ἱερ-εύς, ές, m. [ἱερ-ά, "offerings, sacrifices"] ("He who attends to, or makes, ἱερά"; hence) 1. *A heathen priest*; xiv. 13.—2. *A Jewish priest*.—The Jewish priests were the descendants of Levi, the third son of the patriarch Jacob, through Aaron. To them belonged the offices of the priesthood, in contradistinction to those performed by the Levites; see Λευίτης.

ἱερ-όν, οὔ, n. [neut. of ἱερός, "sacred," used as a subst.] ("A sacred thing or place"; hence) *A temple*;—at xix. 27 of the heathen goddess Diana; in other places of Acta, the temple at Jerusalem.

*ἱεροσόλυμα, α, n. plur. *Jerusalem*; see Ἱερουσάλημ.

ἱερό-σῦλ-ος, ου, m. [ἱερόν, (uncontr. gen.) ἱερό-ος, "a temple"; σῦλ-άω -ῶ, "to strip, spoil"] ("A temple-stripper, a temple-spoiler"; hence) *A temple-robber, a sacrilegious person*.

*ἱερουσάλημ, f. indecl. ("Possession, or Inheritance, of Peace") *Jerusalem*; the chief city of the Holy Land.

*ἱεσσαί, m. indecl. (prps. "Gift") *Jesse*; the father of king David;—for τὸν τοῦ

Ἱεσσαί at xiii. 22, see δ, no. 4.

Ἰησοῦς, οὔ, m. ("The Lord He delivers";—or "Whose help is Jehovah") 1. *Jesus Christ, the incarnate son of God, the Saviour of mankind*.—2. *Jesus or Joshua*; the son of Nun; vii. 45.

ἱκ-άνός, άή, άόν, adj. [usually referred to ἱκ, root of ἱκ-άω, ἱκ-νέμαι, "to come"] ("Coming" to one; hence, "becoming, sitting"; hence)

1. *Sufficient, satisfactory*.—

As Subst.: ἱκανόν, οὔ, n. ("That which is sufficient or satisfactory"; hence) *Bail, security*.—2. In number or amount: *Much, great, many*;—at xix. 19 with Gen. of thing distributed:—ἱκαναίς ἡμέραις, *for many days*, xvii. 7; Dat. of time.—As Subst.:

ἱκανοί, ών, m. plur. *Many persons, many*; xii. 12; xiv. 21.—3. In duration: *Long, considerable*;—at xx. 11 supply χρόνον with ἱκανόν.

ἱκόνιον, ου, n. *Iconium* (now *Konieh*); a city of Lycaonia, or, according to Xenophon, of Phrygia in Asia Minor.

ἱ-μάς, μάς, m. ("That which binds or fastens"; hence) *A leathern strap or thong* [akin to Sans. root *si*, "to bind"].

ἱμάτ-ιον, ίον, n. (dim. only

in form) [obsol. *ἵμα* (= *εἶμα*), *ἱμάτ-ος*, "that which one puts on"; hence, "a cloak," etc.]
 1. *A cloak, mantle, outer garment.*—2. Plur.: *Clothes or garments in general.*

ἱματισμός, μου, m. [for *ἱματιδμός*; fr. *ἱμαρίζω* (= *ἱματιδ-σω*), "to clothe";—prps. found only in Gr. Test., and in p. perf. pass. *ἱματισμένος*] ("That which clothes"; hence) *Clothing, clothes, raiment, apparel.*

ἵνα, conj. with Subj.: *That, in order that*:—*ἵνα μή*, *that not, lest*:—*ἵνα τί*, or, as one word, *ἵνατί* (sc. *γίνηται*), *that what may happen*, i. e. *to what end or purpose, why, wherefore.*

ἵνατί; see *ἵνα*.

**Ἰόππη*, ἡ, f. ("Beauty") *Joppa* (now *Yāfā* or *Jaffa*); a sea-port town on the S.W. coast of Palestine.

Ἰουδαία, ας; see *Ἰουδαῖος*, no. b.

Ἰουδ-αῖος, αἰα, αῖον, adj. [*Ἰούδ-ας*, "Judah," the son of Jacob; hence, "the land of Judah; Judæa"] *Of, or belonging to, Judah or Judæa.*—As Subst.: a. *Ἰουδαῖος*, ον, m. *A man of Judah or Judæa; a Jew*;—Plur.: *The Jews.*—b. *Ἰουδαία*, ας, f. *Judah or Judæa.*

**Ἰούδας*, α, m. ("Celebrated or Praised") *Judas*: 1. The

brother of James, and one of the twelve Apostles; i. 13.—2. *Iscariot*; i. 16, 25.—3. A Galilean, who headed a popular revolt at the time when the census was taken by Quirinus, the Roman Governor, A.D. 6; v. 37.—4. Surnamed *Barsābas*; see *Βαρσαβᾶς*, no. 2; xv. 22.—5. A man of Damascus, in whose house Paul was healed of his blindness by Ananias; ix. 11.

**Ἰούλιος*, ον, m. [Gr. form of Lat. *Julius*] *Julius*; a Roman centurion, who had charge of Paul in his memorable voyage to Rome; xxvii. 1, 3.

**Ἰούστος*, ον, m. [Gr. form of Lat. *Justus*] *Justus*: 1. The surname of Joseph *Barsabas*; i. 23.—2. A man of Corinth; xviii. 7.

**ἵππ-εύς*, έως, m. [*ἵπ-ος*, "a horse"] *A horseman.*

**Ἰσαάκ*, m. indecl. ("Sporting") *Isaac*; the son of Abraham.

Ἰσαοι, 3. pers. plur. of *εἶδω*; see *εἶδω*.

ἴσος, η, ον, adj. *Equal in quantity, amount, etc.; like.*

**Ἰσραήλ*, m. indecl. ("God-wrestling or God's Prince") *Israel*, (the name given to Jacob, the son of Isaac, after wrestling with the Angel at the river Jabbok (now El-Zerka), and refusing to let him

go till he had received a blessing from him; hence) *The descendants of Israel; Israel, the Israelites.*—Hence, Ἰσραηλίτης, ἱου, m. *A man of Israel; an Israelite.*

Ἰσραηλίτης, ου; see Ἰσραήλ.

ἵ-στη-μι, f. στήσω, p. ἵστηκα, pluperf. εἰσθήκειν, 1. aor. ἕστησα, 2. aor. ἕστην, v. a. and n.: 1. Act.: Pres., imperfect, 1. fut., 1. aor.: a. *To make to stand; to set, place, etc.*—b. *To appoint; i. 28.*—c. With Dat. of person and Acc. of thing: *To set something down to one's, etc., charge; to impute to one, etc.*—2. Neut.: Perf., pluperf. (as pres. and imperf. in force), 2. aor.: a. *To stand.*—b. In perf.: *To remain, continue; xxvi. 22.*—c. In 2. aor.: *To stand still, to stop; viii. 38.*—3. Pass.: (ἵ-σῶμαι, p. ἕσταμαι), 1. aor. ἕσθην, 1. f. σταθήσομαι, *To be set or placed; to stand; cf. no. 2* [akin to Sans. root *STHĀ*, “to stand”; cf. Lat. *sto* (= *sta-o*)].

ἰσχύ-ω, (f. ἰσχύω), p. ἰσχύκα, 1. aor. ἰσχύσα, v. n. [ἰσχύς, ἰσχύ-ος, “strength”] (“To have *ἰσχύς*”; hence) 1. *To be strong in body or health.*—2. With Inf.: *To have power, or be able, to do, etc.;*—at xv. 10 ἰσχύσαμεν takes the person of its nearest and

more worthy Subject, viz. ἡμεῖς.—3. *To prevail*, whether actually or figuratively.

Ἰτάλ-ια, *ias*, f. [Gr. form of Lat. “Italia”] *Italy; a country of S. Europe.*—Hence, Ἰτάλ-ικός, κή, κόν, adj. *Of, or belonging to, Italy; Italian* [either Ἰτάλ-ος, “a bull,” as being famous for its breed of horned cattle; or a man named Itāl-us].

†Ἰτάλικός, ἡ, όν; see Ἰτάλ-ια.

*Ἰωάννης, ου, m. (“Whom Jehovah bestows,” or “Jehovah is gracious”) *John*: 1. The Baptist; the son of Zacharias, the priest, and of Elizabeth. —2. The Evangelist, son of Zebedee, and one of the twelve Apostles.—3. Surnamed Mark; xii. 12.—4. A kinsman of Annas; iv. 6.

Ἰωήλ, m. indecl. (“Jehovah is might or God”) *Joel*, one of the twelve minor Prophets. He is more generally supposed to have prophesied in the reign of Uzziah, i. e. between B.C. 808—757.

Ἰωσήφ, ἡ, m. *Joses; see Βαρνάβας.*

*Ἰωσήφ, m. indecl. [(prob.) “He—i. e. God—gives increase”] *Joseph*: 1. The dearly-loved son of the patriarch Jacob, sold by his brethren to Ishmaelite merchants, and carried by them into

Egypt, where he arrived, after various trials, at the highest dignity under Pharaoh, and thus became the instrument of preserving the lives of his father and brethren and their households in the seven years' famine which he had foretold. When the promised land came into the possession of the Israelites, Joseph's bones were buried in Shechem, which became the inheritance of his descendants.—2. Joseph Barsābas; see Βαρσαβᾶς, no. 1.

κάγω, κάμοι, for καὶ ἐγώ, καὶ ἐμοί.

κάθ-αιρέω -αιρῶ, (f. καθ-αιρήσω), 2. aor. καθ-εἶλον, 2. fut. καθ-ελῶ, v. a. [καθ' (see κατὰ), "down"; αἶρέω, "to take"] 1. *To take down*.—2. *To destroy, overthrow*.—3. *To bring to nothing, to set at naught*.—Pass.: καθ-αιρέομαι -αιρούμαι.

†(κάθ-άπτω, f. καθ-άψω), 1. aor. καθ-ῆψα, v. a. [καθ' (see κατὰ), in "augmentative" force; ἄπτω, for mid. ἄπτομαι, "to cling to"] With Gen.: 1. *To cling to; to fasten, or fix, one's self, etc., on*.—2. Mid.: (καθ-άπτομαι), 1. aor. καθ-ῆψάμην = no. 1; — at xxviii. 3 the readings vary between καθῆψε and καθήψατο.

κάθᾱρ-ίζω, f. (κάθᾱρίσω and) κάθᾱρίω, 1. aor. ἐκαθάρίσα, v. a.

[καθᾱρ-ός, "clean," whether physically or morally] ("To make καθᾱρός"; hence) 1. *To cleanse*.—2. *To purify*.

κάθ-ἄρῶς, ἄρᾱ, ἄρῶν, adj. *Pure* [akin to Sans. root ṣUDH, "to purify"].

κάθ-εἶζομαι, (f. καθ-εδούμαι), v. mid. [καθ' (see κατὰ), "down"; εἶζομαι, "to sit"] *To sit down, seat one's self, take one's seat*.

κάθ-εξῆς, adv. [καθ' (see κατὰ), in "strengthening" force; ἐξῆς, "in order"] *In order, successively, one after another*.

κάθ-ήκω, 1. aor. κάθ-ῆκα, v. n. [καθ' (see κατὰ) "down"; ἥκω, "to come"] ("To come down"; hence, "to comedown" to one, i. e. "to be meet, fit, or proper"; hence) Impers.: *It is meet, fit, or proper*; — at xlii. 22 καθῆκε has the clause αὐτὸν ζῆν for its Subject.

κάθ-ημαι, imperf. ἰ-καθ-ήμην, imperat. κάθ-ου (contr. fr. κάθ-ησο), inf. καθ-ῆσθαι, part. καθ-ήμενος, v. mid. [καθ' (see κατὰ), "down"; ἥμαι, "to sit"] *To sit down, to be seated, to sit*.

†κάθ-ημερ-ίνος, ἰνῆ, ἰνόν, adj. [καθ' ἡμέρ-αν, "day by day, daily"; see κατὰ] ("Pertaining to καθ' ἡμέραν"; hence) *Daily*.

(κάθ-ιήμει, f. καθ-ήσω, p. καθ-εἶκα), 1. aor. καθ-ῆκα, v. n.

[*καθ* (see *κατά*), "down"; *ἵμι*, "to send"] *To send down, let down, lower.*—Pass.: *κάθ-ιμαι*.

κάθ-ιζω, f. *κάθ-ισω*, p. *κε-κάθ-ικα*, 1. aor. *ἐ-κάθ-ισα*, v. a. and n. [*καθ* (see *κατά*), "down"; *ἵ(ω)*, (act.) "to make to sit; (neut.) "to sit"] 1. Act.: *To make, or cause, to sit down; to seat; to place on a seat.*—2. Neut.: a. *To sit down, to be seated, to sit;*—at ii. 3 supply *αὐτό* (= *τὸ πῦρ*) as the Subject of *ἐκάθισε*.—b. *To sit down in a place; to remain, stay, abide, etc.*; xviii. 11, where *ἐκάθισε* is folld. by *ἐνιαυτόν*, Acc. of "Duration of time."—N.B. At ii. 30 the "Textus Receptus" has the words *τὸ κατὰ σάρκα ἀναστήσειν τὸν Χριστόν* before *ἐκάθισαι*. They are, however, generally rejected as a gloss. If they are admitted, *ἐκάθισαι* is neut. ("to sit"); if omitted, act. ("to seat, place"); see, also, *ἐκ*, no. 9.

κάθιστός -ος, collateral form of *κάθιστημι*, found in part. pres. *κάθιστῶν ὢν, δούσα ὥσα, δὸν ὢν*, at xvii. 15 = *κάθιστημι*, no. 1, a.

κάθ-ίστημι, f. *κάτα-στήσω*, (p. *κάθ-έστηκα*), 1. aor. *κάτ-έστησα*, v. a. and n. [*καθ* (see *κατά*), "down"; *ίστημι*, "to cause to stand; to stand"] 1. Act.: In pres., imperf., 1. fut.,

and 1. aor.: ("To cause to stand down"; hence) a. *To bring, or conduct, down to or from a place.*—b. ("To set in order"; hence) (a) *To appoint to, to place or set in, some office of trust or dignity.*—(b) *To appoint, ordain, etc.*—(c) With double Acc.: *To appoint one, etc.*, that denoted by second Acc.—2. Neut.: In perf., pluperf., and 2. aor.: *To set one's self down, settle, be set.*—N. B. In the Acts only as verb act.

†*κάθόλου*, adv. [for *καθ* *ἅλου*; fr. *καθ* (see *κατά*), "according to"; *ἅλου*, gen. of *ἅλος*, "whole"] ("According to the whole"; hence) *At all.*

κάθ-ότι, adv. [*καθ* (see *κατά*), "according to"; *ότι*, "what"] ("According to what"; hence) *As, inasmuch as, since.*

κάθου; see *κάθημαι*.

καθ-ώς, adv. [*καθ* (see *κατά*), "according to"; *ώς*, "as"] 1. *According as, just as.*—2. Of time: *As, when*; vii. 17.

καί, conj. and adv.: 1. Conj.: a. *And*;—after a parenthetical clause *καί* is sometimes repeated; see i. 10:—*καί . . . καί, both . . . and.*—b. In "adversative" force: *But.*—2. Adv.: a. *Even.*—b. *Also, likewise, too.*—c. *For, for of a truth.*

Καίάφας, a, m. *Caiaphas*,

appointed High Priest of the Jews by Valerius Gratus, the procurator of Judæa, in the room of Simon who was deposed. Subsequently he was, himself, deprived of his office by Vitellius, the Governor of Judæa, who elevated Jonathan, son of Ananus, to the High-priesthood; see *Ἀννας*.

καὶνός, ἡ, όν, adj. *New*, in the fullest meaning of the word. *ἄν* (Comp.: *καὶνός* *τέπος*.)

καίρος, οὔ, m.: 1. *An appointed time or season*.—2. *A particular time or season of the year for productions of the earth, etc.*—3. *A convenient, or suitable, time or season*.

Καῖσαρ, ὁρος, m. [Greek form of Lat. *Cæsar*] *Cæsar*; a cognomen in the Julian family at Rome, esp. of Caius Julius, the first Roman emperor, who was assassinated by Brutus and Cassius, B.C. 44. After him all the Roman emperors bore the name of *Cæsar*, with the title of *Augustus*, till the time of *Adrian*, A.D. 117—138, when *Augustus* came to denote the reigning emperor, *Cæsar* the heir to the throne. In the Acts, *Καῖσαρ* denotes: a. The Emperor *Claudius*, who reigned from B.C. 41—54; xvii. 7.—b. The Emperor *Nero*, whose reign extended from B.C. 54 to

68; xxv.—xxviii. [*akin* to Sans. *keśa*, "hair"; and so, "*Hairy One*," as born with much hair on the body].

Καῖσάρ-εια, εἰας, f. [*Kaῖσαρ*, "*Cæsar*"] ("*A thing—here, city—pertaining to Cæsar*"; i. e. "*Cæsar's city*") *Cæsārēa*; a city on the coast of Palestine, built by Herod the Great, and named by him after *Augustus Cæsar*. It was the residence of the Herodian kings, and also of the Roman procurators of Judæa. The theatre of this city was the scene of the death of Herod Agrippa I., as mentioned at xii. 23. In reference to *Augustus* it was sometimes called *Καῖσάρεια Σεβαστή*; and from its situation on the coast *ἡ πᾶρλιος* or *ἡ ἐπὶ θαλάττῃ*. This is the only *Cæsarea* mentioned in the Acts. It is to be distinguished from another *Cæsarea* mentioned by the Evangelists *Matthew* and *Mark*. This last place was in the north of Palestine, and was originally called *Panæas* (whence the modern name *Bānīās*) from its being situated at the foot of Mount *Panium*, a branch of *Lebanon*. The old city was rebuilt by *Philip the Tetrarch*, who gave it the name of *Cæsarea* in honour of the Roman emperor, to which he added the term

Philippi, in order to distinguish it from the other Cæsarea. Subsequently Herod Agrippa named it Neronias (Nero-city) in honour of the Roman emperor Nero.

καί-τοι, adv. [καί, "and"; τοι, "indeed"] *And indeed*; —with γε added, *καίτοιγε*, and *yet indeed*.

καίτοιγε; see καίτοι.

κάκει for καί ἐκεῖ; κάκει-θεν for καί ἐκεῖθεν; κάκεινος, η, ο, etc, for καί ἐκεῖνος, η, ο, etc.

κάκ-ια, ιας, f. [κάκ-ός, "bad"] ("The quality of the κακός"; hence, "badness"; hence) *Evil, wickedness*.

κάκοι-ός -ω, 1. aor. ἐκακολόγησα, v. a. [κάκοι-ός, "evil-speaking"] ("To be κακοι-ός about"; hence) *To speak evil of or about; to slander, revile, etc.*

κάκός, ή, όν, adj. *Bad* of its kind, *evil*.—As Subst.: a. κάκόν, ού, n. (a) *A bad thing; an evil, wickedness*.—(b) *Hurt, harm, injury*.—b. Plur.: κακά, ών, n. *Evil things, i. e. injuries, etc.*

(κάκ-ω -ω), f. κάκωσω, 1. aor. ἐκάκωσα, γ. a. [κάκ-ός, "evil"] 1. *To do evil to; to ill-treat, hurt, injure, etc.*; —at vii. 6 ἔτη τετρακόσια is Acc. of "Duration of time":—for τοῦ κακῶσαι, xviii. 10, see ό, no. 3, a.—2. *To make ill-affected or badly disposed.*

κάκ-ως, adv. [κάκ-ός, "bad"] ("After the manner of the κακός"; hence) Of language, etc.: *Badly, i. e. in an unde-coming or disrespectful way, disrespectfully, etc.*; see εἶρω, no. 1, b.

†κάκω-σις, σεις, f. [for κάκο-σις; fr. κάκό-ω, "to ill-treat"] ("An ill-treating"; hence) *Ill-treatment, injury, affliction, etc.*

κάλέω -ω, f. κάλέσω (and κάλῶ), p. κέκληκα, -1. aor. ἐκάλεσα, v. a.: 1. *To call, call to one's self, etc.*—2. In a legal sense: *To call, cite, summon* before a judge, etc.; iv. 18; xxiv. 2.—3.: a. Act.: With second Acc.: *To call* one that which is denoted by the second Acc.—b. Pass.: Folld. by same case as that of the Subject of the verb: *To be called* something;—at xxviii. 1 folld. by Nom.;—at i. 19 folld. by Acc.;—at i. 12 and in all places where the part. occurs, such part. is folld. by a word in the same case as that of the subst., etc., with which it is in concord;—at xiii. 9 supply καλούμενος with οἱ ὁ καὶ Παῦλος.—Pass.: κάλ-έομαι -οῦμαι, p. κέκλημαι, 1. aor. ἐκλήθην, 1. f. κληθήσομαι. κάλλιον, comp. adv. [ad-verbial neut. of καλλίων, "better"] As a modified sup.: *Very well, right well.*

Καλοὶ Λιμένες, masc. nom. plur. of **καλός** and **λίμνη** respectively: *Fair Havens*; a haven or harbour in the island of Crete not mentioned by any ancient classical writers; xxvii. 8. It is supposed that the place was the harbour of Lassæa, a Cretan city, of which the ruins were discovered so late only as January, 1856, or about 22 years ago.

καλός, ἡ, ὁν, adj. *Fair, beautiful* [akin to Sans. *chár-ṣ*, "beautiful"].

καλώς, adv. [**καλός**, "good, right," etc.] ("After the manner of the **καλός**"; hence) 1. *Well*, in the fullest meaning of the term.—2. *Rightly, truly*.

καί μοι = **καὶ ἐμοί**.

κάν = **καὶ ἂν**: 1. *And if*.—2. *Even if, if but*.

†Κανδάκη, ἡς, f. *Candacē*; the name of a dynasty of Ethiopian queens, not the proper name of any one of them; viii. 27 (Pliny, *Nat. Hist.* 6, 35).

καπνός, οὔ, m. *Smoke*.

Καππαδοκία, ας, f. *Cappadocia*; a country in the Eastern part of Asia Minor.

καρδ-ία, ἱας, f. *A heart*, whether in proper or figurative sense [akin to Sans. *hṛid*, "heart"; cf. Lat. *cor*, *cordis*].

†καρδι-ο-γνώ-στης, σου, Acts.

m. [**καρδί-α**, "heart"; (ο) connecting vowel; **γνώ**, root of **γι-γνώ-σκω**, "to know"] *A knower of the heart*.

καρπός, οὔ, m. *Fruit, produce*, etc., both in proper and figurative sense [by some referred to **ἀρπ**, root of **ἀρπάζω**, "to seize," etc., with **κ** as compensation for the aspirate (cf. Lat. *carpo*), and so, "that which is seized or plucked"; acc. to others akin to Sans. root **CR**ḷ, "to ripen"; and so, "that which is ripened"].

†καρπο-φόρος, ον, adj. [for **καρπο-φέρ-ος**; fr. **καρπός**, (uncontr. gen.) **καρπό-ος**, "fruit"; **φέρ-ω**, "to bear or produce"] *Fruit-bearing, fertile, fruitful*.

κατά (before a soft vowel **κατ'**, before an aspirated vowel **καθ'**), prep. gov. gen. and acc.: 1. With Gen.: a. Locally: ("Down") Of a district or country: *All over, throughout*.—b. In a hostile sense: *Against*.—2. With Acc.: a. Locally: ("Down") (a) *Down to*.—(b) *Along, all along, throughout*.—(c) *In, at*.—(d) *Through-out, through*.—(e) *Towards*.—(f) *Among*.—(g) *Over against, opposite*.—(h) *Before a person's face, etc*.—(i) To mark "distribution":—**κατ' οἶκον**, *from house to house*, ii. 46; cf. xx. 20.—(j) *Distributively: By*:—**καθ' ἑαυτόν**,

by himself, i. e. *separately* with reference to others; at his own house, xviii. 16.—b. In time: (a) *Throughout, during, for*.—(b) *About, at, on, in*.—(c) To mark "distribution":—κατὰ πᾶν σάββατον, *sabbath by sabbath, every sabbath*, xv. 21;—καθ' ἡμέραν, *day by day, day after day, daily*, ii. 46, etc.;—κατ' ἐκκλησίαν, *church by church, i. e. in every church*, xiv. 23; cf. κατὰ πόλιν, xv. 21.—c. *According to, in accordance with, after*.—d. *As to, concerning, about*.—e. With numerals: To mark "distribution":—καθ' ἓν, *one by one, separately*, xxi. 19.—f. To form adverbial expressions:—κατ' ἄγνοιαν, *ignorantly, in ignorance*, iii. 17;—κατ' ἰδίαν, *apart, aside, privately*, xxiii. 19;—κατὰ κράτος, *mightily*;—κατ' ἐξοχήν, *especially*.

κάτᾱ-βαίνω, f. κατᾱ-βήσομαι, p. κατᾱ-βέβηκα, 2. aor. κατ-έβην, v. n. [κατά, "down"; βαίνω, "to go"] *To go, or come, down; to descend*;—at vii. 34 κατέβην is folld. by the inf. (denoting the final cause) ἐξελεῖσθαι, *for the purpose of delivering, in order to deliver*.

κατᾱβηθῆ, 2. aor. imperative of κατᾱβαίνω.

†καταγγελέω, έως, m. [καταγγέλλω, "to declare,

set forth"] *One who declares or sets forth; a setter forth*;—at xvii. 18 folld. by Objective Gen.

κάτ-αγγέλλω, f. κατ-αγγελῶ, (p. κατ-ήγγελλα), 1. aor. κατ-ήγγειλα, v. a. [κατ-δ, in "strengthening" force; ἀγγέλλω, "to announce"] *To announce, proclaim, declare, speak of, spread, publish, etc.*;—at iii. 24 the readings vary between κατήγγειλαν and προκατήγγειλαν.—Pass.: κατ-αγγέλλομαι, 2. aor. κατ-ηγγέλην.

(κάτ-ἄγω, f. κατ-ἄξω, p. κατ-ἄγῃχα), 2. aor. κατ-ήγαγον, v. a. [κατ-δ, "down"; ἄγω, "to bring"] 1. Of persons as Object: a. *To bring, lead, or conduct down* from a higher place.—b. *To bring down* from the interior of a country.—2. Pass.: Of persons as Subject: With εἰς and Acc.: ("To be brought down" from the high seas "to" a place or port; hence) *To touch at; to arrive, or land, at*.—Pass.: (κάτ-ἄγομαι), 1. aor. κατήχθην;—at xxi. 3 and xxvii. 5 the readings vary between κατήχθημεν and κάτ-ήλθομεν.

†κατᾱ-δικη, δικης, f. [κατά, "against"; δικη, "judgment"] ("Judgment against" one; hence) *Condemnation*; see δικη.

κᾱτᾱ-δυναστεύω, v. a. [κατᾱ, "against"; δυναστεύω, "to exercise power"] ("To exercise power against"; hence) *To prevail against or over; to overcome, overpower.*—Pass.: κᾱτᾱ-δυναστεύομαι.

κᾱτᾱ-καίω, f. κᾱτᾱ-καύσω, (p. κᾱτᾱ-κέκαυκα), 1. aor. κᾱτ-έκαυσα (and κατ-έκη), v. a. [κατᾱ, in "strengthening" force; καίω, "to burn"] *To burn up, consume.*

κᾱτᾱ-κειμαι, f. κᾱτᾱ-κεισομαι, v. mid. [κατᾱ, "down"; κειμαι, "to lie"] 1. *To lie down on something.*—2. *To lie sick on one's bed, etc.*

(κᾱτα-κλείω, f. Attic κᾱτα-κλιῶ), 1. aor. κᾱτ-έκλεισα, v. a. [κατᾱ, in "strengthening" force; κλείω, "to shut"] *To shut up.*

†(κᾱτα-κληροδοτέω -κληροδοτῶ), 1. aor. κᾱτ-εκληροδότησα, v. a. [κατᾱ, in "strengthening" force; κληροδοτέω, "to give by lot"] *To give, assign, or distribute by lot; see κατακληρονομέω.*

†(κᾱτα-κληρονομέω -κληρονομῶ), 1. aor. κᾱτ-εκληρονόμησα, v. a. [κατᾱ, in "strengthening" force; κληρονομέω, "to make" one "a κληρονόμος, or heir, of" property, etc.] ("To make" one "an heir of" property, etc.; hence) *To give in possession; to distribute by lot,*

to allot;—at xiii. 19 the readings vary between κατ-εκληρονόμησεν and κατεκληροδότησεν.

(κᾱτ-ἀκολουθέω -ἀκολουθῶ), 1. aor. κᾱτ-ηκολούθησα, v. n. [κατ-ᾱ, in "strengthening" force; ἀκολουθέω, "to follow"] With Dat. of person: *To follow after, follow.*

κᾱτᾱ-κυρίεω, 1. aor. κᾱτ-εκυρίεωσα, v. n. [κατᾱ, in "strengthening" force; κυρίεω, "to be lord of, to rule over"] With Gen.: *To get the mastery of or over; to overpower, overcome.*

κᾱτᾱ-λαμβάνω, f. κᾱτᾱ-λήψομαι, p. κᾱτ-είληφα, 2. aor. κᾱτ-έλαβον, v. a. [κατᾱ, in "strengthening" force; λαμβᾶνω, "to take"] ("To take, or lay, hold of"; hence) 1. *Mentally: To comprehend, understand, perceive, find, discover.*—2. *Mid.: κᾱτᾱ-λαμβάνομαι, 2. aor. κᾱτ-ελάβόμην, To comprehend, etc., for one's self, etc.*

κᾱτᾱ-λείπω, f. κᾱτᾱ-λείψω, (p. κᾱτᾱ-λέλοιπα), 2. aor. κᾱτ-έλιπον, v. a. [κατᾱ, in "strengthening" force; λείπω, "to leave"] 1. a. *To leave behind.*—b. With els (see els, no. 2): *To take, or cast, into a place and leave behind in it; ii. 81, where the readings vary between κατελείφθη and ἐγκατελείφθη.*—2. *To leave, abandon.*

don.—3. *To leave.*—4. *To quit, depart from, forsake, give up, etc.*—Pass.: κᾱτᾱ-λείνομαι, p. κᾱτᾱ-λέλειμμαι, 1. aor. κᾱτ-ελείφην, (1. fut. κᾱτᾱ-λείφῃσμαι).

*†κᾱτᾱλοιπ-ος, ον, adj. [for κᾱτᾱλειπ-ος; fr. κᾱτᾱλείπ-ω, "to leave behind"] ("Left behind"; hence) *Remaining* out of, or *rest of*, a number; —at xv. 17 with Gen. of "thing distributed": οἱ κᾱτᾱ-λοιποὶ τῶν ἀνθρώπων, *the rest of mankind, the residue of men.*

κᾱτᾱ-λύω, f. κᾱτᾱ-λύσω, 1. aor. κᾱτ-έλῡσα, v. a. [κατά, "down"; λύω, "to loosen"] ("To loosen down"; hence) 1. *To overthrow, destroy, etc.*, whether actually or figuratively.—2. *To bring to nought, to subvert, etc.*—Pass.: (κᾱτᾱ-λύομαι, p. κᾱτᾱ-λέλύμαι), 1. aor. κᾱτ-ελῡθην, 1. f. κᾱτᾱ-λυθήσμαι.

†κᾱτᾱ-μένω, v. n. [κατά, in "strengthening" force; μένω, "to remain"] *To remain, abide* anywhere; —at i. 13 ἦσαν καταμένοντες = κατέμενον; see εἰμί, no. 4.

κᾱτᾱ-νοέω -νοῶ, (f. κᾱτᾱ-νοήσω), 1. aor. κᾱτ-ενόησα, v. a. [κατά, in "strengthening" force; νοέω, in force of "to perceive"] 1. *To perceive.*—2. *To mark, observe, consider.*

(κᾱτ-αντάω -αντᾱ), 1. aor. κᾱτ-ἤντησα, v. n. [κατ-ά, in

"strengthening" force; ἀντᾱ-ω, "to meet"] ("To meet"; hence) 1. Of a place: a. With εἰς and Acc.: *To come to, arrive at.*—b. With ἀντικρῦ: *To come, or arrive, over against or opposite to.*—2. Of a promise, etc.: With εἰς and Acc.: *To come to, attain to.*

†(κᾱτᾱ-νύσσομαι), 2. aor. κᾱτ-ενῡγην, v. pass. [κατά, in "strengthening" force; νύσσομαι, "to be pricked"] *To be greatly, or sorely, pricked*; —at ii. 37 the readings vary between τῇ καρδίᾳ (Dat. of place), and τὴν καρδίαν (Acc. of "Respect").

(κᾱτ-αξιόω -αξιῶ, f. κᾱτ-αξιῶσω), p. κᾱτ-ἤξιωκα, v. a. [κατ-ά, in "strengthening" force; αξιῶω, "to think worthy"] *To think, or reckon, worthy.*—Pass.: (κᾱτ-αξιόομαι -αξιούμαι, p. κᾱτ-ἤξιωμαι), 1. aor. κᾱτ-ἤξιώθην, (1. fut. κᾱτ-αξιούθήσμαι).

κᾱτᾱπαύ-σις, σεις, f. [κᾱτᾱπαύ-ω (in neut. force), "to rest"] ("A resting, rest"; hence) *A resting-place, a dwelling.*

(κᾱτᾱ-παύω, f. κᾱτᾱ-παύσω), 1. aor. κᾱτ-έπαυσα, v. a. [κατά, in "strengthening" force; παύω, "to make to cease"] With neut. art. τοῦ and Inf.: *To make to cease, or refrain, from; to restrain from*; —at xiv. 18 the negative idea con-

tained in the verb is strengthened by the follg. negative μή.

κἀτάπεσόν, οὔσα, ὄν, P. 2. aor. of κἀτάπιπτω.

†κἀτά-πίπτω, (f. κἀτά-πεσ-οῦμαι, p. κἀτά-πέπτωκα), 2. aor. κἀτ-έπεσον, v. n. [κατά, "down"; πίπτω, "to fall"] *To fall down.*

(κἀτά-πονέω -πονῶ, v. a. [κατά, in "strengthening" force; πονέω (act.), "to make to toil"; hence, "to afflict, distress"; Pass.:) κἀτά-πονέομαι -πονοῦμαι, *To be afflicted or distressed to suffer greatly, to be oppressed.*

†(κἀτά-ἀριθμέω -ἀριθμῶ), v. a. [κατ-ά, in "strengthening" force; ἀριθμέω, "to number"] With ἐν: *To number, reckon, or count among.* — Pass.: (κἀτ-αριθμέομαι -αριθμοῦμαι), p. κἀτ-ηρίθμημαι:—in Gr. Test. only in P. perf. pass.

†(κἀτά-σεύω, f. κἀτά-σεισω, p. κἀτά-σέσεικα), 1. aor. κἀτ-έσεισα, v. a. and n. [κατά, in "strengthening" force; σεύω, "to move to and fro"] 1. Act.: With τὴν χεῖρα: *To move the hand to and fro; i. e. to make signs with the hand; xix. 33.—2. Neut.: With τῇ χειρὶ: To move to and fro with the hand; i. e. to make signs with the hand; xii. 17; xiii. 16; xxiv. 40.*

(κἀτα-σκάπτω, f. κἀτα-σκάψω, p. κἀτ-έσκάφα), 1. aor. κἀτ-έσκαψα, v. a. [κατά, "down"; σκάπτω, "to dig"] ("To dig down"; hence) *To raze to the ground, overthrow, throw down, destroy utterly, ruin.*—Pass.: (κἀτα-σκαπτομαι), p. κἀτ-έσκαμμαι, (1. aor. κἀτ-έσκάθην, 1. fut. κἀτα-σκαθήσομαι).

κἀτα-σκηνώω -σκηνῶ, f. κἀτα-σκηνώσω, 1. aor. κἀτ-εσκήνωσα, v. n. [κατά, in "strengthening" force; σκηνώω, "to pitch a tent"] ("To pitch one's tent, encamp"; hence) *To settle, rest, &c.*

†(κἀτά-σοφίζομαι), 1. aor. κἀτ-εσοφίσάμην, v. mid. [κατά, "against"; σοφίζομαι (mid.), "to deal subtly"] *To deal subtly against or with.*

†(κἀτα-στέλλω, f. κἀτα-στελῶ), 1. aor. κἀτ-έστειλα, v. a. [κατά, "down"; στέλλω, "to send"] ("To send down"; hence) With reference to the passions, etc.: *To appease, pacify, quiet, still.*—Pass.: (κἀτα-στέλλομαι), p. κἀτ-έσταλμαι, (2. fut. κἀτα-στάλησομαι).

†κἀτάσχω-εις, έσεως, f. [κατέχω, in force of "to possess," through verbal root κατασχω (= κατά; σχ, a root of έχω found in 2. aor. έ-σχον)] ("A possessing"; hence) *A possession.*

(κᾶτᾶ-τίθῃμι, f. κᾶτᾶ-θήσω), 1. aor. (only in indic.) κᾶτ-έθηκα, v. a. [κατά, "down"; τίθῃμι, "to put"] 1. *To put, or lay, down.*—2. Mid.: ("To lay down for one's self"; hence) *To lay up in store, or to lay up a store of, for one's self, whether actually or figuratively:—*χάριν (or χάριτας) καταθέσθαι, folld. by Dat. of person, *to lay up a store of gratitude, or of thanks, with a person; i. e. to show favour to a person in the hope of a return being made; to lay a person under obligation*, xxv. 9; xxiv. 27.—Mid.: (κᾶτᾶ-τίθῃμαι), 2. aor. κᾶτ-θέμην.

†(κᾶτα-τρέχω, f. κᾶτα-δράμωμαι), 2. aor. κᾶτ-έδραμον, v. n. [κατά, "down"; τρέχω, "to run"] *To run down.*

†κᾶτᾶ-φέρω, (f. κᾶτ-οίσω), 1. aor. κᾶτ-ήνεγκα, v. a. [κατά; φέρω, "to bring or bear"] 1. [κατά, "down"] a. *To bring, or bear, down.*—b. Pass.: *To be borne down, or overcome, by; to fall, or sink, into sleep, etc.*; xx. 9.—2. [κατά, in "strengthening" force] *To bring:—*ψῆφον καταφέρειν—in Classical Greek ψῆφον φέρειν—(*to bring one's pebble for voting; hence*) *to give one's vote; but at xxvi. 10 the phrase is equivalent to to assent, inasmuch as Paul was not a member of the*

Sanhedrim, and consequently possessed no vote respecting a matter before that assembly.

(κᾶτᾶ-φεύγω, f. κᾶτᾶ-φεύξομαι, p. κᾶτᾶ-πέφευγα), 2. aor. κᾶτ-έφυγον, v. n. [κατά, "down"; φεύγω, "to flee"] ("To flee down" to a place; hence, with accessory notion of seeking protection) *To flee for refuge; to betake one's self for safety or protection.*

κᾶτᾶ-φίλειω -φίλω, 1. aor. κᾶτ-εφίλησα, v. a. [κατά, in "augmentative" force; φιλίω, "to love"; hence, as a sign of love, "to kiss"] *To kiss earnestly or fondly.*

†κᾶταφρονέ-της, τοῦ, m. [for καταφρονέ-της; fr. καταφρονέ-ω, "to despise"] *One who despises; a despiser; see δ, no. 11.*

†κᾶτ-εἰδωλ-ος, ον, adj. [κατ-ά, "in intensive" force; εἰδωλ-ον, "an idol"] ("Greatly pertaining to an idol or idols"; hence) *Wholly given to idolatry or the worship of idols; very idolatrous.*

κᾶτενύγη, 2. aor. ind of κᾶτᾶνύσσομαι.

κᾶτεπίστημι, 2. aor. ind. of κᾶτεπίστημι.

κᾶτ-έρχομαι, (f. κᾶτ-ελεέσομαι), 2. aor. κᾶτ-ἦλθον, v. mid. [κατ-ά, "down"; ἔρχομαι, "to come or go"] 1. *To come, or go, down; to descend.*—2. *To go, or come, down from*

the interior of a country to the coast or a place by the sea; xix. 1.—3. With *eis* and Acc.: *To come down to or arrive at a place by sea*; xxvii. 5; see *κατάγω*.

κατεσκαμμένος, η, ον, P. perf. pass. of *κατασκάπτω*.—As Subst.: *κατεσκαμμένα*, ον, n. plur. With Art.: *The ruined places, the ruins*.

†(*κᾶτ-εφίστημι*, perhaps found only in) 2. aor. *κᾶτ-επέστην*, v. n. [*κατ-δ*, in “strengthening” force; *ἐφίστημι* (in neut. tenses), “to stand by or near”; hence, in hostile force, “to stand against; to make an attack upon”] With Dat. of person: *To make an attack upon; to attack, fall upon, assault, etc.*

κᾶτ-έχω, f. *κᾶθ-έξω* and *κᾶτα-σχήσω*, p. *κᾶτ-έσχηκα*, 2. aor. *κᾶτ-έσχον*, v. (a. and) n. [*κατ-δ*, “down”; *έχω*, “to have”] (“To have down”; hence, through ellipse of personal pron. in reflexive force) Of persons as Subject: (“To have one’s self, etc., down”; hence) *To come down from the high seas to the shore; to put to shore; to make, or bear down, for the land or shore*:—sometimes folld., as at xxvii. 40, with *eis* and Acc. denoting the (place or) shore.

κᾶτηγορ-έω -ῶ, f. *κᾶτηγορ-*

ήσω, 1. aor. *κᾶτηγόρησα*, v. n. and a. [*κατήγορ-ος*, “an accuser”] 1. Neut.: a. *To accuse; to bring forward an accusation or charge*.—b. With Gen. of person: *To be an accuser of; to accuse*.—c. With Gen. of person: *To lay to the charge of; to accuse*.—2. Act.: a. With Acc. of person: *To accuse*.—b. With Acc. of charge: *To allege, object, lay to one’s etc. charge*.—c. With Acc. of charge and Gen. of person: *To lay something to the charge of; to accuse one of something; to object something to one*;—at xiv. 8 the Acc. of the charge is changed into the Gen. by attraction; see *δς*, no. 2, a, (a); cf., also, xxv. 11.—3. Pass.: a. *To be accused*.—b. Of a thing as Subject: *To be brought forward as a charge, to be laid to the charge of a person*.—Pass.: *κᾶτηγορ-έομαι -οῦμαι*, (p. *κᾶτηγόρημαι*, 1. aor. *κᾶτηγορήθην*).

κᾶτ-ήγορ-ος, ον, m. [for *κᾶτ-άγορ-ος*; fr. *κατ-δ*, “against”; *άγορ*, verbal root of *άγορ-έω*, in force of “to speak”] (“One who speaks against” another; hence) *An accuser*.

κᾶτήλθον, 2. aor. ind. of *κᾶτέρχομαι*.

(*κᾶτ-ηχέω -ηχώ*, v. a.) [*κατ-δ*, in “strengthening” force; *ήχέω*, in meaning of “to sound

forth"] ("To sound forth"; hence, "to teach by word of mouth"; hence, generally) 1. *To instruct, teach*;—at xviii. 25 the pass. (part. *κατηχούμενος*) is folld. by Acc. of "Respect."—2. a. *To inform*.—b. Pass.: *To be informed; to receive information or intelligence*;—at xxi. 24 *ὃν κατήχηνται . . . οὐδὲν ἐστίν* is put for *ἐκείνων*, & *κατήχηνται*, etc.; where *ἐκείνων* is a partitive gen. dependent on *οὐδὲν*; *ὃν* is attracted to the case of the omitted demonstrative *ἐκείνων* (see *ὅς*, nos. 3. a and c), and is put for *ἃ*, the Acc. of "Respect" after the pass. verb *κατήχηνται*; *ἐστίν* is the predicate of the sentence: *not one of those things, as to which they have received information respecting thee, has (any) existence*; cf. *εἰμί*, no. 6.—Pass.: *κάτ-ηχέομαι -ηχοῦμαι*, p. *κάτ-ήχημαι*, 1. aor. *κάτ-ηχήθην*.

κάτ-οικέω -οικῶ, 1. aor. *κατ-όκησα*, v. n. and a. [*κατ-ά*, in "strengthening" force; *οικέω*, "to dwell"] 1. Neut.: *To dwell, have a habitation; to live in a place*.—2. Act.: With Acc. of place: *To dwell in, inhabit a place*; i. 19; ix. 32, etc.

†κάτοικ-ία, ἰας, f. [*κάτοικ-έω*, "to dwell"] ("The act of dwelling"; hence) *A dwelling-*

place, habitation;—at xvii. 26 applied to countries as the dwelling-place of their inhabitants.

†κάτόρθω-μα, μάτος, n. [for *κάτόρθο-μα*; fr. *κάτορθό-ω*, "to set upright"; hence, "to accomplish successfully, bring to a successful or prosperous issue"] ("That which is brought to a successful or prosperous issue"; hence) *An excellent, or worthy, deed*; see *διόρθωμα*.

κάτ-ω, adv. [*κατ-ά*, "down"] 1. *Downwards, down*.—2. *Below, beneath, underneath*.

Καῦθα, n. indecl. = *Κλαύθη*. *Κεγχρεαί, ὦν*, f. plur. *Κεγχρεαί*; the eastern harbour of Corinth on the Saronic Gulf. It was distant from Corinth about nine miles.

κέρω, (f. *κερῶ*, 1. aor. *έκειρα*), v. a. ("To cut" the hair, etc., "short"; hence) 1. Of a sheep or lamb as Object: *To shear*.—2. Of the head as Object: a. *To shave*.—b. Mid.: *To shave on one's own behalf, or through one's own instrumentality; to cause to be shaved*.—Mid.: (*κείρομαι*, f. *κερούμαι*), 1. aor. *έκειράμην*. *κεκρίμενος, η, ον*, P. perf. pass. of *κρίνω*.

κελ-εύω, f. *κελεύσω*, p. *κεκέλευκα*, 1. aor. *έκέλευσα*, v. a. ("To urge on, impel"; hence) *To bid, order, com-*

mand [akin to Sans. root *का*, "to impel"].

κενός, ἡ, ὅν, adj. ("Empty"; hence) In nature or character: *Vain, empty*.—As Subst.: *κενά, ὦν*, n. plur. *Vain things* [prob. akin to Sans. *cānya*, "empty"].

κέν-τρον, τρου, n. [for *κέντ-τρον*; fr. *κέντ-έω*, "to prick or goad"] ("That which pricks or goads"; hence) *A goad* for cattle;—at ix. 5; xiv. 14 in figurative force.

(*κερδ-αίνω*, f. *κερδάνω* and *κερδήσω*, p. *κεκέρδαγκα*), 1. aor. *ἐκέρδησα*, v. a. [*κέρδ-ος*, "gain"] ("To have, or obtain, as gain; to gain"; hence) With Acc. of loss, etc.: *To gain a loss; i. e. to reap, i. e. to suffer loss, hurt, etc.* *κεφάλαιον, ου*; see *κεφάλαιος*.

(*κεφάλ-αιος, αία, αιον*, adj. [*κεφάλ-ῃ*, "a head"] ("Of, or pertaining to, the head"; hence, "principal, chief"; hence, as Subst.) *κεφάλαιον, ου*, n. ("A principal, or chief, thing"; hence) Of money: a. *Capital* as opp. to interest or income.—b. *A sum total; a sum paid down*;—at xxii. 28 *πολλοῦ κεφαλαίου* is Gen. of price.

κεφάλ-ῃ, ἥς, f.: 1. Of the body: *A head*.—2. Of things: *A chief, or principal, thing* of its kind:—*κεφαλὴ γωνίας, chief*

thing (i. e. *head-stone, or principal stone*) of the corner [akin to Sans. *kapál-as*, "head"].

κηρύσσω, f. *κηρύξω*, (p. *κηκήρυχα*), 1. aor. *ἐκήρυξα*, v. a. ("To proclaim, or announce," as a herald does; hence) *To proclaim publicly, to preach*.

Κίλικία, as, f. *Cilicia*; a country on the S.E. coast of Asia Minor.

κινδύν-εύω, (f. *κινδυνεύσω*, p. *κεκινδυνεύκα*), v. n. [*κινδύν-ος*, "danger"] *To be in danger or peril*, whether actually or figuratively.

κί-νέω -νῶ, f. *κίνησω*, 1. aor. *ἐκίνησα*, v. a. [*κί-ω*, "to go"] ("To make to go"; hence) 1. a. *To move*.—b. Mid.: *To move one's self, etc.; to move, have motion*.—2. Of sedition: *To stir up, excite*.—3. Pass.: *To be moved; to be put in commotion or tumult*; xxi. 30.—Mid.: *κί-νέομαι -νοῦμαι*, (f. *κίνησομαι*, 1. aor. *ἐκίνησάμην*).—Pass.: *κί-νέομαι -νοῦμαι*, p. *κεκίνημαι*), 1. aor. *ἐκινήθην*, (1. fut. *κινήθησομαι*).

*†*Κίς*, m. indecl. (perhaps "Fowler") Cis or *Kish*; the father of king Saul.

κλαίω, f. *κλαύσω* and *κλαύσομαι*, 1. aor. *ἐκλαυσα*, v. n. *To weep, lament, bewail*.

κλά-σις, σεως, f. [*κλά-ω*, "to break"] *A breaking*.

†*Κλαύδης, ἥς*, f. *Claudē* or

Clauda (otherwise named by the ancients *Gauda*, *Gaudos*, and *Claudos*); a small island W. of Cape Matala on the S. coast of Crete. It is now called by the Greeks *Claudanessa* or *Gaudonese*, which the Italians have corrupted into *Gozzo*.

Κλαύδιος, ου, m. [Greek form of Lat. "Claudius"] *Claudius*: 1. The fourth Roman emperor. — 2. The praenomen of Lysias; see *Λυσίας*.

κλαυ-θ-μός, μου, m. [κλαυ, a root of κλαίω, "to weep," etc.] *A weeping, wailing*, etc.

κλ-άω -ῶ, f. κλάσω, 1. aor. ἔκλασα, v. a. *To break* [akin to Sans. root *κṛi*, "to break"].

κλείω, (f. κλείσω, p. κλείω, 1. aor. ἔκλεισα, v. a. *To shut*, whether actually or figuratively. — Pass.: (κλείομαι, p. κέκλειμαι and) κέκλεισμαι, 1. aor. ἐκλείσθην, (1. fut. κλεισθήσομαι).

κληθεῖς, εἶσα, ἐν, P. 1. aor. pass. of κατέω.

κληρονομ-ία, ἱας, f. [κληρονομ-έω, "to inherit"] ("An inheriting"; hence) *An inheritance*.

κλή-ρος, ρου, m. ("That which is broken"; hence) 1. *A lot*, as formed by a fragment of pottery, a broken twig, etc. — 2. *A lot, allotment, part, share*. — 3. *An inheritance*

[akin to Sans. root *κṛi*, in pass. "to be broken"; cf. κλάω].

†κλιν-ᾱρίον, ᾱρίου, n. dim. [κλιν-η, "a couch"] *A little couch or bed*; see κλινη.

κλιν-η, ης, f. [κλιν-ω, "to recline; to lie"] ("The reclining thing"; i. e. "that on which one reclines or lies"; hence) *A couch; a bed*, including the frame of it; — at v. 15 the readings vary between κλινων and κλινᾱρίων.

†Κνίδος, ου, f. *Cnidus* or *Cnidus*; a Greek city, with a harbour of the same name, in the extreme S.W. of Caria, in Asia Minor, on a promontory now called Cape Crio.

κοιλ-ία, ἱας, f. [κοιλ-ος, "hollow"] ("The condition, or quality, of the κοῖλος"; hence, "hollowness"; hence) 1. *The hollow of the belly, the belly*. — 2. Of a woman: *The womb*.

(κοι-μάω -μῶ, f. κοιμήσω, v. a.: 1. Act.: "To put, or lull, to sleep"). — 2. Pass.: κοιμάομαι -μῶμαι, p. κεκοίμημαι, 1. aor. ἐκοιμήθην, 1. fut. κοιμηθήσομαι: a. *To fall asleep, to sleep*. — b. *To sleep in death* [akin to Sans. root *κṛi*, "to lie down"].

κοιν-ός, ή, όν, adj. [another form of ξυν-ός; fr. ξύν, through κύν = ξύν] ("Being held, etc., with" another; hence) 1.

Common; possessed, or held, in common.—2. Morally: *Common, profane, defiled, ceremonially unclean.*

κοιν-όω -ῶ, (f. κοινώσω), p. κεικύνωκα, 1. aor. ἐκοίνωσα, v. a. [κοιν-ός, (morally) "common," etc.] ("To make κοιν-ός"; hence) 1. *To profane, pollute, defile.*—2. *To pronounce, or regard as, common.*

κοινων-ία, ἰας, f. [κοινων-έω ("to be a κοινωνός," i. e. "one who has," etc., something "κοινός, or in common," with another), "to have, etc., in common" with another] ("The having," etc., something "in common" with another; hence, "a partaking, participation"; hence) *Communion, fellowship, etc.*

† κοιτ-ών, ὠνος, m. [κοιτ-η, "a bed"] ("That which has a κοίτη"; hence) *A bed-chamber, a sleeping-room*:—δ ἐπὶ τοῦ κοιτῶνος, *the chamberlain*.

(κολᾶ-ω, f. κολᾶσω, 1. aor. ἐκόλασα, v. a. "To curtail, dock," etc.; hence, "to punish") Mid.: κολᾶζομαι, (f. κολᾶσσομαι), 1. aor. ἐκολασάμην, *To punish, as one's own especial act.*

(κολλ-άω -ῶ, f. κολλήσω, p. κεκόλληκα, v. a. [κόλλ-α, "glue"] 1. Act.: "To glue").—2. Pass.: κολλ-άομαι -ῶμαι, p. κεκόλλημαι, 1. aor. ἐκόλλη-

θην, 1. fut. κολληθήσομαι, ("To be glued"; hence, "to adhere, cleave, cling"; hence) Of persons: In mid. force: *To join, or attach, one's self, etc., to a person.*

κόλπος, ου, m. ("A bosom"; hence, "any bosom-shaped thing"; hence) *A gulf, bay, creek, etc.*

† κολυμβάω -ῶ, v. n. ("To dive"; hence) *To swim.*

† κολωνία, ας, f. [Gr. form of Lat. cōlonia] *A Roman colony.*

κοῦ-άω -ῶ, p. pass. κεκοῦ-ᾶμαι, v. a. [κοῦ-α, "plaster, stucco"] *To plaster, or stucco, over.*

κοῦ-ορ-τός, τοῦ, m. [κόνις, κόνι-ος, "dust"; ὀρ-νύμι, "to raise, stir up," etc.] 1. *Dust raised or stirred up.*—2. *Dust that has settled on a person, his clothes, etc.*

† κοπ-ετός, ετοῦ, m. [κοπ, root of κόπ-τω, "to beat or strike"] ("A beating, or striking," of the head, or breast, in token of grief; hence) *Lamentation, mourning, wailing.*

κοπ-ιάω -ῶ, f. κοπιᾶσω, p. κεκοπιᾶκα, 1. aor. ἐκοπιᾶσα, v. n. [κόπ-ος, "toil"] ("To be in a state of κόπος"; hence) *To toil, labour, etc.*

(κορ-έννυμι, f. κορέσω, 1. aor. ἐκόρεσα, v. a. [κόρ-ος, "one's fill"] ("To have κόρος";

hence) 1. Act.: With Acc. of person and Dat. or Gen. of thing: *To have one's fill of something, to satisfy one's self with something.*—2.) Pass.: With Gen. of thing: *To be filled, or satisfied, with.*—Pass.: (κορ-έννυμαι), p. κεκόρεσμαι, 1. aor. ἐκορέσθην, (1. fut. κορεσθήσομαι).

κορεσθῆς, εἶσα, ἐν, P. 1. aor. pass. of κορέννυμι.

Κορίνθιος, ου; see Κόρινθος.

Κόρινθος, ου, f. Corinth; a city situate on the Isthmus separating N. from S. Greece.—Hence, (Κορίνθ-ιος, ια, ιον, adj. Of, or belonging to, Corinth; Corinthian.—As Subst.:) Κορίνθιος, ου, m. A man of Corinth, a Corinthian;—Plur.: With Art.: *The Corinthians.*

†Κορνήλιος, ου, m. [Gr. form of Lat. "Cornēlius"] *Cornelius*; a Roman centurion, whose name occurs frequently in ch. x.

κόσμος, ου, m. ("Order, arrangement"; hence, from its perfect order, etc.) *The world.*

†κουφ-ίζω, (f. κουφίω), v. a. [κουφ-ος, "light"] ("To make *κουφός*"; hence) Of a ship as Object: *To lighten of the cargo.*

κράββατος, ου, m. A couch or bed [said to be a word of Macedonian origin; cf. Lat. *grabātus*].

κραῖω, f. κεκράξομαι, p. κέ-κράγα, 1. aor. ἐκράξα, v. n. and a.: 1. Neut.: *To cry out, call out aloud.*—2. With Acc. of thing: *To call out something*; xix. 32:—for construction of ἡς ἐκράξε see δς, no. 3, a, (a) [prob. akin to Sans. root कृवृ, "to cry out"].

κρατ-έω -ώ, f. κρατήσω, p. κεκράτηκα, 1. aor. ἐκράτησα, v. a. [κρατ-ος, "power"] 1. *To get a person into one's power; to seize upon, seize, lay hold of in hostile sense.*—2. *To lay, or take, hold of; to detain, hold fast.*—3. Pass.: ("To be overpowered"; hence) *To be restrained, kept back, holden, etc.*—Pass.: κρατ-έομαι -οῦμαι, p. κεκράτημαι, (1. aor. ἐκρατήθην, 1. fut. κρατηθήσομαι).

κρατίστος, η, ον, sup. adj. *Best, most excellent*; cf. ἀγαθός.

κράτ-ος, εος ους, n. *Strength, might*:—for κατὰ κράτος see κατὰ, no. 2, f. [akin to Sans. *krat-u*, "power"].

κραυγ-άζω, f. κραυᾶσω, 1. aor. ἐκραύασα, v. n. [κραυγ-ή, "a crying out"] *To cry out.*

κραυγ-ή, ἥς, f. [strengthened fr. κραυγ-ή, fr. κραῖω (= κράγ-σω), "to cry out," through root κραγ] *A crying out, an outcry, etc.*

κρεμ-άννυμι (κρεμάννω, f.

κρεμάσω), 1. aor. ἐκρέμασα, v. a. *To hang, hang up, suspend.*—Pass.: (κρεμάννυμαι, perhaps only in shortened form) κρέμαμαι, 1. aor. ἐκρεμάσθην [prob. akin to Sans. root *KBAM*, “to go to”; and so in causative force, and with accessory notion of fixity, “to cause to go to a place, and to be there”].

Κρής, Κρητός, m. *A Cretan*;—Plur. (so mostly): *Cretans*;—at ii. 11 = the Jews settled among the Cretans.

Κρήτ-η, ης, f. [Κρήτ-ες, “Cretans”] (“The land of the Cretans”) *Crete* (now *Kriti* or *Candia*); an island in the Mediterranean Sea to the S. of Greece.

κρί-μα, μᾶτος, n. (κρι, root of κρίνω, “to judge”) (“That which judges”; hence) *A judging, judgment.*

κρί-νω, f. κρίνω, p. κέκρικα, 1. aor. ἐκρίνα, v. n. and a. (“To separate”; hence, “to pick out, choose”; hence) 1. Neut.: a. *To decide, determine, resolve.*—Impers. Pass.: ἐκρίθη, *It was determined, etc.*; xxvii. 1.—b. *To form a judgment or opinion.*—2. Act.: a. *To judge, bring to trial, try, etc.*—b. *To adjudge to punishment, to pass judgment or sentence upon, to condemn.*—c. (a) With second Acc.: *To judge, reckon, deem,*

consider an object to be that denoted by second Acc.; xiii. 46.—(b) Pass.: With Adj. as complement in Nom.: *To be reckoned, deemed, considered*; xvi. 8, where the adverbial clause εἰ δ' Θεὸς νεκροὺς ἐγείρει is the Subject of κρίνεται, and ἄπιστον is the complement or predicate; see also εἰ, N.B.—d. With Objective clause: (a) *To judge, reckon, deem, consider that a person, etc., is, etc.*—(b) *To judge, decide, give one's etc. opinion that something is, etc., or that a person should do, etc.; to esteem one to be, etc.*; xvi. 15, etc.;—at xv. 19 supply ἡμᾶς as Subject of παρενοχλεῖν.—e. *To ordain, decree, etc.*; xvi. 4.—Pass.: κρί-νομαι, p. κέκριμαι, 1. aor. ἐκρίθην, 1. fut. κριθήσομαι [akin to Sans. root *KRI*, “to pour out”].

κρί-σις, σews, f. [κρι, root of κρίνω, “to judge”] 1. *Judgment, trial.*—2. *Judgment, condemnation.*—3. *A cause, or ground, of condemnation or punishment.*

Κρίσπος, ου, m. [Gr. form of Lat. *Crispus*, “Curled”] *Crispus*; “the chief ruler of the Synagogue” at Corinth; xviii. 8.

κρί-της, τοῦ, m. [κρι, root of κρίνω, “to judge”] (“One who judges”; hence) 1. *A*

judge, decider, etc.—2. *A Judge*; i.e. a ruler or governor of Israel from the days of Joshua to Samuel; xiii. 20.

κρούω, (f. *κρούσω*, p. *κρούκα*), 1. aor. *ἔκρουσα*, v. a. *To beat, strike, etc.*:—*κρούειν τὴν θύραν*, or simply *κρούειν*, (*to beat the door, i.e.*) *to knock at the door on the outside for the purpose of gaining admission into the house.*

κτάομαι -ῶμαι, f. *κτήσομαι*, 1. aor. *ἐκτησάμην*, p. pass. in mid. force *κέκτημαι*, v. mid.: 1. In pres., imperf., fut., and 1. aor.: *To acquire, get, etc.*—2. In perfect tenses: *To have acquired, i.e. to possess* [akin to Sans. root *KSHTI*, “to possess”].

κτῆ-μα, *μάτος*, n. [*κτῆ*, a root of *κτάομαι*, “to acquire”] (“That which has been acquired, or is possessed”; hence) 1. *A possession; a landed estate, etc.*—2. Plur.: *Possessions, wealth, property.*

κτῆ-νος, *εὸς οὗς*, n. [*κτῆ*, a root of *κτάομαι*, in force of “to possess”] (“That which is possessed; possessions”; hence, mostly plur., “property in herds or flocks”; hence) *A beast of draught or burden.*

†*κτῆ-τωρ*, *τοπος*, m. [id.] *A possessor, owner, etc.*

κυβερν-ήτης, *ήτου*, m. [*κυβερν-άω*, “to steer”] 1. *A*

steersman, pilot.—2. *A commander, or captain, of a vessel.*

(*κυκλ-ῶω -ῶ*, f. *κυκλώσω*, p. *κεκύκλωκα*), 1. aor. *ἐκύκλωσα*, v. a. [*κύκλ-ος*, “a circle”] *To form a circle round, stand round, surround.*

κῦ-μα, *μάτος*, n. (“A swollen thing”; hence) *A wave or billow.*

†*Κύπριος*, *α, ον*; *Κύπριος, ον*; see *Κύπρος*.

†*Κύπρος, ου*, f. *Cyprus*; an island of the Mediterranean Sea lying off the coasts of Phœnicia and Cilicia.—Hence, *Κύπρ-ιος, ια, ιον*, adj. *Of, or belonging to, Cyprus; Cyprian.*—As Subst.: *Κύπριος, ου*, m. *A man of Cyprus; a Cyprian.*

Κυρηναῖος, α, ον; *Κυρηναῖος, ου*; see *Κυρήνη*.

†*Κυρήνη, ης*, f. *Cyrēnē*; under the Romans a province of N. Africa; also called, from the time of the Ptolemies, *Pentāpōlis*.—Hence, *Κυρηναῖος, αλα, αιον*, adj. *Of, or belonging to, Cyrēnē.*—As Subst.: *Κυρηναῖος, ου*, m. *A man of Cyrēnē; a Cyrenian*;—Plur.: *Cyrenians.*

κύρι-ος, ου, m. [*κύρι-ος*, “possessing supreme power”] [“One possessing supreme power”; hence) 1. Of men: *a. A lord, master, etc.*;—at ix. 5 the readings vary between

ὁ δὲ, Ἐγὼ εἰμι and ὁ δὲ Κύριος εἶπεν Ἐγὼ εἰμι.—b. As a term of respect: *Sir*.—2. With or without Article: THE LORD; ὁ c. Christ; see εἶπον.

κωλύω, (f. κωλύσω, p. κωλύκα), 1. aor. ἐκώλιστα, v. n.: 1. With Acc. of thing: *To hinder, prevent, forbid*;—at x. 47 the negative power of the word is strengthened by follg. μή.—2. With Acc. of person: *To stop, oppose, withstand*; xi. 17.—3. With Ob- jective clause: *To hinder, or prevent, from doing, being, etc.; to forbid to do, etc.*; viii. 36;—at xvi. 6 in pass. constr.—4. With Acc. of person and Gen. of thing: *To hinder one from something*; xxvii. 43.—Pass.: κωλύομαι, (p. κεκώλυμαι), 1. aor. ἐκωλύθην, (1. fut. κωλυθήσομαι).—N.B. The υ is always long before a consonant; but it is common before a vowel.

κώ-μη, μης, f. ("A thing—or place—for lying down or sleeping"; hence) *A village*, as a dwelling-place [akin to Sans. root कृ, "to lie down, to sleep"].

†Κῶς, Κῶ, f. Cōs (now *Stanko* or *Stanchio*); an island of the Ægean Sea (now the Archipelago) over against the coast of Caria.

λαγχάνω, f. λήξομαι, p.

εἴληχα (poet. λέλογχα), 2. aor. ἔλαχον, v. a. ("To obtain by lot"; hence) *To obtain* as one's share, portion, etc.

λάθ-ρα, adv. [λαθ, root of λαθῶν, "to lie hid"] *Secretly, in secret, in a secret or hidden manner*.

†λακ-τίξω, (f. λακτίσω, 1. aor. ἐλάκτισα), v. n. [λάξ (= λάκ-s), "with the foot"] ("To strike with the foot"; hence) *To kick*:—πρὸς κέντρα λακτίσειν, *to kick against the pricks or goads*, a proverbial expression taken from oxen kicking against the goad of the drivers, and implying "to make ineffectual resistance against superior power," ix. 5; xvi. 14.

λάλ-έω -ῶ, f. λᾶλήσω, p. λελάληκα, 1. aor. ἐλάλησα, v. n. and a: 1. Neut.: a. *To speak, to utter speech*.—b. *To talk, converse*.—2. Act.: a. *To speak, utter by speech, utter*.—b. *To speak of, tell, publish, etc.*—c. Impers. Pass.: (a) λᾶληθήσεται, *It shall be told or declared*; ix. 6, where the clause τί σε δεῖ ποιεῖν forms its Subject;—at xxii. 10 its Subject is included in it, viz. ἡ λαλίς, "the speech."—(b) λελάληται, *It has been told or declared*;—at xxvii. 25 its Subject (viz. ἡ λαλίς) is included in it; cf. above, no. c, (a).—Pass.: λᾶλόμαι -οῦμαι, p. λελάλημαι,

1. aor. ἐλάληθην, 1. f. λαλήσομαι [perhaps akin to Sans. root LAP, "to use the tongue"].

λαμ(β)-ἄνω, f. λήψομαι, p. εἴληφα, 2. aor. ἔλαβον, v. a.: 1. *To take*, in the fullest sense of the term.—2. *To take or receive*;—at i. 25 the Inf. λαβεῖν denotes the aim or object: *in order that he may take, for the purpose of his taking*;—at xx. 35 without nearer Object.—3. Of an office, etc.: *To take, assume, etc.*—4. With Acc. of abstract Subst. for verb cognate to such Subst.: λαμβάνειν θάρσος = θαρσεῖν, *to take courage; to be of good courage or heart* [strengthened fr. root λαβ, akin to Sans. root LABH, "to obtain"].

λαμπ-άς, ἄδος, f. [λάμπ-ω, "to shine, be bright"] ("The shining, or bright, thing"; hence) *A lamp, light*.

λαμπ-ρός, ρά, ρόν, adj. [λάμπ-ω, "to shine"] ("Shining"; hence) Of a garment: *Splendid, magnificent, gorgeous*.

† λαμπρό-της, τητος, f. [λαμπρός, (uncontr. gen.) λαμπρό-ος, "shining, bright"] ("The quality of the λαμπρός"; hence) Of the sun: *Brightness, brilliancy*.

λάμπω, (f. λάμψω, p. λέλαμφα), 1. aor. ἔλαμψα, v. n. *To shine, glitter, gleam*.

λα(ν)θ-ἄνω, (f. λήσω and λήσομαι, p. λέληθα), 2. aor. ἔλαθον, v. a. With Acc. of person: *To escape the notice of; to be hid or concealed from; to be unknown to* [strengthened fr. root λαθ, akin to Sans. root BAH (originally BADH), "to leave, quit"].

λαός, οὔ, m.: 1. *A people, nation*.—2. *A number of people*; v. 37.—3. With Art.: a. *The people*.—b. *The Jewish people or nation*;—at iv. 25, 27, in plur.—c. *The people, or multitude*, as opp. to rulers, etc.—4. *People, persons*; xviii. 10.

† Λασσαία, as, f. *Lasaea*; a city of Crete, a few miles E. of Fair Havens; see Καὶ Λιμένες;—at xxvii. 8 *Λασσαία* is in apposition to πόλις.

† (λάσκω, f. λακήσομαι, p. λέλακα), 1. aor. ἔλακσα, v. n. ("To rattle, crash"; hence) *To burst asunder with a crash, etc.*

λατρ-εύω, f. λατρεύσω, 1. aor. ἐλάτρευσα, v. n. [λάτρ-ις, "a hired servant"] ("To be a látris"; hence, "to serve"; hence) In a religious sense: 1. With Dat.: *To serve, worship*.—2. Alone: *To serve or worship God*; xxvi. 7, where νύκτα καὶ ἡμέραν is Acc. of "Duration of time."

λέγω, (f. λέξω, p. λέλεχα), v. n. and a.: 1. Neut.: *To*

speaking, say.—3. Act.: a. *To say*; — mostly with follg. clause as Object.—b. With Objective clause (Acc. and Inf.): *To say that* a person or thing is, etc.—c. *To speak, utter*, etc.—d.: (a) Act.: With second Acc.: *To call*, or *name*, an object that which is denoted by the second Acc.; xxiv. 14.—(b) Pass.: Preceded and followed by a like case: *To be called or named*; ix. 36.—e. P. Pres. Pass.: With Art.: *That which is called or named; the so called*; iii. 2; vi. 9.—f. *To speak of or about*.—g. With Inf. as Object: *To bid, enjoin, direct, command*:—λέγοντες περιτέμνεσθαι καὶ τηρεῖν τὸν νόμον, *commanding to be circumcised and to observe the Law*, i. e. commanding that the Gentile converts should be circumcised, etc. This construction is quite classical, and is found in a passage of Euripides (*Orestes*, 263) quoted in Jelf's Gr. Gr., § 664, A. 1.—Pass.: λέγομαι, (p. λέεγμαι, 1. aor. ἐλέχθην, 1. fut. λεχθήσομαι).
 λειτουργ-έω-ω, (f. λειτουργήσω), 1. aor. ἐλειτούργησα v. n. [λειτούργ-ε, "a public servant"] ("To be a λειτουργός"; hence) With Dat.: *To serve, minister to*.

†λεπ-εῖς, ἴδος, f. [λέπ-ω, "to peel"] ("The peeled

Acts.

thing"; hence) *A scale*; ix. 18.

Λευί-της, του, m. [Λευί, "Levi"; the third son of the Patriarch Jacob] ("A son of Levi"; hence, "one of the tribe of Levi," and, in a more restricted sense, a descendant of Levi through either Gershon, Kohath, or Merari; i. e.) *A Levite*, one of the order appointed by Jehovah to assist the Priests, and to perform certain specified offices in the temple, etc.

λευκ-ός, ἡ, όν, adj. ("Shining, bright, brilliant"; hence) *White* [akin to Sans. root RUCH, "to shine"].

†Λιβερτίνοι, ων, m. plur. *The Libertines*. Some have supposed that this name denotes the men of *Libertum*, a town of proconsular Africa. Others have regarded it as the Gr. form of the Lat. *Libertini* ("Freedmen"), and have variously assigned it the following meanings, viz.: a. Natives of Palestine who had fallen into slavery, and been manumitted by their Jewish masters.—b. Italian freedmen who had become converts to Judaism.—c. Jews who had been taken prisoners by Pompey and other Roman generals in the Syrian wars, and had been sold as slaves, but had subsequently been emancip-

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ated, and had returned to their own land. This is the earliest explanation of the term, and is moreover that which has received the support of the most recent authorities.

†Λιβύη, ης, f. *Libya*; the N. part of Africa, west of Egypt.

Λιθ-ᾱζω, 1. aor. ἐλίθασα, v. a. [λιθ-ος, "a stone"] *To cast stones at, to stone*.—Pass.: (λιθ-ᾱζομαι), 1. aor. ἐλίθασθην.

Λιθο-βολ-έω -ῶ, 1. aor. ἐλιθοβόλησα, v. a. [for λιθο-βωλ-έω; fr. λιθ-ος, (uncontr. gen.) λιθο-ος, "a stone"; βωλ, a root of βάλλω, "to throw"] 1. *To throw, or cast, stones at; to pelt with stones*.—2. *To stone to death*; cf. Deut. xiii. 9; xvii. 6, 7.

Λίθος, ου, m. *A stone*;—at iv. 11 used figuratively of Christ.

†λιμὴν, ἐνος, m. *A harbour, haven, creek*.

Λιμός, οὔ, m. ("Hunger"; hence) *Famine*.

†Λίψ, Λιβός, m. [for λιβ-ς; fr. λείβω, "to wet," through root λιβ] ("The wetting thing") *Libs, or the S.W. Wind*, which usually brought wet weather.

λογίζομαι, (p. λελόγισμαι), 1. aor. ἐλογίσθην, 1. f. λογισθήσομαι, v. pass. [λόγ-ος, in force of "an account"] *To be*

accounted or ranked; to be reckoned, numbered, etc.

λόγ-ιον, ιου, n. [λόγ-ος, in force of "an oracular response"] ("A thing pertaining to λόγος"; hence) *An oracle*.

†λόγ-ιος, ια, ιον, adj. [λόγ-ος, "a word"] ("Of, or pertaining to, λόγος"; hence) *Skilled in the use of words, eloquent*.

λόγ-ος, ου, m. [for λέγ-ος; fr. λέγω, "to say or speak"] ("That which is said or spoken"; hence) 1. *A word*;—Plur.: *Words*.—2. *A statement, declaration*.—3. *A saying, speech, discourse*.—4. *A report, rumour, tidings*.—5. With or without τοῦ Θεοῦ: *The Word of God*;—at x. 36 the pron. relative ὃν, which follows τὸν λόγον, is omitted in some editions; and where this is the case λόγον becomes the Acc. of nearer Object after ἀπέστειλε. When, however, ὃν is admitted into the Text, the passage must be regarded as an instance of interrupted construction, caused by the following parenthesis οὗτος ἐστὶ πάντων Κύριος, the introduction of which seemingly broke off the mode in which the writer was intending to convey his thoughts. The thoughts themselves, though expressed under a different

mode of construction, are resumed at v. 37.—6. *Reason*:—κατὰ λόγον, *according to reason, reasonably*, xviii. 14.—7. *An account* of one's actions, etc.; xix. 40.—8. *An account, historical narrative, history, treatise*, etc.;—at i. 1 τὸν πρῶτον λόγον refers to St. Luke's Gospel.—9. *Account, value, regard*; xx. 24.—10. *Account, reason, cause*:—τίνι λόγῳ, *for what account*, i. e. *why, wherefore*, x. 29.—11. *An affair, matter*, etc., as the subject of discourse; viii. 21; xv. 6.

λοιδορ-έω -ῶ, (f. λοιδορήσω, p. λελοιδῶρηκα), 1. aor. ἐλοιδόρησα, v. a. [λοιδορ-ος, "abusive"] *To be abusive to; to abuse, rail at, revile*.

λοιμός, οὐ, m. *A plague, pestilence*;—at xxiv. 5 in figurative force.

λ(ο)ιπ-ός, ἡ, ὁ, adj. [strengthened fr. λιπ, root of λείπω, "to leave"] 1. *Left, remaining*, out of a number.—As Subst.: λοιποί, ὧν, m. plur. With Art.: *Those who are*, etc., *left; the rest*.—2. *The rest of* that denoted by the subst. to which it is in attribution; *the remaining, the other*.—3. Of time: *Remaining, remainder of*;—at xxvii. 20 λοιπόν is an adverbial expression = *henceforth*; also *already, now*.

Λούκιος, ου, m. [Gr. form of Lat. Lūcīus, "One pertaining to the light"] *Lucius*; a man's name.

(λούω, f. λούσω, 1. aor. ἔλουσα), v. a. *To wash*:—for xvi. 38 see ἀπό, no. 3.—Pass.: λούομαι, p. λέλουμαι, (1. aor. ἐλούθην and ἐλούσθην).

†Λύδδα, ας, f. *Lydda*; a town of Palestine, standing in the great fertile plain which anciently bore the name of Sharon, and situated about nine miles from Joppa.

†Λυδία, ας, f. [fem. of adj. Λύδιος, "Lydian," used as Subst.] ("Lydian woman") *Lydia*; a female convert resident at Philippi, and the hostess of St. Paul during his first stay in that city.

†Λυκαονία, ας, f. *Lycaonia*; a country of Asia Minor.

†Λυκαονιστί, adv. *In the Lycaonian speech or language*.—N.B. The formation of this word points to an adj. Λυκαονίς, ἴδος, "Lycaonian"; cf. Ἑβραϊστί, *in the Hebrew language*, fr. Ἑβραῖς, "Hebrew"; Ἑλληνιστί, *in the Greek language*, fr. Ἑλληνίς, "Greek, Grecian."

†Λυκία, ας, f. *Lycia*; a country in the S.W. of Asia Minor.

λύκ-ος, ου, m. *A wolf*;—at xx. 29 in figurative force [acc. to some, akin to Sans. root

ΛΥΡ, "to destroy," and so, "the destroyer"; acc. to others, akin to Sans. *ṛika*, "a wolf"; fr. root *ṛhaṣCH*, "to tear," and so "the tearer"; cf. Lat. *lup-us*].

†λῦμ-αῖνομαι, (f. λῦμᾶν-οῦμαι, p. λελῦμασμαι, 1. aor. ἐλῦμηνᾶμην), v. mid. [λῦμ-η, "outrage"] *To outrage, treat outrageously, maltreat, etc.*

†Λυσίας, ου, m. *Lysias* (*Claudius*); a Roman centurion; xxiv. 7, etc.

Λύστρα, as, f.; Λύστρα, ου, n. plur. *Lystra*; a city of Lycaonia: a. Fem. Sing.: xiv. 6, 21; xvi. 1.—b. Neut. Plur.: xiv. 8; xvi. 2.

†λυτρο-τής, τοῦ, m. [for λυτρο-τής; fr. λυτρό-ω, "to ransom, redeem"] *A ransom-er, redeemer.*

λύ-ω, f. λύσω, p. λέλυκα, 1. aor. ἐλύσα, v. a.: 1. *To loosen, loose, unfasten*, whether actually or figuratively.—2. *To loose from bonds, etc.; to release, set free.*—3. *To break, destroy*, whether literally or figuratively.—4. *Of an assembly, etc.: To breakup, dissolve.*—Pass.: λύ-ομαι, p. λέλυμαι, 1. aor. ἐλύθην, 1. f. λυθήσομαι [akin to Sans. root *lū*, "to cut"].

†μαγε-ία (trissyll.), *ias*, f. [μαγε-ύω, in force of "to use magic arts"] ("A using of

magic arts"; hence) *Sorcery, enchantment, magic.*

†μαγ-εύω, (f. μαγεύσω, 1. aor. ἐμαγεύσα), v. n. [μαγ-ος, in force of "a sorcerer"] ("To be a μάγος"; hence) *To use sorcery or enchantments; to employ magic arts.*

μάγος, ου, m. [Μάγος, "a Magus or Magian"; one of the Median tribe of the Μάγοι; hence, "a priest, or wise man, of the Μάγοι," who interpreted dreams; hence] *A sorcerer, enchanter, magician, wizard.*—N.B. The name of the Magi is probably obtained fr. the Persian *mah*, "great, mighty" (a word akin to Sans. *mah-a*, Gr. μέγ-ας, Lat. *mag-nus*), and thus signifies "Great, or Mighty, Ones."

*†Μαδιάμ, m. indecl. ("Strife, contention") *Madiam* or *Midian*; a son of Abraham and Keturah (Gen. xxv. 2), the ancestor of the Midianites, an Arabian people dwelling principally in the desert north of the peninsula of Arabia (cf. Exod. ii. 15). On the south the Midianites extended along the eastern shore of the Sinus Eilatiticus (now the Gulf of Akabah); while northwards they stretched along the eastern frontier of Palestine. They were a very wealthy people, and their country has been said to have contained

productive gold and other mines. The present Khedive of Egypt has recently sent two expeditions into what has long been an unknown land, with a view of ascertaining how much of its natural wealth remains unexhausted. Of these, which were under the command of Captain Burton, the second has only recently returned, having successfully fulfilled the purpose for which it was sent out. The following is an extract from an article in the "Times" of May 10, 1878, respecting the very important discoveries that have been made:—"The expedition which has just returned was a very serious affair. No doubt it had the benefit of the preliminary expedition modestly called a Fortnight's Tour, and described in 'The Gold Mines of Midian and the ruined Midianitish Cities.' The caravan consisted of eight Europeans, three Egyptian officers of the Staff and two of the line, 25 soldiers and 30 miners, 10 mules and about 100 camels. After an absence of four months and explorations amounting to 2500 miles, encountering dangers both by land and sea, and with only the loss of one man, they returned with such an amount of spoil, in the highest sense of the word, as even an army might have been proud of. The procession recalls the triumphant return of Columbus. The interesting trophies and valuable booty weighed altogether 25 tons. There is something for everybody. The precious metals have the pre-eminence, for no doubt it was they that most interested the Khedive, at whose cost this expedition, as well as the former, was undertaken. The precious metals themselves, ore in all forms, indications of mining and smelting in various ages, minerals, precious stones, marbles and alabaster, botanical specimens, coins, inscriptions in Nabathean and Cufic, worked stones, glass, pottery, portions of temples, a great number of sketches, and a complete survey of the country were the rewards of the enterprise. The Land of Midian—that is, the whole region lying along the eastern shore of the Red Sea for three hundred miles from its northern extremity, and stretching deep into the hitherto unknown interior—is laid bare. Some thirty ruined cities, once prosperous, rich, and magnificent, have contributed to the show. Places that have long been

only names in the records of geographers have been visited and will be described. There they lie in fragments amid the tokens of long cultivation and high fertility, aqueducts, barrages, shafts, tunnels, furnaces, manufactories, and catacombs. It was once a busy world. . . . Though these mines have been worked for it is hard even to conjecture how many ages, they must everywhere have been limited by the want of mechanical appliances, and in many places they are mere 'scratchings.' If the Midianites, and the Romans after them, did only as much as the Phœnicians, and after them the Romans, did in this island, they left an enormous remainder to future enterprise."

(μαθητ-εύω), 1. aor. ἐμαθήτευσα, v. a. [μαθητ-ής, "a disciple"] *To make a disciple or disciples of; to teach, instruct, etc.*

μαθ-ητής, ητοῦ, m. [μανθ-ᾶνω, "to learn," through root μαθ] ("A learner"; hence) *A disciple*;—at i. 15 the reading varies between μαθητῶν and ἀδελφῶν.

†μαθ-ήτρια, ητριας, f. [id.] ("A female learner"; hence) *A female disciple.*

μαίνομαι, (f. μανήσομαι and

μανοῦμαι, p. μέμνημι), v. mid. *To be mad or frenzied; to be out of one's mind, to be beside one's self.*

μακάριος, a, or, also os, on, adj. *Blessed, happy*;—at ix. 35 μακάριον is predicated of the substantival inf. διδόναι; see, also, μάλλον.

Μακεδον-ία, ιας, f. [Μακεδόν, Μακεδόν-ος, "a Macedonian"; Plur. Μακεδόν-ες, "the Macedonians"] *The country of the Macedonians, Macedonia*, a country to the N. of Greece, of which Philip and his son Alexander the Great were kings. Under the Romans Macedonia was the name of that province which comprised Macedonia proper, Illyricum, Epirus, and Thessaly; see Ἀχαΐα.

Μακεδών, όνος, m. *A Macedonian*; see Μακεδονία.

μακράν; see μακρός.

†μακροθύ-ως, adv. [μακρόθυ-μος, "long-suffering, patient"] ("After the manner of the μακροθύμος"; hence) *Patiently, with patience.*

μακ-ρός, ρά, ρόν, adj.: 1. *Long*, whether in space or time.—2. *Far, far off, distant*.—Adverbial expression: Acc. fem. sing.: μακράν, *A long way, far, far off*:—τοῖς εἰς μακράν, (*to those unto a long way*; i. e.) *to those afar off*, ii. 39 [akin to Sans. root

ΜΑΗ, originally ΜΑGH, "to be great".

μάλιστα, sup. adv. *Most of all, chiefly, especially*; see μάλλον.

μᾶλ-λον, comp. adv. [fr. Pos. μάλ-α, "very, exceedingly"] 1. *More, in a higher degree*;—at xx. 35 used with pos. adj. in place of comparative.—2. *Rather, in preference, etc.* Sup.: μάλιστα [acc. to some akin to Sans. var-as, "remarkable"; acc. to others akin to Sans. root ΜΑΗ; see μακρός].

*†Μαναήν, m. indecl. ("Comforter or Consoler") *Manaën*; the σύντροφος of Herod Antipas; see Ἡρώδης, no. 2; and σύντροφος.—N.B. The name also occurs in the Septuagint (2 Kings xv. 17, etc.) as that of a king of Israel, and is given, in the English Version, in accordance with the Hebrew form, as "Menahem."

μανθάνω, (f. μαθήσω and μαθήσομαι), p. μεμάθηκα, 2. aor. ἐμάθον, v. a. *To learn, ascertain* [strengthened fr. root μαθ, akin to Sans. root ΜΑTH, "to churn"; hence, "to agitate" in the mind].

†μᾶν-ια, ιας, f. [μαίνομαι, "to be mad," through root μαν] ("A being mad"; hence) *Madness*.

†μαντ-εύομαι, (f. μαντεύσομαι, 1. aor. ἐμαντευσάμην),

v. mid. [μάντις, μάντ-ews, "a diviner"] ("To be a μάντις"; hence) *To divine, utter divinations, etc.; to be a soothsayer*.

*Μάρια, as, f. ("Rebellion") *Mary*: 1. The mother of Jesus; i. 14.—2. The mother of John Mark; xii. 12.

Μάρκος, ου, m. [Gr. form of Lat. Marcus ("Hammer")] *Marcus or Mark (John)*; the Evangelist; xii. 12, etc.

μαρτυρ-έω -ῶ, f. μαρτυρήσω, p. μεμαρτύρηκα, 1. aor. ἐμαρτύρησα, v. n. and a. [μάρτυς, μάρτυρ-ος, "a witness"] 1. Neut.: *To bear witness or testimony*;—at xxii. 5 μαρτυρεῖ has a compound Subject, viz. ἀρχιερεύς and πρεσβυτέριον; but it is put in the sing. next to ἀρχιερεύς, as that word is to be more prominently brought forward.—2. Act.: a. *To bear witness to, to testify to*.—b. Folld. by Objective clause: *To bear witness, or testify, that*; x. 43.—3. Pass.: a. *To be borne witness to; to have witness borne to one, etc.*—b. *To be of good report, to have a good character*; vi. 3.—Pass.: μαρτυρ-έομαι -οῦμαι, p. μεμαρτύρημαι, 1. aor. ἐμαρτυρήθην, (1. fut. μαρτυρηθήσομαι).

μαρτυρ-ια, ιας, f. [μάρτυς, μάρτυρ-ος, "a witness"] ("A thing pertaining to a μάρτυς";

hence) *Testimony* in legal matters, *evidence, witness*.

μαρτύρ-τον, τον, n. [id.] (id.) *Testimony* or *witness* in general, *proof*.

μαρτύρ-ομαι, (1. aor. ἐμαρτύρημην), v. mid. [id.] *To call to witness* or *record*.

μάρ-τυς, τύπος, m. ("One who remembers"; hence) 1. *A witness*, as one who relates what he remembers.—2. *A martyr*, as one who bears witness to Christ and His Gospel at the cost of his own life [akin to Sans. root SMRI, "to remember"].

ἡμαστιζώ, (1. aor. ἐμάστιξα), v. a. [for μαστίγ-σω; fr. μαστίξ, μαστίγ-ος, "a scourge"] ("To use the μάστιξ to"; hence) *To scourge, flog*. By the Porcian Law it was enacted that no one should bind, scourge, or kill a Roman citizen. To this St. Paul refers at xxii. 25; while he makes the case still stronger by the words καὶ ἀκατάκριτον, "and uncondemned too."—N.B. The Attic form of the verb is μαστίγωω.

μάστιξ, ἱγος, m. *A scourge*, as an instrument of punishment; xxii. 24.

μάτ-αιος, αἰα, αἰον, adj. [μάτ-η, "folly"] ("Pertaining to μάτη"; hence) *Of things: Foolish, unprofitable, vain*, etc.—As Subst.: μάταια,

ων, n. plur. *Foolish, unprofitable, or vain things; vanities*.

*Ματθαῖος, ου, m. ("Gift of Jehovah") *Matthew*, the Evangelist, named also Levi, the son of Alphæus, and one of the twelve Apostles.

†*Ματθίας, ου, m. (id.) *Matthias*; the disciple chosen to succeed Judas Iscariot in the Apostleship; i. 23.

μάχ-αιρα, αἶρας, f. *A sabre* or *sword* [like μάχ-ομαι, "to fight"; akin to Sans. *makh-a*, "a warrior"; and so "the thing for fighting," or "the warrior's weapon"].

μάχ-ομαι, (f. μαχέσομαι, μαχήσομαι, μαχοῦμαι, p. μεμάχημαι, μεμάχεσμαι), v. mid. irreg. *To fight* [root μαχ, akin to Sans. *makh-a*, "a warrior"].

μεγαλεῖα, ων; see μεγαλειός. μεγαλ-εῖος, εἰα, εἶον, adj. [μέγας, μεγάλ-ου, "great, mighty"] ("Pertaining to μέγας"; hence) *Great, mighty*.—As Subst.: μεγαλεῖα, ων, n. plur. *Great, or mighty, things*.

μεγαλειό-της, τητος, f. [μεγαλει-ος, (uncontr. gen.) μεγαλει-ος, "mighty"] ("The quality of the μεγαλειός"; hence, "mightiness"; hence) *Majesty, magnificence*.

μεγάλ-υνω, v. a. [μέγας, μεγάλ-ον, "great"] ("To make great"; hence) *To magnify, exalt*, etc.

μέγας, ἄλῃ, α, adj.: 1. Of size: *Great, large*.—2. Of a voice, sound, etc.: *Great, mighty, loud*.—3. Of degree: *Great, vast, mighty*.—4. Of number: *Great, large, numerous*.—5. Of rank, authority, etc.: *Great, powerful, mighty, exalted*.—As Subst.: **μέγας**, μεγάλου, m. *A great, powerful, mighty, etc., person*.—6. Of importance, etc.: *Great, important, etc.* ~~Comp.~~ Comp.: **μεῖζων**; (Sup.: **μέγιστος**) [from same root as **μακρός**; see **μακρός**].

(**μεθ-ερμηνεύω**, v. a. [**μεθ** (see **μετά**), denoting "change"; **ερμηνεύω**, "to interpret"] ("To interpret by changing" into another language; hence) *To explain; to translate*.—Pass.:) **μεθ-ερμηνεύομαι**.

μεθ-ίστημι, (f. **μετα-στήσω**, p. **μεθ-έστηκα**), 1. aor. **μετέστησα**, v. a. and n. [**μεθ** (see **μετά**), denoting "change"; **ίστημι**, "to cause to stand;—to stand"] 1. Act.: In pres., imperf., and 1. aor.: ("To cause to stand in a different place or apart;" hence) *To remove, etc.*—2. Neut.: In perf., pluperf., and 2. aor.: ("To stand apart"; hence) *To retire, be removed*.

μεθύ-ω (found only in pres. and imperf. and pres. part.), v. n. [**μέθυ** (found only in nom. and acc.), "wine"] ("To

have **μέθυ**"; hence, as a result of taking too much of it) *To be drunken, or intoxicated, with wine*.

μελετ-άω -ῶ, (f. **μελετήσω** and **μελετήσομαι**), 1. aor. **εμελέτησα**, v. a. [**μελέτ-η**, "care"] ("To have a care for"; hence) With Acc. of thing: *To attend to, give attention to, meditate, devise, etc.*

†**Μελίτη**, ης, f. *Melite* (now *Malta*); an island in the Mediterranean Sea.

μέλλω, f. **μελλήσω**, (1. aor. **εμέλλησα**), v. n.: 1. *To be about to be or happen; to be on the point of being or taking place*.—2. With Inf.: *To be about to do, etc., or on the point of doing, etc.*; sometimes to be rendered by the English sign "*will*";—at xxvii. 2 the readings vary between **μέλλοντες** in concord with **ἡμεῖς** (to be supplied as) the Subject of **ἀνέχθημεν**; and **μέλλοντι** in concord with **πλοῖον**.—Inasmuch as **μέλλω** has in itself a future meaning, the Inf. dependent on it is usually future also. It also, however, takes an Inf. pres. (e. g. xxii. 26); and also, at times, an Inf. aor.—3. *To delay, hesitate, etc.*; xxii. 16.

(**μέλω**, f. **μελήσω**, p. **μεμέληκα**, 1. aor. **εμέλησα**, v. n. *To be an object of care or inter-*

est.—In Greek authors generally, and always in Gr. Test.) Impers.: μέλει, etc., with Dat.: *It is, or there is, an object of care, etc., to one; it is, or there is, a care to one;—at xviii. 17* ἔμελεν (imperf.) contains its Subject within its own meaning, viz. μέλημα; οὐδέν in the same clause is used in adverbial force.

μέν, conj. *Indeed, on the one hand:—μέν . . . δέ, on the one hand . . . on the other hand.*

μένω, f. μενῶ, (p. μεμένηκα), 1. aor. ἔμεινα, v. n. and a.: 1. Neut.: a. *To wait, remain.*—b. *To tarry, continue.*—c. *To abide, dwell;—at xxi. 7 and xxviii. 30* fold. by Acc. of “Duration of time.”—2. Act.: *To wait for, await; xx. 5, 23.*

μερ-ίς, ἴδος, f. [μερ, root of obsol. μερῶ, “to portion out”] (“That which is portioned out”; hence) 1. *A part, portion, etc.*—2. Of a country, etc.: *A part, region, division.*

μέρ-ος, εὐς οὐς, n. [id.] (id.): 1. *A part, portion.*—2. Plur.: Of a country: With Art.: *The parts.*—3. *An occupation, craft, employment; xix. 27.*

ἡμεσ-ημερ-ία, ἰας, f. [for μεσ-ημερ-ία; fr. μέσ-ος, “middle of”; ἡμέρ-α, “day”] (“That which pertains to the middle of the day”; hence)

1. *Mid-day, noon.*—2. *The South, as that part of the heavens in which the sun is at noon.*

μεσο-νύκτ-ιος, ἰον, adj. [μέσος, (uncontr. gen.) μέσος, “middle”; νύξ, νυκτ-ός, “night”] *Of, or belonging to, midnight; at midnight.*—As Subst.: μεσονύκτιον, ου, n. *Midnight.*

†Μεσοποταμία, ας, f. [fem. of μεσοποταμῖος, “between rivers,” used as Subst.] (“The country between rivers”) *Mesopotamia; the country between the rivers Tigris and Euphrates.*

μέσ-ος, η, ον, adj.: 1. *Middle;—at xxvi. 13* ἡμέρας μέσης is Gen. of time “when.”—As Subst.: μέσον, ου, n. *The middle, the midst.*—2. *In the middle:—ἐλάκησε μέσος, he burst in the middle or asunder, i. 18* [akin to Sans. madh-yaś, “middle”; cf., also, Lat. mēd-ius].

†(μεστ-όω -ῶ, f. μεστῶσω, p. μεμέστωκα, v. a. [μεστ-ός, “full”] “To make μεστός”; hence, “to fill”).—Pass.: (μεστ-όμαι -οῦμαι, p. μεμέστωμαι, (1. aor. ἐμεστώην, 1. fut. μεστωθήσομαι): With Gen.: *To be filled with, to be full of.*

μετά (before a soft vowel μετ’, before an aspirated vowel μεθ’), prep. gov. gen. and acc.:

1. With Gen.: a. *With, together with.*—b. *In the midst of, amid.*—c. *Among, amongst.*

—2. With Acc.: *After.*

μετᾶ-βαίνω, f. μετᾶ-βήσομαι, p. μετᾶ-βέβηκα, 2. aor. μετ-έβην, v. n. [μετά, denoting "change"; βαίνω, "to go"]

1. *To go, or pass, from one place or state to another.*—2. *To go away, depart.*

†(μετᾶ-βάλλω, f. μετᾶ-βᾶλῶ, 2. aor. μετ-έβαλον, v. a. [μετά, denoting "change"; βάλλω, "to throw"] "To throw in a different direction"; hence, "to change, alter").

—Mid.: μετᾶ-βάλλομαι, (f. μετᾶ-βᾶλοῦμαι), ("To throw one's self in a different direction"; hence, "to turn one's self, turn about"; hence) Mentally: *To change one's mind or opinion.*

†(μετᾶ-κᾰλέομαι -κᾰλοῦμαι), f. μετᾶ-κᾰλέσομαι, 1. aor. μετ-ἐκᾰλέσᾰμην, v. mid. [μετά, denoting "change"; κᾰλέομαι (mid. of κᾰλέω, "to call"), "to call," as one's own especial act] ("To call from one place to another"; hence) *To call for, summon, send for.*

μετᾶ-λαμβάνω, (f. μετᾶ-λήψομαι), 2. aor. μετ-έλαβον, v. a. [μετά; λαμβάνω] 1. [μετά, denoting "participation"; λαμβάνω, "to take"] With Partitive Gen. as Object: *To partake of; to take some of*

that denoted by the Gen.—2. [μετά, denoting "an interval" in time; λαμβάνω, ("to receive"; hence) "to get"] With Acc.: *To get, or obtain, after an interval of time or at a later or future time; xxiv. 25.*

μετᾶ-νοέω -νοῶ, f. μετᾶ-νοήσω, 1. aor. μετ-ἐνόησα, v. n. [μετά, denoting "change"; νοέω, "to think"] ("To think differently, have a change of mind"; hence, with accessory notion of sorrow) *To repent.*

μετάνο-ια (quadrisyll.), ias, f. [μετανο-έω, "to repent"] *A repenting, repentance.*

μεταξύ, adv.: 1. Locally: With Gen.: *Between.*—2. Of time: In late Gr.: *Afterwards, after*:—for τὸ μεταξύ σάββατον at xiii. 42, see δ, no. 6, a.

†μετᾶ-πέμπομαι, (f. μετᾶ-πέμψομαι), 1. aor. μετ-επεμψᾰμην, v. mid. [μετά, denoting "change"; πέμπομαι, "to send for"] *To send for* from another place, *to summon.*—Pass.: 1. aor. μετ-ἐπέμφθην, *To have been sent for or summoned.*

μετα-στρέφω, (f. μετα-στρέψω, 1. aor. μετ-έστρεψα, p. μετ-έστροφα), v. a. [μετά, denoting "change" of condition; στρέφω, "to turn"] *To turn into a different condition or state; to change.—*

Pass.: (1. aor. *μετ-εστρέφην*), 2. aor. *μετ-εστράφη*, 2. fut. *μετα-στράφησομαι*.

(*μετᾱ-τίθημι*, f. *μετᾱ-θήσω*), 1. aor. *μετ-έθηκα*, v. a. [*μετᾱ*, denoting "change" of place; *τίθημι*, "to put or place"] ("To put, or place, in a different position," etc.; hence) 1. *To change, alter*.—2. Pass.: ("To be changed or altered"; hence) *To be removed, transferred, or carried over*.—Pass.: *μετᾱ-τίθεμαι*, 1. aor. *μετ-ετέθη*.

†(*μετ-οικίζω*), f. (*μετ-οικίσω* and) *μετ-οικίω*, 1. aor. *μετ-ῴκισα*, v. a. [*μετ-ᾱ*, denoting "change" of place; *οικίζω*, in force of "to settle or fix" a person in a place as an inhabitant, etc.] With Acc. of person: ("To settle, or fix, in a different place"; hence) *To remove* from one habitation or place to another;—at vii. 4 supply *αὐτός* (= *ὁ Θεός*) as Subject of *μετέκισεν*.

†*μετρίως*, adv. [*μέτριος*, "moderate"] ("After the manner of the *μέτριος*"; hence) *Moderately*:—*οὐ μετρίως*, (*not moderately*; i.e.) *in no small degree, very greatly*, xi. 12; see 3. *οὐ*, no. 2.

μέχρι, *μέχρις*, adv. Of time: With Gen.: *Until*.

μή, adv. and conj.: 1. Adv.: a. *Not*, as conveying a negative impression:—also in independ-

ent clauses containing a command, entreaty, or warning; or expressing a wish or fear.

—b. In combinations: (a) *εἰ μή*, *If not*; i.e. *except*.—(b) *οὐ μή*, *Not by any means, by no means*.—c. In prohibitions:

(a) With Imperat. forbids what is occurring or being done.—(b) With Subj. forbids generally, or something not yet begun.—d. When used in questions a negative reply is expected, and *μή* is not rendered into English:—*μή σφάγια*

καὶ θυσίας προσηγάγκατέ μοι;

have ye brought (i.e. *offered*) *to me victims and sacrifices?*

i.e. *ye have not brought*, etc., *have ye?* vii. 42; cf. vii. 28.

—e. Used to strengthen a preceding negative, whether expressed or implied;—at xiv. 18 it strengthens the negative idea contained in *κατέκτανεν*.

—2. Conj.: a. *That not*.—b. *Lest*.

†*μηδᾱμ-ὤς*, adv. [*μηδᾱμ-ός*, "none, no"] Of manner: *In no wise, not at all, by no means*.

μη-δέ, conj. and adv. [*μή*, "not"; *δέ*, "and"] 1. Conj.:

And not, nor:—*μή . . . μηδέ*, *not . . . nor*:—*μή . . . μηδέ*

. . . μηδέ, not . . . nor . . . nor:—*μηδέ . . . μηδέ, neither . . . nor*.—2. Adv.:

a. *Not*.—b. After a negative: *Even*.

μηδ-είς, *μηδε-μία*, *μηδ-έν*,

num. adj. [μηδ-έ, "not even"; εἰς, "one"] *Not even one, not one, none*;—at iv. 17 folld. by Gen. of "Thing Distributed."

—Adverbial neut. : μηδέν, *In no respect, not at all*; iv. 21, etc.—As Subst. : a. μηδείς, εὐός, m. *No one, nobody*;—after a negative : *Any one*.—b. μηδέν, εὐόι, n. *Nothing*.

*†Μῆδοι, ων, m. plur. ("Midland"; hence, "the inhabitants of the midland country or interior") *The Medes*; the inhabitants of Media, which obtained its name from its supposed central position in Asia; cf., also, ἡ Μηδία κεῖται περὶ μέσσην τὴν Ἀσίαν, "Media lies about the middle of Asia," Polybius, 5, 4;—at ii. 9 = the Jews settled among the Medes.

μη-κ-έτι, adv. [μή, "not"; ἔτι, "any more"] *Not any more, no more, no longer*.

μήν, μηνός, m. *A month* (as a measure of time);—at vii. 20 μῆνας πέντε is Acc. of "Duration of time"; cf., also, xviii. 11 [akin to Sans. root मλ, "to measure"; mā-sū, "a month"; cf. Lat. men-sis].

(μηνῦω, f. μηνῦσω, p. μεμήνῡκα), 1. aor. ἐμήνῡσα, v. a. *To disclose, reveal, make known, show, give information about*;—at xxiii. 30 the words μηνυθείσης μοι ἐπιβουλῆς εἰς τὸν ἄνδρα μέλλειν ἔσεσθαι

supply an instance of *anacolūthōn*. The grammatical structure requires μελλούσης. Had the sentence opened with μηνυσάντων μοι ἐπιβουλῇν, the employment of μέλλειν would have been right. As the case now stands, αὐτήν (= τὴν ἐπιβουλῇν) must be supplied as its Subject.—Pass. : (μηνῦομαι, p. μεμήνῡμαι), 1. aor. ἐμηνῡθην, (1. fut. μηνῡθήσομαι).

μή-ποτε, adv. and conj. [μή, "that not, lest"; ποτέ, "at any time"] 1. Adv. : ("That not at any time"; hence) *That at no time, that never*.—2. Conj. : *Lest at any time, lest ever, lest perchance*.

†μή-που, adv. [μή, "lest"; που, "perhaps"] *Lest perhaps, lest perchance*; see μή-πως.

μή-πως, conj. [μή, "lest"; πως, "in any way"] *Lest in any way, lest perchance, etc.*

μή-τε, adv. [μή, "not"; τε, "and"] *And not, nor*;—μήτε . . . μήτε, neither . . . nor.

μή-τηρ, τέρας τρός, f. *A mother* [akin to Sans. mā-tri, fr. root मλ, in meaning of "to produce"; and so "a producer"; cf. Lat. mā-ter].

μήτι, adv. [adverbial neut. of μήτις, "that no one, that nothing"] In questions to which a negative answer is expected, much about equi-

valent to a negative statement which the speaker challenges the persons, *etc.*, addressed, to deny, if they can:—*μήτις δύναται τις; can anyone? i.e. no one can, can he? x. 47; cf. μή, no. 1, d.*

μικρός, ὁ, ὄν, adj. ("Little" in size; hence) In rank, importance, *etc.*: *Little, humble, lowly, mean.*—As Subst.: *μικρός, οὐ, m. A lowly, or humble, person.*

Μίλητος, οὐ, f. Miletus; an important city of Ionia, in Asia Minor.

μι-μνή-σκομαι, (f. μνή-σομαι), p. μέμνημαι, 1. aor. ἐμνήσθη, v. mid.: 1. With Gen. of Object: To call to mind, remember.—2. Pass.: To be called to mind; to be borne in mind or remembered; x. 31 [akin to Sans. root MNĀ, "to remember"].

μισθός, οὐ, m. ("Wages, pay"; hence, with accessory notion of giving) Reward, recompense.

†μίσθω-μα, μᾶτος, n. [lengthened fr. μίσθο-μα; fr. μισθό-ω, "to let out for hire"] ("That which is let out for hire"; hence) A hired house.

†Μιτυλήνη, ης, f. Mitylēnē; the capital of Lesbos, an island in the Aegean Sea.

†Μνάσων, ωνος, m. Mnason; a disciple, who was a native of Cyprus; xxi. 16.

μνή-μα, μᾶτος, n. [μνή, root of μι-μνή-σκω, "to remind"] ("That which reminds"; hence, "a memorial" of any kind; hence, of one dead) A monument, sepulchre, tomb; cf. Lat. mon-umentum, fr. mon-eo.

μνη-μεῖον, μέλου, n. = μνή-μα.

μνημον-εύω, (f. μνημονεύσω, p. ἐμνημόνευκα), 1. aor. ἐμνημόνευσα, v. a. [μνήμων, μνήμων-ος, "mindful"] ("To be μνήμων"; hence) 1. With Gen. as Object: To bear in mind, recollect, remember.—2. Fold. by δτι: To bear in mind, recollect, or remember, that.

μνημό-συνον, σύνου, n. [for μνημόν-συνον; fr. μνήμων, μνήμων-ος, (in act. force) "reminding"] ("The reminding thing"; hence) A memorial, record, remembrance.

μόλις, adv. (for μόγεις, "with toil and pain"; hence) Scarcely, hardly, with difficulty.

†Μολόχ, m. indecl. ("King") Moloch; the fire-god of the Ammonites, in whose worship human sacrifices were offered.

μόνον, adv. [adverbial neut. of μόνος, "only"] Only.

†(μοσχο-ποιέω -ποιῶ), 1. aor. ἐμοσχοποίησα, v. n. [μόσχος, (uncontr. gen.) μόσχο-ος, "a calf"; ποιέω, "to make"] To make (the image of) a calf.—N.B. The word is per-

haps found only in Gr. Test., and there only at vii. 41.

†**Μύρα**, *ov*, n. plur. *Myra* (now called *Myra* by the Greeks, and by the Turks *Dembre*); a town on the S. coast of Lycia in Asia Minor.

μυρί-ας, *δος*, f. [**μύρι-αι**, "ten thousand"] ("That which pertains to **μύριοι**"; hence) *The number of ten thousand; a myriad.*

†**Μῦσα**, *ας*, f. *Mysia*; a country in the N.W. of Asia Minor.

***Μωσῆς** (**Μωϋσῆς**), *έως*, m. ("Water-saved One"; or, else, with reference to Pharaoh's daughter "Drawing" (him) from the water) *Moses*; the great lawgiver of the Jews.

Ναζαρέθ, **Ναζαρέτ**, f. indecl. *Nazareth* or *Nazaret* (now *En-Názirah*); a city of Galilee.

Ναζωρ-αῖος, *αλα*, *αἰον*, adj. [for **Ναζαρ-αῖος**; fr. **Ναζαρ-δ**, another form of **Ναζαρέθ**; see **Ναζαρέθ**] *Of, or belonging to, Nazara or Nazareth; Nazarene*.—As Subst.: **Ναζωραῖος**, *ov*, m. *A man of Nazara or Nazareth; a Nazarene*.—Plur.: With Art.: *The Nazarenes*, as a term for the followers of Jesus; xxiv. 5.

ναί, a particle used in strong affirmations. *Yes, even so, verily.*

ναί-ός, *οῦ*, m. [for **ναί-ός**; fr. **ναί-ω**, in act. force, "to dwell in"] ("That which is dwelt in"; hence, "a dwelling-place, abode"; but in use restricted to a dwelling for a god; hence) *A temple.*

†**ναύ-κληρ-ος**, *ov*, m. [for **ναύ-κληρ-ος**; fr. **ναῦς**, **ναύ-ός**, "a ship"; **κληρ-όω**, "to allot or assign"] ("One to whom a ship is allotted or assigned"; hence) *A ship-master or owner; a supercargo.*

ναῦν, acc. sing. of **ναῦς**.

†**ναῦς**, gen. **ναός** and **νεός**, f. *A ship* [akin to Sans. *naus*; cf. Lat. *navis*].

ναύ-της, *του*, m. [for **ναύ-της**; fr. **ναῦς**, **ναύ-ός**, "a ship"] ("Ship-doer"; hence) *A sailor*, as one who does what is necessary for working a ship.

†**νεαν-ίας**, *του*, m. [**νεδν**, **νεαν-ος**, "young"] *A young man, a youth.*

νεανί-σκος, *σκου* (dim. only in form), m. [**νεανί-ας**, "a youth"] *A youth, young man.*

†**Νεᾶ-πολις** -**πόλεως**, f. [**νέα**, fem. of **νέος**, "new"; **πόλις**, "a city"] ("New-city") *Neapolis*; a town in the S.E. extremity of Macedonia, on the coast of the Aegean Sea.

1. **νεκ-ρός**, *ροῦ*, m.: 1.: a. Sing.: *One dead, a dead person*.—b. Plur. (so mostly):

The dead; — at xxiv. 15 *νεκρῶν* is omitted in some editions. Where this is the case, *δικαίων* and *ἀδικῶν* become Substantives.—As Adj.: *νεκρός*, *δ*, *όν*, adj. *Dead*.—2. *A dead body, a corpse* [akin to Sans. root *मृच्छ*, “to perish”; in part. perf. pass. “dead”].

2. *νεκρός*, *δ*, *όν*, adj.; see 1. *νεκρός*, no. 1.

νέ-ος (*i. e.* *νέF-os*), *α*, *ον*, adj.: 1. *New*.—2. *Young*. ~~Comp.~~ Comp.: *νέωτερος*; (Sup.: *νέωτατος*) [akin to Sans. *नाव*-*α*, “new”; cf. Lat. *novus*].

νέο-της, *τητος*, *φ*. [*νέος*, (uncontr. gen.) *νέο-ος*, “new”; hence, “young”] (“The state, or condition, of the *νέος*”; hence) *Youth, early years*.

νέω, (*φ*. *νέωσω*, *π*. *νένευκα*), 1. aor. *ἐνευσα*, *ν*. n.: 1. *To nod with the head*.—2. *To beckon*.

νεφ-έλη, *έλης*, *φ*. (“A thing pertaining to the sky or atmosphere”; hence) *A cloud* [akin to Sans. *नाभ-ास*, “the sky, the atmosphere”].

†νεω-κόρ-ος, *ον*, (*μ*. but) *φ*. when applied to cities [*νέως*, *νέω* (Attic for *ναός*, *ον*), “a temple”; *κορ-έω*, “to sweep”] (“Temple-sweeper”; hence, like the Lat. *ædituus*, “temple-guardian”) *A temple-guardian* or *-warden*; a *sacristan*.—N.B. The title

was often adopted by cities that assumed the guardianship of the shrine of some deity, under whose protection they more especially placed themselves. Of this, Ephesus is a notable instance; see xix. 35.

†νησ-ιον, *ιον*, *ν*. diu. [*νήσ-ος*, “an island”] *A small, or little, island*.

νή-σος, *σου*, *φ*. *An island* [akin to Sans. root *स्नλ*, “to bathe”; as “that which is bathed” by the sea, etc.]

νηστε-ία (trissyll.), *ίας*, *φ*. [*νηστε-ύω*, “to fast”] 1. *Fasting*.—2. With Art.: *THE fast*, *i. e.* probably of the great day of Atonement, which was kept on the tenth day of the seventh month, *i. e.* Tizri, corresponding to our October; cf. Lev. xvi. 29; xxiii. 27; xxv. 9; Num. xxix. 7. The language of the writer at xxvii. 9 arises from the circumstance of navigation being considered especially dangerous in the Mediterranean during the winter months.

νηστ-εύω, *φ*. *νηστεύω*, 1. aor. *ἐνήστευσα*, *ν*. n. [*νήστ-ις*, “not eating, fasting”] (“To be in a state of *νήστis*”; hence) *Not to eat, to fast*.

†Νίγερ, *μ*. indecl. [Gr. form of Lat. *Niger*, “Black”] *Niger*; the surname of Symeon; xiii. 1.

†Νικάνωρ, *οπος*, *μ*. *Nicanor*;

one of the seven deacons of the early Church at Jerusalem; vi. 5.

†**Νικ-ό-λαος**, λαου, m. [νικ-άω, "to conquer"; (ο) connecting vowel; λαός, "the people"] ("One conquering—or the conqueror of—the people") *Nicolaus*; one of the seven deacons of the early Church at Jerusalem; vi. 5.

νομ-ίζω, (f. νομίσω, Attic νομιῶ, p. *νομίκα*), 1. aor. ἐνόμισα, v. a. [νόμος, "a custom"] 1. (Act.: "To hold, or own, as a custom") Pass.: *To be held as, or to be, a custom; to be customary or wont*; xvi. 13.—2. With Objective clause or *ὅτι* c. Ind.: *To hold, deem, consider, think, etc., that something is, etc.*—Pass.: **νομ-ίζομαι**, (p. *νομόισμαι*, 1. aor. ἐνομίσθην, 1. fut. νομισθήσουαι).

νομο-διδάσκαλος, διδασκάλου, m. [νόμος, (uncontr. gen.) νόμο-ος, "the law" of Moses; διδάσκαλος, "a teacher"] *A teacher, or doctor, of the law of Moses.*

νόμ-ος, ου, m. [for νέμ-ος; fr. νέμ-ω, "to assign, apportion"] ("That which is assigned or apportioned"; hence, "a custom"; hence) 1. *A law, ordinance.*—2. The Mosaic Law.

νόσος, ου, f. *Sickness, disease.*

Acts.

(**νοσφι-ζω**, f. *νοσφίω*, 1. aor. ἐνόσφισα, v. a. [νόσφι, "apart"] "To set apart."—Mid.) **νοσφι-ζομαι**, (Epic f. *νοσφίσσομαι*), 1. aor. ἐνοσφίσάμην, *To set apart for one's self; to appropriate for one's own use or purposes, to keep back from the legitimate use, etc.*

νότος, ου, m. *The South wind.*

νου-θε-τέω-τῶ, v. a. [contr. for νοο-θε-τέω; fr. νόος, (uncontr. gen.) νόο-ος, "mind"; θε, a root of τίθημι, "to put"] ("To put in mind"; hence) *To warn, advise, admonish.*

νῦν, adv.: 1. *Now*:—ἀπὸ τοῦ νῦν, *from the present time, henceforth*, xviii. 6:—τὰ νῦν, *as to the present circumstances, now*:—for τὸ νῦν ἔχον see ἔχω, no. 2.—2. Used to strengthen a command: *Then* [akin to Sans *nu* or *nú*, "now"].

νῦν-τι, adv. [νῦν, "now"; *τι*, demonstrative suffix] *Now, at this moment, at this present time.*

νύξ, νυκτός, f. *Night*;—at ix. 24 *νυκτός* is Gen. of time "when"; cf. ix. 25;—at xii. 6 *νυκτί* is Dat. of time in which a thing occurs; cf. xxiii. 11; xxvii. 23;—at xx. 31 *νύκτα* is Acc. of "Duration of time"; cf. xxvi. 7 [akin to Sans. *niça*, "night"; *naktam*, "by night"].

S

ξεν-ία, ἱας, f. [ξέν-ος, "a guest-friend"; hence, "a stranger"] ("That which appertains to a ξένος"; hence) *A hired lodging* as occupied by a stranger.

ξεν-ίζω, (f. ξενίσω and ξενίζω), 1. aor. ἐξένισα, v. a. and n. [ξέν-ος, "a guest-friend"; also, "a stranger"] 1. Act.: *To receive as a guest-friend; to entertain hospitably.*—2. Neut.: ("To be a stranger"; hence) *Of things: To be strange or unusual.*—Pass.: ξεν-ίζομαι, 1. aor. ἐξενίσθην.

ξένος, ου, m. ("A guest-friend," i. e. a person of some foreign state, with whom a man had a treaty of hospitality for himself and his descendants; hence) *A foreigner, stranger.*—As Adj.: ξένος, η, ον, adj. *Foreign, strange.*

ξύλον, λου, n. [ξύ-ω, "to scrape or plane"] ("That which is scraped or planed"; hence, "timber" for buildings; hence, "wood" in general; hence) *As being made of wood: 1. A cross, gibbet.*—2. *Sticks for the feet.*

(ξύρ-άω -ώ and ξύρ-έω -έω, f. ξυρήσω, 1. aor. ἐξύρησα, v. a. [ξύρ-όν, "a razor"] "To use a razor to"; hence, "to shave").—Mid.: (ξύρ-άομαι -ώμαι and ξύρ-έομαι -ούμαι, f. ξυρήσομαι), 1. aor. ἐξυρησάμην, *To shave as one's own*

especial act, or for one's self.

1. δ, ἡ, τό, definite article:

1. With Subst.: a. To point out (a) Some particular person or thing:—τὸ ἔθνος, *the nation*, viii. 9; τῆς οδοῦ ὄντας, *belonging to the (particular) way* (i. e. of religion), ix. 2.—

(b) Some person or thing before mentioned:—τῷ πνεύματι, xvi. 18, refers to πνεῦμα Πύθωνος, xvi. 16.—(c) What belongs, etc., to one:—τοὺς ἰδίους, *their own friends (or companions)*, iv. 23; εἰς τὰ ἴδια, *to their own home*, xxi. 6.—

(d) The collected members of a class:—οἱ ἄνθρωποι, *men in general*, xxiv. 16.—(e) The greater definiteness or individuality of something particularized by its own nature:—ὁ ἥλιος, *the sun*, ii. 20, etc.; but at xxvii. 20 ἥλιος alone.—

(f) Some distinction in the nature, character, etc., of the word to which it is prefixed:—Θεός, *God*, i. e. the Supreme Being, the Deity; ὁ Θεός, *God*, i. e. the one or true God.

—b. With Personal names of individuals the art. points out the person, (a) As the one just previously spoken of:—Πέτρον καὶ Ἰωάννην, iii. 3; τὸν Πέτρον καὶ Ἰωάννην, iii. 11;—Παῦλος, xvi. 25; ὁ Παῦλος, xvi. 28.—This distinction, however, does

not always hold good in the Gr. Test., as may be seen most notably in St. Matthew's genealogy of our Lord.—(b) As distinguished from others of the same name, or as denoting some famous or well-known person:—*ἤκουε τοῦ Παύλου λαλοῦντος*, xiv. 9.—2. The neut. art. sing. of all cases, a. Joined to an Inf. forms a verbal noun:—*τὸ ζωγονεῖσθαι*, vii. 19; *τοῦ σωθῆναι*, xiv. 9.—b. Prefixed to a clause containing an Inf. imparts to such clause a substantival character:—*ὥς τοῦ ἔλθειν αὐτόν*, viii. 40; *ἐν τῷ συμπληροῦσθαι τὴν ἡμέραν*, ii. 2; *μετὰ τοῦ παθεῖν αὐτόν*, i. 3.—3. The neut. art. Gen. sing. joined to an Inf. expresses, a. The aim, otherwise termed "the final cause":—*τοῦ αἰτεῖν ἐλεημοσύνην*, in order to ask, or for the purpose of asking, alms; iii. 2.—b. The object, result, or consequence:—*τοῦ ποιεῖν ἔκθετα τὰ βρέφη*, so that they (made exposed, i. e.) exposed their children, vii. 19; cf., also, iii. 12; xxvii. 1.—4. The masc. or fem. art. with Gen. of the name of a person denotes the son, daughter, wife, brother, mother or father of such person:—*Δαβὶδ τὸν (sc. υἱὸν) τοῦ Ἰεσσαί*, David the son of Jesse, xiii. 22; *Ἐμμόρ τοῦ (sc. πατρὸς) Ζυχείμ*, Emmor

the father of Sychem, vii. 16.—5. With participles = Lat. *is* etc. *qui*, etc., *he who*, etc.:—*ὁ κατοικῶν*, he that dwelleth, i. 20; *τὸ εἰρημένον*, that which was spoken, ii. 16; *τὸ γεγονός*, that which had happened, v. 7:—for ellipse of *καλούμενος* at xiii. 9 see *καλέω*.—6. With Adverbs the Art. forms, a. An adjectival expression:—*τὸ μεταξὺ σάββατον*, the next, or following, Sabbath, xiii. 42; *τὰς ἐξω πόλεις*, (the outside, i. e.) foreign cities, xvi. 11; *πλὴν τῶν ἐπ' ἀνάγκης τούτων*, except these necessary things, xv. 28.—b. A complex noun:—*ἀπὸ τοῦ νῦν*, from the present time, henceforth, xviii. 6; *εἰς τὴν αὔριον*, unto the next day or the morrow, iv. 3; *τῶν καθέξης*, those in succession, i. e. those who follow after, iii. 24.—7. The masc. art. plur., with *σύν* and *Δατ.*, or *περί* with *Acc.*, of the name of a person, or of a pron. referring to a person, denotes, a. That person's followers, etc.:—*ὁ ἀρχιερεὺς καὶ οἱ σὺν αὐτῷ*, the high priest and they that were with him, i. e. his adherents or party, v. 21; cf. preceding verse 17.—b. That person himself, together with his followers, etc.:—*οἱ περὶ τὸν Παῦλον*, (those around Paul, i. e.) Paul and his companions,

xiii. 13.—8. The neut. art., *a*. Folld. by dependent Gen. denotes *the thing, or things, of, or pertaining to, a person, etc.*:—*τὰ τοῦ Θεοῦ, the things of, or pertaining to, God.*—b. Folld. by a prep. and its case denotes *the thing, etc., connected with that which such prep., etc., points out*:—*τὰ περὶ τῆς βασιλείας, the things concerning the kingdom, i. 3.*—9. The neut. art. sing. prefixed to a clause or sentence imparts to such clause, *etc.*, a substantival power, and renders it much about equivalent to a dependent or explanatory clause:—*μηδὲν εὐρίσκοντες τὸ πῶς κολάσσονται αὐτοὺς, in no respect finding how they can punish them, iv. 21; cf. also iv. 18 and xxii. 30.*—10. The neut. art. sing. prefixed to a neut. adj. sing. used as a subst. imparts to it an abstract notion:—*τὸ ἀγαθόν, goodness.*—11. Joined to a Nom. in the place of a Voc.:—*δέσποτα, σὺ ὁ Θεός, iv. 24; ἴδετε, οἱ καταφρονῆται, xiii. 41.*—12. Repeated with an attributive adj., after a subst. to which it has also been prefixed, for the sake of emphasis:—*τοῦ Θεοῦ τοῦ ὑψίστου, of the most high God; rather, of God, the most high one, xvi. 17; τὰς ὁδοὺς Κυρίου τὰς εὐθείας, the straight ways of the Lord; rather,*

the ways of the Lord, the straight ones, xiii. 10.—13. With cardinal numerals, *a*. Marks a number decisively.—b. Has a demonstrative force = *This, those, etc.* [akin to Sans. *sa*, "one"].

2. *ὁ, ἡ, τό*, demonstr. pron. *He, she, it*:—*τοῦ γένος ἐσμέν, we are his offspring, xvii. 28*:—*οἱ μὲν . . . οἱ δέ, some, on the one hand . . . others, on the other hand, xiv. 4, etc.; cf., also, xvii. 32; xxvii. 24*:—*τινὲς . . . οἱ δέ, some . . . and others, xvii. 18.*

ὄγδ-οος, ὄη, οον, adj. [for *ὀκτ-οος*; fr. *ὀκτ-ῶ*, "eight"] ("Of, or pertaining to, "eight," hence) *Eighth*.

ὁ-δε, ἡ-δε, τό-δε, pron. dem. [*ὁ*, old dem. pron.; *δε*, enclitic particle] *This, this person or thing here.*—As Subst.: *τάδε, τῶνδε*, n. plur. *These things or words.*

ὁδ-ηγ-έω -ῶ, f. *ὁδηγήσω*, 1. aor. *ὠδήγησα*, v. a. [*ὁδ-ός*, "a way"; *ἡγ-έομαι*, "to lead"] ("To lead on the way"; hence) *To be a guide to one; to guide, lead.*

ὁδ-ηγ-ός, οὔ, m. [id.] ("One who leads on the way"; hence) *A leader, a guide.*

†ὁδοιπορ-έω -ῶ, (f. *ὁδοιπορήσω*, p. *ὁδοιπόρηκα* and *ὠδοιπόρηκα*), v. n. [*ὁδοιπόρ-ος*, "a wayfarer"] ("To be an *ὁδοιπόρος*"; hence) *To proceed*

on one's way, to journey, travel, etc.

ὁδός, οὗ, f. ("That which approaches or forms an approach"; hence) 1. *A way*, whether actual or figurative; —at ix. 2 τῆς ὁδοῦ depends on *δντας*.—2. *A journey*, etc.:—σαββάτου ὁδός, a *Sabbath-day's journey*, which is variously estimated at 7 and 8 stadia, or seven-eighths of a mile and a mile respectively; see, also, ἔχω, N.B. [akin Sans. root *SAD*, in force of "to approach"].

ὀδούς, ὀντος, m. ("The eating thing"; hence) *A tooth* [prob. = ἰδού-ς for ἰδόντ-ς, fr. ἔδων, ἔδοντ-ος, part. pres. of ἔδω, "to eat"; cf. Sans. *dantas*, "a tooth"].

(ὀδύν-άω -ῶ, f. ὀδύνησω, v. a. [ὀδύν-η, "pain"]) 1. Act.: "To inflict pain upon; to pain, torment."—2.) Pass.: ὀδυνάομαι -ώμαι, 1. aor. ὠδυνήθην, 1. fut. ὀδυνηθήσομαι: (a. *To be pained or tormented physically; to suffer pain*.—b.) *To be pained mentally, to sorrow*.

ὅθεν, adv. [ὅς, (uncontr. gen.) ὅ-ος, "who, which"; *θεν*, inseparable particle denoting motion "from"] 1. *From which place, etc.; whence*.—2. *From which cause, wherefore*.

†ὀθόνη, ης, f. ("Fine white linen"; hence) *A linen cloth, sheet*, etc.

οἶθα; see εἶδω.

οἰκ-έτης, έτου, m. [οἰκ-έω (neut.), "to dwell"] ("A dweller" in a house; hence, generally) *A house-slave, servant, menial*.

τοῖκη-μα, μάτος, n. [for οἰκε-μα; fr. οἰκέ-ω (act.), "to inhabit"] ("That which is inhabited"; hence, "a habitation, dwelling," etc.; hence) In a bad sense: *A prison*.

οἰκ-ία, ίας, f. [οἰκ-έω (act.), "to inhabit"] ("An inhabiting"; hence) 1. *A house, dwelling, abode, habitation*.—2. *A house or family*.

οἰκο-δομ-έω -ῶ, f. οἰκοδομήσω, 1. aor. ᾠκοδόμησα, v. a. [for οἰκο-δεμ-έω; fr. οἶκος, (uncontr. gen.) οἶκο-ος, "a house"; δεμ-ω, "to build"] ("To build a house"; hence) *To build, raise, erect, construct*, etc., whether actually or figuratively.—Pass.: οἰκοδομ-έομαι -οῦμαι, p. ᾠκοδομημαι, 1. aor. ᾠκοδομήθην, 1. fut. οἰκοδομηθήσομαι.

τοῖκο-δέμ-ος, ου, m. [for οἰκο-δέμ-ος; fr. id.] *A house-builder; a builder*.

οἰκοδομῶν, οὔσα, οὖν, contr. P. pres. of οἰκοδομέω.—As Subst.: οἰκοδομῶν, οὖντος, m. *A builder*;—at iv. 11 in figurative force:—where, also, the readings vary between οἰκοδομούντων and οἰκοδομῶν.

οἶκ-ος, ου, m. ("That in

which one sits down"; hence)

1. *A house, abode, dwelling.*—

2. *A house, household, family,*

etc.—3. *A house, race, etc., of*

persons [akin to Sans. *veg-a*,

"a house"; from root *vic*,

"to sit down"; cf. Lat. *vic-*

us].

οἰκουμένη, ης, f. [fem. of

οἰκούμενος, "inhabited," used

as a Subst.] With Art.: ("The

inhabited land"; hence) *The*

world, the earth.

†(δκν-έω -ώ, f. δκνήσω),

1. aor. ἔκνησα, v. n. [δκν-ος,

"hesitation"] ("To be in

δκνος"; hence) With Inf.:

To hesitate to do, etc.; to

shrink from doing, etc.; to be

loth, or delay, to do, etc.

ὀκτώ, num. adj. indecl.

Eight [akin to Sans. *ashtan*,

"eight"].

ὀλίγος, η, ον, adj.: 1. In

amount, degree, etc.: a. Sing.:

Small, little.—As Subst.:

ὀλίγον, ον, n. *That which*

is little, a little;—ἐν ὀλίγῳ,

see ἐν, no. 11.—b. Plur.: *Few*;

—at xvii. 4, 12 folld. by Gen. of

"Thing Distributed."—2. Of

time: *Little, short*;—at xiv.

28 χρόνον οὐκ ὀλίγον is Acc.

of "Duration of time"; see

οὐ for both 1 and 2.

†δόκληρ-ια, ιας, f. [δό-

κληρ-ος, "having the whole

lot"; hence, "entire, com-

plete"] ("The state, or con-

dition, of the δόκληρος";

hence) Of the body: *Com-*

pleteness, soundness.

ὅλ-ος, η, ον, adj.: 1. *Whole,*

entire, complete.—2. *The whole*

of that denoted by the subst.

to which it is in attribution;

all [akin to Sans. *sam-a*, "all,

whole, entire"].

δμίλ-έω -ώ, (f. δμίλῃσω, p.

δμίληκα), 1. aor. ἔμίλησα, v. n.

[δμίλ-ος, "a throng" of peo-

ple] ("To be in an δμίλος";

hence, "to join in company";

hence, as a result) *To hold*

conversation, to converse.

δμ-νῦμι, (f. ὁμοῦμαι, later

ὁμόσω, p. ὁμώμοκα), 1. aor.

ἔμοσα, v. n.: 1. *To swear*;

—at vii. 17 τῆς ἐπαγγελίας, ἥ

ἔμοσεν = τῆς ἐπαγγελίας, ἣν

ἔμοσεν, the relative being at-

tracted into the case of the

antecedent. Further, ἣν =

ἐπαγγελίαν, and is thus the

Acc. of cognate meaning de-

pendent on ἔμοσεν.—2. a. *To*

swear; to affirm, or declare,

with an oath.—b. Folld. by

Inf. (of fut. mostly, but also)

of Aor., and relating to the

same Subject as the finite verb:

To swear, etc., that a person,

etc., will do, etc. [prob. akin to

Sans. root *YAM*, "to restrain"].

δμοθῦμ-ᾶδόν, adv. [δμοθῦμ-

ος, "of one mind; unanimous"]

("After the manner of the

δμοθῦμος"; hence) *With one*

mind, with one accord, un-

animously.

ὁμοιο-πάθ-ής, *és*, adj. [*ὁμοιος*, (uncontr. gen.) *ὁμοιος*, "like"; *πάθ-ος*, any "feeling or passion"] With Dat. of person: *Of like feelings, or passions, with one.*

ὁμ-οιος, *οία, οιον*, adj. *Like or similar*;—at xvii. 29 with Dat. [akin to Sans. *sam-a*, in force of "like," etc.].

ὁμοι-όω -ῶ, f. *ὁμοιώσω*, 1. aor. *ὠμοίωσα*, v. a. [*ὁμοιος*, "like"] ("To make *ὁμοιος*"; hence) With Dat.: *To liken, compare, etc., to.*—Pass.: (*ὁμοι-όμαι -οῦμαι*, p. *ὠμοίωμαι*), 1. aor. *ὠμοιώθην*, 1. fut. *ὁμοιωθήσομαι*.

ὁμολογ-έω -ῶ, f. *ὁμολογήσω*, (p. *ὠμολόγηκα*), 1. aor. *ὠμολόγησα*, v. a. [*ὁμόλογος*, "assenting"] ("To be *ὁμόλογος* to"; hence) *To confess, acknowledge.*

†ὁμό-τεχν-ος, *ον*, adj. [*ὁμός*, (uncontr. gen.) *ὁμός*, "one and the same, like, common"; *τέχν-η*, in force of "an art, craft, trade"] *Of the like art, craft, or trade.*

ὁμοῦ, adv. [adverbial neut. gen. of *ὁμός*, "same," as a gen. of place] ("At the same place"; hence) *Together.*

ὀ-νο-μα, *μάτος*, n. [for *ὀνομα*; fr. root *γνο*, short form of *γνώ* (see *γι-γνώ-σκω* in *γι-γνώ-σκω*), with *δ* as prefix; cf. lat. *no-men* for *gno-men*] ("The thing which serves

for knowing an object by"; hence) 1. *A name* by which a person or thing is known or distinguished:—*ὀνόματι*, *by name*, Dat. dependent on *Ἰουλίῳ*, xxvii. 1;—the more usual construction is that of the adverbial acc. *ὄνομα*.—2. *A person, man*; i. 15.

ὀνομάζω, (f. *ὀνομάσω*, p. *ὠνόμακα*), 1. aor. *ὠνόμασα*, v. a. [for *ὀνοματ-σω*; fr. *ὄνομα*, *ὀνόματ-ος*, "a name"] 1. *To name*.—2. With τὸ *ὄνομα* as Object: *To name the name*, i. e. *to call out, or make mention of, the name.*

ὀπίσσω, adv.: 1. *After, behind*.—2. With Gen.: *After, or behind, one.*

ὅποιος, *α, ον*, adj.: 1. *Of what sort, kind, or quality*.—2. As a correlative to *τοιοῦτος*, "such": *As* [either fr. obsol. *ὀπός* = obsol. *πός*, akin to Sans. *ka*, "who?" or lengthened fr. *ποῖος*, "of what sort or kind"].

ὅπου, adv. Of place: *Where* [either akin to obsol. *ὀπός* = obsol. *πός*, akin to Sans. *ka*, "who"? or lengthened fr. *ποῦ*, "where"].

†ὀπ-τάνω, v. a. [root *ὀπ*, found in *ὀφθαι* (= *ὀπ-σομαι*), fut. of *ὀράω*, "to see"] *To see*.—Pass.: With Dat. of person: *To be seen by, to appear to*.—Pass.: *ὀπ-τάνομαι*.

ὀπτ-ᾶσις, *ᾶσις*, f. [*ὀπτ-*

ἄνω (rare), "to see"] ("A seeing"; hence, "a sight"; hence) *A vision*.

ὅπως, adv. and conj. [either fr. obsol. ὁπός (see ὅπου); or lengthened fr. πῶς, "in what way," etc.] 1. Adv.: a. *In what way or manner; how.* —b. Of time: *When*:—ὅπως ἄν, *whenever*, iii. 19; see ἄν, no. 2.—2. Conj.: a. *That, in order that*; xv. 17.—b. *For that, because, inasmuch as.*

ορά-μα, μάτος, n. [ὁρά-ω, "to see"] ("That which is seen"; hence) *A vision*.

ὁρά-σις, σεως, f. [id.] ("A seeing"; hence) *A vision*.

ὁράω -ῶ, f. ὄψομαι, p. (ὁρά-κα and) ἑώρακα, v. n. and a.: 1. Nent.: ("To see, look"; hence) *To see to, look to, a thing; to pay heed to*.—2. Act.: a. *To see*.—b. Mentally: With part. in concord with Acc. of nearer Object: *To see, perceive that one, etc., is, etc.*; viii. 23.—3. Pass.: ὁράομαι -ῶμαι, (p. ἑώραμαι and ὤμμαι), 1. aor. ὤφθην (and ἑωράθην), 1. f. ὁφθήσομαι and later ὁραθήσομαι, *To be seen, to appear*;—at xxvi. 16 μάρτυρα ὧν τε εἶδες ὧν τε ὁφθήσονται σοι = μάρτυρα ἐκείνων τε ἃ εἶδες, ἐκείνων τε ἐν οἷς ὁφθήσονται σοι; see ὅς, no. 3, a, (n).

†ὀργυρία, ἄς, f. *A fathom*; a measure of length, equal to about six feet [commonly re-

garded as a derivative from ὀρέγω, "to stretch out," and so denoting "the length of the outstretched arms"; but rather akin to Sans. *ṛijā*, "straight," thus denoting the measure of a tall, upright man, i. e. six feet, in general].

ὀρθός, ῆ, ὄν, adj. *Straight, upright, erect* [prob. akin to Sans. *urdhva*, "erect"].

ὀρ-θρος, θρου, m. [ὀρ-νύμι, in meaning of "to awaken"] ("That which awakens; the awakening time"; hence) *Dawn, early morn, the time just before day-break*.

ὀρ-ίξ, (f. ὀρίσω, Attic ὀρίω, p. ὀρίκα), 1. aor. ὀρίσα, v. a. [ὀρ-ος, "a boundary"] ("To form a boundary to, to bound"; hence, "to mark out by boundaries"; hence) *To determine, appoint*.—Pass.: (ὀρ-ίξομαι), p. ὀρίσμαι, 1. aor. ὀρίσθην, (1. fut. ὀρίσθήσομαι).

ὀρί-ον, ου, n. [ὀρί-ος, "pertaining to a boundary"] ("That which pertains to a boundary"; hence) *Of a country*: 1. *A border, frontier, limit*.—2. *A country, district, region*.

ὀρκ-ίξ, v. a. [ὀρκ-ος, "an oath"] ("To tender an oath to" a person; hence) With Acc. of person and Acc. of that to which the oath relates: *To adjure one by*.

ὀρκ-ος, ου, m. [for *Ἐργ-ος*;

fr. *Ἐργ-ω* = *ἔργ-ω*, "to shut in, restrain" ("That which restrains"; hence, morally) *An oath* as restraining a person from violating his word, etc.

(*ὄρμ-άω -ῶ*, f. *ὀρμήσω*, p. *ὄρμηκα*), 1. aor. *ὄρμησα*, v. n. [*ὄρμ-ή*, in force of "a start, setting out"] ("To make a start," etc.; hence) With accessory notion of impetuosity, etc.: *To rush violently or furiously*.

ὄρμη, ἥς, f. *An assault, attack, onset*.

ὄρο-θα-σίᾱ, σίας, f. [*ὄρος*, (uncontr. gen.) *ὄρο-ος*, "a boundary"; *θε*, a root of *τι-θῆ-μι*, "to place"] ("A placing, or fixing, of a boundary or of boundaries"; hence) *Boundaries, bounds, limits*.

ὄρος, εὸς οὐς, n. *A mountain*.

ὅς, ἥ, ὅ, pron. demonstr. and rel.: 1. Demonstrative: = *οὗτος*, *This, that*:—*ὅς μὲν . . . οὗς δέ*, *some on the one hand . . . others on the other hand*, xxvii. 44.—2. Relative: *Who, which*:—for *παρ' οὗ* at xxiv. 8, see *παρελθ-ών*;—at xxiv. 18 the readings vary between *ἐν αἷς* (referring to *ἐλεημοσύνας* and *προσφορὰς*) folld. by a comma, and *ἐν οἷς* folld. a full stop:—*οὗ* (supply *τόπου*), adverbial gen. of place, *where*, i, 13, etc.:—*ἕως οὗ*

(supply *χρόνου*), *up to what time, or the time that; until*, xxi. 26, etc.; so *ἕχρι*, or *ἕχρις*, *οὗ*, in same construction and force, xxvii. 33; vii. 18:—*ἀνθ' ὧν* (supply *χρημάτων*), (*in return for which things; hence*) *wherefore*, xii. 23:—*ἐν οἷς* (supply *χρημασί*), (*in which things; hence*) *whereupon*, xxvi. 12; for xxiv. 18 see above.—At xxiv. 11 *ἡμέρας* (gen. sing.) is to be supplied with *ἥς* from preceding *ἡμέραι*.

—3. Particular constructions: a. By attraction the relative (a) Is put in the case of the antecedent, instead of that required by grammatical construction:—*περὶ πάντων . . . ὧν ἡρξάτο ποιεῖν* for *ἃ ἡρξάτο, etc.*, i. 1:—*ἕως τῆς ἡμέρας, ἥς ἀνελήφθη*, for *ἥ ἀνελήφθη*, i. 22:—*ἐθνῶν, ὧν ἔξωσεν*, for *ἃ ἔξωσεν*, vii. 45:—*περὶ πάντων ὧν τέτακται σοι ποιῆσαι* for *ἃ τέτακται, etc.*, xxii. 10.—(b) Takes the subst. of the demonstrative clause into its own clause and its own case:—*ἔγοντες παρ' ᾧ ξενισθῶμεν Μνδάσωνι* for *ἔγοντες, παρ' ᾧ ξενισθῶμεν, Μνδάσωνα*. To which it must be added that the two following words in apposition to *Μνδάσωνι* in Text would strictly be in Acc., in apposition to *Μνδάσωνα* the regular formation; xxi. 16.—(c) Takes the number of the word im-

plied in a collective noun instead of the grammatical number:—τὸ πλῆθος . . . φέροντες, *the multitude* (= many persons), *bringing*, v. 16.—(d) Takes the gender of the explanatory word, instead of the gender of the word to be explained.—b. When the relative refers to a word (or clause) which is to be explained, it is put in the neut. nom. sing. with ἐστὶ, λέγεται, or ἐρμηνεύεται:—Βαρνάβας . . ., ὃ ἐστὶ μεθερμηνευόμενον υἱὸς παρακλήσεως, iv. 36; cf. οὗτος.—c. The demonstrative pron. is frequently omitted before the relative:—ἃ προκατήγγειλε . . ., ἐπλήρωσεν, for ἐκεῖνα, ἃ, etc., iii. 18:—γινώσκεις ἃ ἀναγινώσκεις for ἐκεῖνα, ἃ, viii. 30:—ἐγὼ εἰμι, ὃν ζητεῖτε, for ἐκεῖνος, ὃν, x. 21; cf., also, xiii. 37:—οὐδὲν ἐστίν, ὧν, for οὐδὲν ἐστὶν ἐκείνων, ἃ, xxv. 11; cf., also, no. 3, a, (a) above.—d. For ὃς ἄν, ὃς ἐάν, etc., see ἄν and 2. ἐάν.—e. Sometimes a demonstr. pron. is found in the same clause as a relative; and, when this is the case, the demonstrative is both emphatic and explanatory:—ἐφ' οὗς ἐπικέκληται τὸ ὄνομά μου ἐπ' αὐτούς, *upon whom my name is called—upon them, I mean*, xv. 17.—f. Sometimes the relative refers to a clause, and is then put in

the neut. sing. and the case required by the construction:—τοῦτον τὸν Ἰησοῦν ἀνέστησεν ὁ θεός, οὗ πάντες ἡμεῖς ἐσμεν μάρτυρες, ii. 32. Here οὗ refers to preceding clause, and is Gen. dependent on μάρτυρες; cf. iii. 15:—ἐναντία πράξαι. Ὁ καὶ ἐποίησα. Here ὃ refers to ἐναντία πράξαι, and is the Acc. dependent on ἐποίησα; xxvi. 9 at end and 10 at beginning.—g. The relative sometimes takes the gender of the persons, etc., denoted by the antecedent, and not its grammatical gender:—τὰ ἔθνη, ἐφ' οὗς, xv. 17; cf., also, xxvi. 17.—h. The relative is sometimes put for a copulative conj., and a demonstrative pron.:—ὃς = καὶ ἐκεῖνος, xiii. 31 [prob. akin to Sans. rel. pron. *ya*, “who, which”].

ῥόσιος, α, ον, adj.: 1. Of persons: *Holy, sinless, pure*.—As Subst.: ῥόσιος, ον, m. Of Christ: With Art.: *The Holy One*; ii. 27; xiii. 35.—2. Of things: *Holy, hallowed; sanctioned, or ordained, by divine law, etc.*—As Subst.: ῥόσια, ων, n. plur. *Holy things*; xiii. 34, where it is a quotation from Isaiah lv. 3, and represents the Heberw word which means “mercies or benefits” bestowed by God.

ῥόσιος, η, ον, adj.: 1. Of

time: *As long as, how long.*

—2. Of number: *As many as, how many*;—for ὅσοι ἄν, ὅσα ἄν, see ἄν, no. 2.—As Subst.: a. ὅσοι, ὡν, m. plur. *As many as.*

—b. ὅσα, ὡν, n. plur. *As many things as, how many things.*

—3. Of degree: *As much as, how much.*—N.B. The correlative τόσος ("so many") in its proper case, and whether as adj. or subst., is often omitted before ὅσος, *etc.*;—at iv. 6 supply τόσους before ὅσοι;—at iv. 23 supply τόσα before ὅσα.

ὅς-τις, ἥ-τις, ὅ-τι, pron. indef., rel. and interrog. [ὅς, "who"; τίς, "any"] 1. Indefinite: ("Any one who, anything which"; i. e.) *Whoever, whatever person, or thing.*—2. Relative: Referring to a definite person, or thing, but with a certain general notion attaching to it: *Who*;—at xvi. 12 ἥτις relates to Φίλιπποι, but by attraction is put in the gender and number of the explanatory word πόλις; cf. ζς, no. 3, a, (d).—3. Interrogative: *Who? What?*

ὀσφύς, ὤος, f. *The hip, the loins.*

ὅτ-αν, adv. [ὅ-τε, "when"; ἄν, indefinite particle] With Subj., always in classical authors and mostly in Gr. Test.: *Whenever.*

ὅτε, adv. *When.*

1. ὅ, τι, adv. [adverbial neut. of ὅστις; see ὅστις, no. 3] *For what reason, why, wherefore.*—N.B. This word is written ὅ, τι and ὅ τι, to distinguish it from ὅτι, "that"; see following word.

2. ὅτι, adv. and conj.: 1. Adv.: a. *That.*—b. Used after a verb, *etc.*, denoting "speaking," *etc.*, before the quoted words of another person. In this case it is equivalent to the inverted commas used in English, and is not to be rendered: λέγοντες ὅτι . . . εὗρομεν, *saying, We found*, v. 23:—Μωσῆς . . . εἶπεν ὅτι προφήτην ὑμῖν ἀναστήσει Κύριος, *Moses . . . said, The Lord shall raise up unto you a prophet*, iii. 22; cf., also, ii. 13, *etc.*;—at xiv. 22 ὅτι introduces a change from the preceding *oratio obliqua* to the *oratio recta*. Here, therefore, some such word as λέγοντες must be supplied.—2. Conj.: a. *Because.*—b. *Seeing that, inasmuch as, for that.*

1. οὐ, masc. and neut. gen. sing. of ὅς.

2. οὐ, as adv. *Where*; see δς no. 2.

3. οὐ (before a consonant; οὐκ before a soft vowel; before an aspirated vowel οὐχ), adv.: 1. *Not*:—οὐ μή (with Subj.), *not by any means, by no means.*—2. Imparting to a

word the very reverse of the meaning which such word has by itself:—*δύναμαι*, to be able; *οὐ δύναμαι*, to be unable; *θέλω*, to be willing; *οὐ θέλω*, to be unwilling; *ὀλίγοι*, few; *οὐκ ὀλίγοι*, not a few, i. e. many, several; *μετρίως*, moderately; *οὐ μετρίως*, not moderately, i. e. exceedingly, very greatly.

οὐδέ, conj. and adv. [*οὐ*, "not"; *δέ*, "and"] 1. Conj.: *And not, nor*:—*οὐδέ . . . οὐδέ*, neither . . . nor; *οὐ . . . οὐδέ*, not . . . nor.—2. Adv.: *Not even*.

οὐδείς, *οὐδεμία*, *οὐδέν*, adj. [*οὐδ-*, "not even"; *είς*, "one"] *Not even one, not one*;—at v. 13 with Gen. of "thing distributed":—*οὐδέν*, neut. in adverbial force: *Not at all, in no respect*.—As Subst.: a. *οὐδείς*, m. *No one, nobody*;—after a negative, *any one, anybody*.—b. *οὐδέν*, n. *Nothing*;—after a negative, *anything*.

οὐδέποτε, adv. [*οὐδέ*, "not even"; *ποτέ*, "at any time"] *Not even at any time, never at any time, never*.

οὐδέπω, adv. [*οὐδέ*, "and not"; "not even"; *πω*, "yet"] 1. *Not even yet, and not yet, not as yet*; see *οὐπω*.—2. *Not even yet, never as yet*;—after a negative, *ever as yet*.

οὐκ; see 3. *οὐ*.

οὐκ-έτι, adv. [*οὐκ*, "not"; *έτι*, "any longer"] *Not any longer, no longer, no more*;—after a preceding negative, *any longer, any more*.

οὖν, adv.: 1. *Then*.—2. *Therefore, consequently*.

οὐ-πω, adv. [*οὐ*, "not"; *πω*, "yet"] *Not yet, not as yet*;—at viii. 16 the readings vary between *οὐπω* and *οὐδέπω*.

οὐράν-ιος, *ιον* (also, *ιος*, *ια*, *ιον*), adj. [*οὐράν-ος*, "heaven"] *Of, or belonging to, heaven; heavenly*.

οὐρανός-θεν, adv. [*οὐράνός*, (anconstr. gen.) *οὐρανός-ος*, "heaven"; suffix *θε* or *θεν* = "from"] *From heaven*.

οὐράνός, *οὐ*, m., sing. and plur. *Heaven, the heavens*.

οὖς, *ὠτός*, n. *An ear*.

οὐ-τε, conj. [*οὐ*, "not"; *τε*, "and"] *And not, nor*:—*οὔτε . . . οὔτε*, neither . . . nor:—*οὔτε . . . οὔτε . . . οὔτε*, neither . . . nor . . . nor.

οὗτος, *αὕτη*, *τοῦτο*, pron. dem. *This*.—At xvii. 24 inserted after several intervening words in the case and gender of preceding Subject of the verb for the sake of emphasis.—Particular construction: When the demonstrative refers to a word (or clause) which is to be explained, it is put in the neut. nom. sing. with *ἐστί*:—*Ἀκελδαμά, τοῦτ' ἐστί χωρίον*

αἷματος, i. 19:—εἰς τὸν ἐρχόμενον . . . τοῦτ' ἔστιν εἰς τὸν Χριστὸν Ἰησοῦν, xix, 4; cf. δς, no. 3, b.—As Subst.: a. Masc.: οὗτος, *This man*;—Plur.: *These men, these*.—b. Fem.: αὕτη, *This woman, she*; ix. 36.—c. Neut.: (a) τοῦτο, *This thing, this*.—(b) Plur.: ταῦτα, *These things*.

οὕτως (before a consonant οὕτω), adv. [οὕτως, "this"] *In this way or manner; thus, so*.

οὐχ; see οὐ.

οὐχί, a strengthened form of οὐχ.

ὀφείλω, (f. ὀφειλήσω, p. ὀφειλήκα), i. aor. ὀφειλήσα, v. a.: 1. *To owe*.—2. With Inf.: (*I, etc.*) *ought to do, etc.*

ὀφθαλμός, θαλμοῦ, m. [prob. akin to root ὀψ, "to see"] ("The seeing thing"; hence) *An eye*, whether actually or figuratively.

ὀφθεῖς, εἶσα, ἐν, P. 1. aor. pass. of ὀράω.

ὀφθήσομαι, 1. fut. ind. pass. of ὀράω.

ὀψομαι, fut. ind. of ὀράω.

ὄχλ-έω -ῶ, v. a. [ὄχλ-ος, "a crowd"; hence, "noise or tumult of a crowd"; hence, "trouble or disturbance"] ("To cause ὄχλος" to one; hence) *To trouble, harass, etc.*—Pass.: ὄχλ-έομαι -οῦμαι.

†(ὄχλο-ποιέω -ποιῶ), 1. aor. ὄχλοποίησα, v. n. [ὄχλος,

(uncontr. gen.) ὄχλο-ος, in force of "disturbance" (see ὄχλέω at beginning); ποιέω, "to make"] *To make a disturbance or a riot*.

ὄχλος, ου, m.: 1. Of persons: *A crowd, multitude, number, great number, throng*.—2. *Disturbance, tumult, etc.*

†παγ-ος, ου, m. [πήγνυμι, "to make fast," through root παγ] ("That which is made fast"; hence, "a firm-set rock"; hence) *A rocky hill*; see Ἀρειος.

†παθ-ητός, ητή, ητόν, adj. [παθ, root of πάσχω (= πάθ-σχω), "to suffer"] ("That must suffer"; hence) *Destined to suffer*.

παιδ-εύω, (f. παιδεύσω, p. πεπαιδευκα), 1. aor. ἐπαιδεύσα, v. a. [παῖς, παιδ-ός, "a child"] ("To treat as a παῖς"; hence, "to bring up, rear, a child"; hence) *To instruct, train, educate, etc.*—Pass.: παιδ-εύομαι, p. πεπαιδευμαι, 1. aor. ἐπαιδεύθην, (1. fut. παιδευθήσομαι).

παιδ-ίσκη, ἰσκης, f. dim. [παῖς, παιδ-ός, "a child"] *A little, or young, female child; a little, or young, girl; a maiden*.

παῖς, παιδός, m. and f. *A child*, whether boy or girl.

πάλιν, adv.: 1. *Again, a second*.—2. *Again, back*

again;—at x. 16 the readings vary between *πάντων* and *ἐνθός*.

†Παμφύλ-ια, *ias*, f. [Πάμφυλοι—for *πάντ-φύλ-οι*; fr. *pās*, *παντ-ός*, “all”; *φύλ-ον*, “a race or tribe”—“men of all races or tribes.” “The Pamphyli”; a people of mixed race on the S. coast of Asia Minor, sprung from the Aborigines and from Cilicians, Greeks, and other foreigners who settled in their country] *The country of the Pamphyli; Pamphylia*.

†πανοικί, adv. [irregular form of *πανοικία*] *With all the house or family*.

παντ-ἄχῃ, *παντ-ἄχοῦ*, adv. [*pās*, *παντ-ός*, “all”] *Everywhere, in all directions*;—at xxi. 28 the readings vary between the two forms.

πάντ-η or *πάντ-η*, adv. [id.] *By all means, altogether*.

πάντ-ως, adv. [id.] (“After the manner of the *pās*”; hence) *At all events, at any rate, at least*.

παρά, prep. gov. gen., dat., and acc.: 1. : a. With Gen.: *From*.—b. *By*; xii. 30.—2. With Dat.: a. *Near, beside*.—b. *With*.—c. *Before, among*.—d. Like the Lat. *apud*: *At* or *in the house of*; xxi. 8.—3. With Acc.: a. *By the side of, beside, near, by*.—b. *Near, at*.—c. *Contrary to*; xviii. 13 [akin to Sans. *parā*, “away”].

παρᾶ-βαίω, f. *παρᾶ-βήσομαι*, p. *παρᾶ-βέβηκα*, v. n. [*παρά*, “by or beyond”; *βαίω*, “to go”] (“To go by or beyond”; hence) *Morally: To depart, or fall, by transgression*.

παρᾶ-βάλλω, (f. *παρᾶ-βάλλω*, p. *παρᾶ-βέβληκα*), 2. aor. *παρ-έβαλον*, v. n. [*παρά*, “beside”; *βάλλω*, “to throw”] (“To throw beside”; hence, in neut. force) *Nautical t. t.: Of a vessel or those in it: With εἰς and Acc.: 1. To cross over to.—2. To arrive, or touch, at*.

(*παρᾶ-βιάζομαι*, f. *παρᾶ-βιάσομαι*), 1. aor. *παρ-εβιάσαμην*, v. mid. [*παρά*, “beside”; *βιάζομαι*, “to force, press hard”] (“To come beside, and force, one”; hence) *To force, constrain, compel*.

παράγγελ-ια, *ias*, f. [*παρ-αγγέλ-λω*, “to command”] (“A commanding”; hence) *A command, order, etc.*

παρ-αγγέλλω, (f. *παρ-αγγεῖω*, p. *παρ-ήγγεκα*), 1. aor. *παρ-ήγγειλα*, v. a. [*παρ-α*, “from”; *ἀγγέλλω*, “to convey a message”] (“To convey a message from” one; hence, “to pass the word” from soldier to soldier; hence) *To order, command, bid, give orders*:—*παράγγελία παρ-αγγέλλειν*, (to command with a command; i. e.) *to give a*

strict command;—often folld. by Dat. of person.

πᾶρᾱ-γίνομαι, (f. **πᾶρᾱ-γενήσομαι**), 2. aor. **πᾶρ-εγενόμην**, v. mid. [**παρᾱ**, "near"; **γίνομαι**, "to be"] ("To be near, to be at hand"; hence) *To arrive, come up, be present*.

πᾶρᾱ-δέχομαι, f. **πᾶρᾱ-δέξομαι**, v. mid. [**παρᾱ**, "from"; **δέχομαι**, "to receive"] ("To receive from" one; hence) *To receive to one's self, accept*, etc.

πᾶρᾱ-δίδωμι, (imperf. fr. a contracted form **παρεδίδουν**, xxvii. 1), f. **παρα-δώσω**, p. **παρα-δέδωκα**, pluperf. without augment **παρα-δεδώκειν**, 1. aor. **παρ-έδωκα**, 2. aor. **παρ-έδων**, v. a. and n. [**παρᾱ**, "from"; **δίδωμι**, "to give"] ("To give from" one's self to another; hence) 1. *To hand down, transmit, deliver*.—2. a. *To give up, surrender*.—b. *To deliver up, betray*.—c. *To give, or hand, over* a prisoner to the custody of another;—at xxvii. 1 supply **αὐτοί** (i. e. *οἱ δεσμοφύλακες, the keepers of the prison*) as the Subject of **παρεδίδουν**.—3. With **εἰς τὴν φυλακὴν**: *To deliver up to a judge, etc., and throw into prison*.—4. In a good sense: *To commit, commend*; xiv. 26; xv. 40.—5. In a bad sense: *To give up, give over,*

abandon; vii. 42.—6. *To give up to peril; to expose, hazard*; xv. 26.—Pass.: **πᾶρᾱ-δίδομαι**, p. **παρα-δέδομαι**, 1. aor. **παρ-εδόθην**, 1. f. **παρα-δοθήσομαι**.

† **πᾶρᾱ-θεωρέω-θεωρῶ**, v. a. [**παρᾱ**, "beside"; **θεωρέω**, "to look"] ("To look beside" an object; hence) *To overlook, slight*.—Pass.: **πᾶρᾱ-θεωρόομαι-θεωρούμαι**.

† **πᾶρᾱ-αἰνέω-αἰνῶ**, (f. **παρᾱ-αἰνέσω** and **παρᾱ-αἰνέσομαι**, p. **παρᾱ-ήνεκα**), v. a. [**παρᾱ**, in "strengthening" force; **αἰνέω**, in meaning of "to recommend"] 1. With Acc. of person and Inf.: *To recommend, advise, exhort* that one should be, etc.—2. Without Object: *To recommend, admonish*.

πᾶρᾱ-αἰτέομαι-αιτούμαι, f. **παρᾱ-αἰτήσομαι**, 1. aor. **παρᾱ-ἤτησάμην**, p.-pass. in mid. force **παρᾱ-ήτημαι**, v. mid. [**παρᾱ**, "from"; **αἰτέομαι**, "to ask for one's self"] ("To ask for one's self that something may be removed, etc., from one"; hence) *To deprecate* a thing.

πᾶρᾱ-κἀλέω-καλῶ, f. **παρα-κἀλῶ** and later **παρα-καλέσω**, 1. aor. **πᾶρ-εκάλεσα**, v. a. [**παρᾱ**, "to"; **καλέω**, "to call"] ("To call to" oneself; hence) 1. *To call for, send for, summon*;—at xxviii. 20 folld. by Acc. of person, and by Inf.

denoting "purpose or intention"; viz. *ἰδεῖν καὶ προσλαλῆσαι*, in order to see you and converse with you.—2. *To entreat, beg, pray, desire, beseech*;—at xxi. 12 *παρεκαλεῖμεν* takes the person of its nearest Subject, viz. *ἡμεῖς*.—3. *To call upon, admonish, exhort, etc.*—4. *To comfort, console*.—Pass.: *παρᾶ-κἀλλέομαι -κἀλούμαι*, 1. aor. *παρεκλήθην*, 1. fut. *παρα-κληθήσομαι*.

παρᾶκλη-σις, σεως, f. [*παρακαλέω*, "to console," through verbal root *παρακλη* (i. e. *παρά*, and *κλη*, a root of *καλέω*)] ("A consoling"; hence) *Consolation*.

παρᾶ-λαμβάνω, f. *παρᾶ-λήψομαι*, 2. aor. *παρ-έλαβον*, v. a. [*παρά*, "from"; *λαμβάνω*, "to take"] 1. *To take from the hands, etc., of another*.—2. *To take to one's self, or with one, as a companion, witness, etc.*—3. *To receive*.—Pass.: *παρᾶ-λαμβάνομαι*, 1. fut. *παρᾶ-ληφθήσομαι*.

†*παρᾶ-λέγομαι*, v. mid. [*παρά*, "by the side of"; *λέγομαι*—in force of Lat. *legere* (oram, etc.)—"to sail along"] Of a coast, place, etc.: *To sail along by the side of, to coast along*.

παρᾶλειψόμενος, η, ον, P. perf. pass. of *παρᾶ-λύω*.—As Subst.: *παρᾶλειψόμενος*, ου,

m. *A paralysed person, a paralytic*.

παρᾶ-λύω, f. *παρᾶ-λύσω*, p. *παρᾶ-λέλυκα*, v. a. [*παρά*, "beside, at the side"; *λύω*, "to loosen"] ("To loosen at the side"; hence, "to disable at the side"; hence) *To paralyse*.—Pass.: (*παρᾶ-λύομαι*), p. *παρᾶ-λέλυμαι*, (1. aor. *παρ-ελύθην*).

†*παρᾶνομ-έω -ώ*, (f. *παρᾶ-νομήσω*, p. *παρᾶ-νενόμηκα*), v. n. [*παρᾶνομ-ος*, "contrary to law"] ("To be *παρᾶνομος*"; hence) *To transgress the law*.—See *ἀναστᾶν* at end.

†(*παρᾶ-πλέω*, f. *παρᾶ-πλεύσομαι* and *παρᾶ-πλευσοῦμαι*), 1. aor. *παρ-έπλευσα*, v. a. [*παρά*, "past"; *πλέω*, "to sail"] *To sail past, to pass by in sailing*.

†*παρᾶσημ-ον, ου*, n. [neut. of *παρᾶσημ-ος*, in force of "conspicuous"] ("A conspicuous thing"; hence) Of a vessel: *A figure-head, sign*.

παρᾶ-σκευάζω, (f. *παρᾶ-σκευάσω*, 1. aor. *παρ-εσκευάσα*), v. n. [*παρά*, in "strengthening" force; *σκευάζω*, "to prepare"] 1. *To prepare, make preparations*.—2. Mid.: (*παρᾶ-σκευᾶζομαι*), 1. aor. *παρ-εσκευάσῃην*. *To prepare one's self, to make one's preparations*; see *ἐπισκευάζω*.

†*παρᾶ-τείνω*, v. a. [*παρά*, "beside"; *τείνω*, "to stretch"]

("To stretch beside"; hence, "to stretch along or out"; hence) Of speech, *etc.*, as Object: *To protract, prolong, draw out to a great length.*

παρὰ-τηρῶ -τηρῶ, 1. aor. παρ-ετήρησα, v. a. [παρά, "beside"; τηρῶ, "to watch"] ("To watch beside" one; hence) *To watch narrowly, observe closely.*

παρὰ-τίθημι, f. παρὰ-θήσω, 1. aor. παρ-έθηκα, v. a. [παρά, "beside"; τίθημι, "to put or place"] 1. *To put, or place, beside a person when reclining in order to take a meal; to set before one.*—2. Mid.: a. Of a statement: *To put, or set, forth; to allege, etc.*—b. *To entrust, give in charge, to another.*—c. *To commend, commit, into another's hands.*—Mid.: παρὰ-τίθεμαι, f. παρὰ-θήσομαι, 2. aor. παρ-έθεμην.

†παρὰ-τυγχάνω, (f. παρὰ-τεύξομαι, 2. aor. παρ-έτυχον), v. n. [παρά, "beside"; τυγχάνω, "to happen to be"] ("To happen to be beside"; hence) *To happen to be near or present.*

(παρὰ-χειμάζω, f. παρὰ-χειμάσω), p. παρὰ-κεχειμάκα, 1. aor. παρ-εχειμάσα, v. n. [παρά, "at"; χειμάζω, "to winter"] *To winter at, or in, a place.*

†παρὰ-χειμα-σία, σίας, f.

Acts.

[for παρὰ-χειμαδ-σία; fr. παρὰ-χειμάζω (= παρὰ-χειμάδ-σω), "to winter at, or in," a place] *A wintering at, or in, a place.*

παρὰ-χρήμα, adv. [= παρὰ τὸ χρήμα, "beside the thing"] *On the spot, forthwith, immediately, straightway.*

παρεδίδουν, 3. pers. plur. imperf. indic. of παρὰδίδωμι, as if fr. a contracted form παραδίδωμι; xxvii. 1.

παρ-εἰμι, f. παρ-έσομαι, v. n. [παρ-ά, "by, beside"; εἰμί, "to be"] ("To be by, or beside," one, *etc.*; hence) Of persons: 1. *To be present, to have come.*—2. *To have arrived.*

παρ-εκτός, adv. [παρ-ά, "from"; ἐκτός, in force of "except"] With Gen.: *Except from, or for, a thing.*

παρελθών, οὔσα, ὄν, P. 2. aor. of παρέρχομαι. In chapter xxiv., verse 7 (παρελθών . . . ἐπὶ σέ) is omitted in some editions. When omitted, οὗ, verse 8, refers to ἄνδρα in verse 5; when received, οὗ refers to αὐτοῦ in verse 7.

παρεμβολ-ή, ἥς, f. [for παρεμβάλλ-ή; fr. παρεμβάλλω, in force of "to draw up in battle-order"] ("A drawing up in battle-order"; hence, "an encampment, camp"; hence, "soldiers' quarters or barracks"; hence) *A castle, or fortress, occupied by soldiers.*

†παρ-ενοχλέω -ενοχλώ, v. n.

T

[*παρ-δ*, in "strengthening" force; *ἐνοχλέω*, "to trouble"] With Dat. of person: *To trouble, harass, disturb, disquiet* a person; *to cause trouble, or uneasiness, to a person.*

παρ-έρχομαι, f. *παρ-ελεύσομαι*, p. *παρ-ελήλυθα*, 2. aor. *παρ-ἦλθον*, v. mid. [*παρδ*; *έρχομαι*, "to come or go"] 1. [*παρδ*, "past"] a. With Acc. dependent on prep. in verb: *To come, or go, past or by.*—b. With reference to time: *To pass by.*—2. [*παρδ*, "near, beside"] *To come near or forward; to approach.*

παρεστηκώς, *ὥσα*, *ὄσα*, and *παρεστώς*, *ὅσα*, *ὄσα* and *ὄς*, P. perf. of *παρίστημι*.

παρ-έχω, f. *παρ-έξω* (and *παρ-ασχέσω*, p. *παρ-έσχηκα*), 2. aor. *παρ-έσχον*, v. a [*παρ-δ*, "beside"; *έχω*, "to have or hold"] ("To have, or hold, beside" a person, etc.; hence) 1. *To cause, occasion, bring.*—2. *To render, give:*—*ἡσυχίαν παρέχειν*, (to render, i. e.) *to keep silence*;—*φιλανθρωπίαν παρέχειν*, (to render, i. e.) *to show kindness*;—*πίστιν παρέχειν*, *to give a pledge or assurance.*—3. Mid.: *παρ-έχομαι*, (f. *παρ-έξομαι* and *παρ-ασχέσομαι*), *To cause, occasion, bring as one's own act; to be the cause, or occasion, of; xix. 24.*

παρθένος, ov, f. *A maiden, virgin.*

†*Πάρθοι*, ov, m. plur. *The Parthi or Parthians; a people of W. Asia.* According to their own account, as recorded by Justin, they came originally from Scythia, inasmuch as in the Scythian language their name meant "Exiles." Modern research, however, has established their connexion with the Iranian tribes, and shown that their name is to be found in the Zend "Pardu" and the Sanscrit "Pārata" (which last word means primarily "Quick-silver"). As a nation they were more especially noted for their horsemanship and as archers;—at ii. 9 = Jews settled in Parthia.

παρ-ίστημι, f. *παρ-στήσω*, p. *παρ-έστηκα*, pluperf. *παρ-ειστήκειν*, 1. aor. *παρ-έστησα*, (2. aor. *παρ-έστην*), v. a. and n. [*παρ-δ*, "beside, before"; *ίστημι*, "to cause to stand;—to stand"] Act., in pres., imperf., 1. fut., and 1. aor.;—Neut., in perf., pluperf., and 2. aor.: 1. [*παρδ*, "beside"] ("To cause to stand beside or near"; hence) a. Act.: (a) *To place, or set, some object beside or near one.*—(b) *To prove, show*;—at xxiv. 13 the Acc. is the demonstr. pron. *ἐκείνα*, which is omitted before

the follg. rel. *ἄν.*—(c) ("To place beside" one for some special purpose; hence) *To provide*;—at xxiii. 24 the construction changes at *παρ-στῆσαι* (1. aor. Inf.) to *oratio obliqua* from the preceding *oratio recta*.—b. Neut.: *To stand beside, by, or near*;—at iv. 26 the word is variously considered as meaning (a) ("To stand side by side" with the view of rendering mutual aid, etc.; and so) *To combine, enter into alliance*.—(β) ("To stand beside" a person with the view of opposing; and so) *To stand up in opposition; to withstand; oppose*;—this last meaning is in accordance with the Hebrew at Ps. ii. 2, whence the passage is quoted.—2. [*παρ*, "before"] a. Act.: ("To cause to stand before"; hence) (a) *To set or place before*.—(b) *To present to one*.—b. Neut.: *To stand before or in the presence of any one*.

†*Παρμενᾶς*, ᾱ, m. *Parmenas*; one of the deacons of the early Church; vi. 5.

παροικ-ία, *ias*, f. [*παροικ-έω*, "to sojourn"] *A sojourning, sojourn*.

παροικ-ος, *ov*, m. [*id.*] *A sojourner in a foreign land; a stranger, alien, foreigner*.

†(*παρ-όλχομαι*, f. *παρ-οιχ-*

ήσομαι, p. *παρ-έχηκα*, and late) *παρ-έχημαι*, v. mid. [*παρ-ᾶ*, "past"; *όίχομαι*, "to be gone"] Of time: *To be gone past or by*.

(*παρ-οξύνω*, f. *παρ-οξύνω*, p. *παρ-ώξυγα*), v. a. [*παρ-ᾶ*, in "strengthening" force; *ὀξύνω*, "to sharpen"; hence, "to goad to anger, to provoke"] *To provoke, exasperate, irritate*.—Pass.: *παρ-οξύνομαι*, (p. *παρ-ώξυμμαι*, 1. aor. *παρ-ωξύνθην*, 1. fut. *παρ-οξυνθήσομαι*).

παροξυν-μός, *μου*, m. [for *παροξυν-μός*; fr. *παροξύν-ω*, "to irritate"] ("An irritating"; hence) *Irritation, exasperation, contention*.

†(*παρ-οτρύνω*), 1. aor. *παρ-ώτρυνω*, v. a. [*παρ-ᾶ*, in "strengthening" force; *ὀτρύνω*, "to stir up"] *To stir up, rouse, urge on*.

παρ-ῥη-σία, *σίας*, f. [for *παντ-ρε-σία*; fr. *πᾶς*, *παντ-ός*, "all"; *ῥε*, root of obsol. *ρέ-ω*, "to say"] ("A saying all things or everything" that one pleases; hence) Of speech: *Freedom, boldness*.

παρρησι-ᾱλόμαι, (f. *παρρησιᾶσομαι*), 1. aor. *ἐπαρρησιᾶσάμην*, (p. *πεπαρρησιασμαι*), v. mid. [*παρρησι-α*, "freedom, or boldness, of speech"] ("To employ *παρρησία*"; hence) *To speak with freedom or boldness; to speak boldly*.

πάσχημένος, η, ον, P. perf. of παρίσχομαι.

πᾶς, πᾶσα, πᾶν, adj.: 1. Sing.: a. *All, the whole, the whole of*;—at x. 2; xxiv. 16 with διὰ παντός supply χρόνου, (*through all time*; i. e.) *continually, always, for ever*.—

b. *Every*.—As Subst.: (a) πᾶς, παντός, m. *Every one, each man*.—(b) πᾶν, παντός, n. *Everything*.—2. Plur.: *All*.

—As Subst.: a. πάντες, ον, m. plur. *All men or persons, all*.—b. πάντα, ον, n. plur. *All things*.—3. In a restricted or qualified force: *All*, in the meaning of a *very large number of*.—As Subst.: πάντες, ον, m. plur. *All men*; i. e. *very many men*.—4. *Any, any one, any whatsoever*.—

As Subst.: πᾶν, παντός, n. *Anything*; x. 14.—5. Position of πᾶς: a. When a subst., preceded by the article, is to be strongly marked, πᾶς is placed either before the Article or after the Subst.:—πᾶς δ λαός, *all THE PEOPLE*, iii. 11:—αἱ θύραι πᾶσαι, *all THE DOORS*, xvi. 26.—b. When the total number, etc., is to be especially pointed out, πᾶς is placed between the Article and the Subst.:—οἱ πάντες ἄνδρες, *ALL the men, THE WHOLE of the men*, i. e. their entire number, xix. 7; cf. αἱ πᾶσαι ψυχαί, xxvii. 37:—τὸν

πάντα χρόνον, *during THE WHOLE time* (Acc. of “Duration of time”), xx. 18.

*Πάσχα, n. indecl. (“A passing over”; hence, “a sparing”) *The Passover*; i. e. the Jewish feast of seven days kept annually in commemoration of God’s deliverance of His people from Egyptian bondage.

πάσχω, (f. πεσομαι), p. κέρονθα, 2. aor. ἔπαθον, v. a. and n. irreg. [for πάθ-σχω, fr. root παθ] *To suffer* [akin to Sans. root BĀDH, “to press hard, torture,” etc.].

†Πατάρα, ον, n. plur. *Patara*; a maritime city on the S.W. coast of Lycia in Asia Minor. It was especially noted in early times for an oracle of Apollo held in almost equal honour with that at Delphi.

πᾶράσσω, f. πᾶράξω, 1. aor. ἐπᾶραξα, v. a. *To strike, smite, wound*, esp. with a deadly blow.

πᾶ-τήρ, τέρος τρός, m. (“A protector”; also “a nourisher”) 1. *A father*, as one who protects, etc.—2. Of God, as *The Father* of Christ and Christ’s people [akin to Sans. pitri, fr. root PĀ, “to protect, to nourish”; cf. Lat. pater].

πατρ-ιά, ἱās, f. [πατήρ, πατρ-ός, “a father”] (“A

thing pertaining to a father or ancestor"; hence) *A family, tribe, etc.*

πατρι-άρχης, *ου*, *μ*. [πατρι-δ, "a family or tribe"; ἀρχ-ω, "to rule"] ("Ruler of a family or tribe"; hence) *A head of a family or tribe; a patriarch.*

†πατρ-ῶς, ῶα, ῶον (or -ῶς, -ῶον), *adj.* [πατήρ, πατρ-ός, "a father"] *Of, or belonging to, (a father, or) fathers; —in Acts only of the fathers or ancestors of the Jewish nation.*

Παῦλος, *ου*, *μ*. [Gr. form of Lat. Paulus, "Little"] 1. *Paulus* or *Paul*; the name borne by the great apostle of the Gentiles after his conversion; see Σαούλ.—2. †*Paulus (Sergius)*; the Roman governor of Cyprus; xiii. 7.

(παύω, *f.* παύσω, *p.* πέπαυκα), 1. *aor.* ἐπαύσα, *v. a.*: 1. *Act.*: *To make to cease; to restrain, etc.*—2. *Mid.*: παύομαι, *f.* παύσομαι, 1. *aor.* ἐπαυσάμην, ("To make one's self to cease"; hence) *To cease, stop, leave off*;—in Acts always *folld.* by *part.* in concord with Subject in the place of an *Inf.*, except at xx. 1.

†Πάφος, *ου*, *f.* *Paphos*; the name of two towns in the S.W. extremity of Cyprus: *a.* Old Paphos (now "Kukla or Konuklia") was built about

one mile and a quarter from the sea.—*b.* New Paphos (now "Baffa").—The two towns were between seven and eight miles apart. At xiii. 6 and 13 New Paphos is meant.

(πᾶχ-ύνω, *f.* πᾶχύνω, *v. a.* [πᾶχ-ύς, "thick"; hence, "fat"]) ("To make fat, to fatten"; hence) *Morally*: 1. *To make gross or stupid.*—2.) *Pass.*: (πᾶχ-ύνομαι, *p.* πεπᾶχυσμαι), 1. *aor.* ἐπᾶχύνθην, *To be made, or become, gross or stupid; to wax gross.*

†πελ-εύω, *v. n.* [πεζ-ός, "on foot"] *To go on foot, to walk.*

πειθαρχ-έω -ώ, *f.* πειθαρχήσω, *v. n.* [πειθαρχ-ος, "obedient"] *With Dat.*: *To be obedient to, to obey.*

πειθω, *f.* πείσω, (*p.* πέπεικα), 1. *aor.* ἐπεισα, *v. a.*: 1. *Act.*: *To persuade.*—2. *Mid.*: πείθομαι, (*f.* πείσομαι), 2. *p.* πέποιθα: *With Dat. of person*: *To listen to, to obey.*—3. *Pass.*: πείθομαι, *p.* πέπεισμαι, 1. *aor.* ἐπεισθην, 1. *fut.* πείσθήσομαι, *To be persuaded or convinced.*

πειρ-ᾶζω, 1. *aor.* ἐπειράσα, *v. a.* [πειρ-α, "a trial or proof"] ("To make *πειρα*"; hence) 1. *To try, attempt.*—2. *To try, or tempt, God.*

πειρασ-μός, μου, *m.* [for πειρασ-μός; *fr.* πειράζω (= πειράδ-σω) "to tempt"] *Temptation.*

(πειρ-άω -ᾶ, f. *πειρᾶσω*, p. *πειρᾶκα*, v. a. [id.]) *To attempt, endeavour, try*.—Mid.: *πειρ-άομαι -ᾶμαι*, (f. *πειρᾶσομαι*, 1. aor. *ἐπειρᾶσάμην*), *To attempt, endeavour, try* as one's own especial act. *πέλαγος*, εὐς οὐς, n. *The sea; the open expanse of the sea*.

πέμπω, f. *πέμψω*, (p. *πέπομφα*), 1. aor. *ἐπέμψα*, v. a. *To send*.

πέντε, num. adj. indecl. *Five* [akin to Sans. *pañchan*, "five"].

πεντή-κοντα, num. adj. indecl. *Fifty* [*πέντ-ε*, "five"; (η) connecting vowel; *κον* (= *can*, in Sans. *daśan*), "ten"; *τα*, suffix (= Lat. *tus*), "provided with"; and so, literally, "provided with five tens"].

πεντηκοστή, ἡς, f. [fem. of *πεντηκοστός*, "fiftieth," used as a Subst. (supply *ἡμέρα*)] *Pentecost*; as being the fiftieth day after the Pass-over.

πεπτωκός, νῖα, ὅς, P. perf. of *πίπτω*.

περαιτέρ-ω, comp. adv. [*περαιτερος*, "further"] ("Further, beyond" in place; hence) *Further, beyond, in addition, besides*; see *ἔτερος*, no. 2, b.

† *Πέργη*, ἡς, f. *Pergē* or *Perga* (now the ruins of

"Eski-Kalesi"); an important city of Pamphylia; see *Παμφύλια*.

περί, prep. gov. gen. (dat.) and acc.: 1. With Gen.: ("Around, about"; hence) *About, concerning, respecting*.—2. With Acc.: a. Locally: *Around, about*:—*οἱ περὶ τὸν τόπον ἐκεῖνον*, *those about that place*, i. e. dwelling around it, xxviii. 7:—for *οἱ περὶ τὸν Παῦλον*, xiii. 13, see ὁ, no. 7, b.—b. *About, respecting*.—c. Of time: *About, near*.

περί-ἄγω, imperf. *περί-ἤγον*, v. n. [*περί*, "around"; *ἄγω*, "to lead"] ("To lead" a person, etc., "around"; hence, in reflexive force, "to lead one's self around"; hence) *To go around or about*.

(*περί-αἰρέω -αἰρῶ*, f. *περί-αἰρήσω*), 2. aor. *περί-εἶλον*, v. a. [*περί*, "around"; *αἰρέω*, "to take away"] ("To take away" something "around or all round"; hence) 1. Of an anchor as Object: *To cut off*; xxvii. 40. By reference to preceding v. 29 it will be seen that the vessel had four anchors out at the stern.—2. Pass.: Of hope as Subject: *To be cut off or taken away*.—Pass.: *περί-αἰρέομαι -αἰρούμαι*, (p. *περί-ἤρημαι*, 1. aor. *περί-ἤρην*, 1. fut. *περί-αἰρεθήσομαι*).

†(περί-αστράπτω), 1. aor. περί-ήστραψα, v. n. [περί, "around"; ἀστράπτω, "to lighten"; hence, "to flash" like lightning] *To flash around* like lightning; *to shine dazzlingly around*;—at ix. 3 folld. by Acc. dependent on prep. in verb;—at xxii. 6 strengthened by follg. περί.

(περί-βάλλω), f. περί-βάλλω, 2. aor. περί-έβαλον, v. a. [περί, "around"; βάλλω, "to throw or cast"] 1. Act.: *To throw, or cast, something around one, etc.*—2. Mid.: (περί-βάλλομαι), f. περί-βάλλομαι, 2. aor. περί-εβάλομαι, *To throw, or cast, something around one's, etc., self.*

περίεργα, ὄν; see περίεργος.

(περί-εργος, ὄν, adj. [περί, in force of "excessively"; obsol. ἐργ-ω, "to do"] "Done excessively"; hence, "done with excessive, or especial, care"; hence, "elaborate, curious."—As Subst.:) περί-εργα, ὄν, n. plur. With Art., and with μαθήματα (plur.) in force of "learning, science" to be supplied: *The elaborate learning; the curious science or art; i. e. magic art, magic.*

περί-έρχομαι, 2. aor. περί-ἦλθον, v. n. [περί, "around, about"; ἔρχομαι, "to go"] 1. Of persons on board a ship:

To go round, to coast along; xxviii. 13.—2. *To go about* from place to place, *to wander about*; xix. 13, where the part. pres. answers to the English "vagabond."

περί-έχω (and περί-ίσχω, f. περί-έξω and περι-σχήσω), 2. aor. περί-έσχον, v. a. [περί, "around"; ἔχω (in neut. force), "to be"] ("To be around" some object; hence, "to surround, encompass"; hence) *To comprise, contain.*

(περί-ζώννυμι, 1. aor. περί-έζωσα, v. n. [περί, "around"; ζώννυμι, "to gird"] 1. Act.: *To gird around*.—Pass.: (περί-ζώννυμαι), p. περι-έζωσμαι.—2. Mid.: (περί-ζώννυμαι), f. περι-ζώσμαι, 1. aor. περι-έζωσάμην, *To gird one's self, etc., around*;—at xii. 8 the readings vary between περι-ζώσαι and ζώσαι.

(περί-ίστημι), 1. aor. περι-έστησα, p. περι-έστηκα, v. a. and n.: 1. Act.: *To place around*.—2. Neut.: *To stand around*.—N.B. For the act. and neut. tenses of ἵστημι and its compounds see ἵστημι.

περί-κειμαι, (f. περι-κείσομαι), v. mid. [περί, "around"; κείμαι, "to lie"] ("To lie around"; hence) With Acc. of thing: *To have something around one, etc.; to wear, to be surrounded with.*

†περικρατής, ἑς, adj. [περι-

κρατ-έω, "to master thoroughly, to have full command of"] With Gen.: *Having full command of; possessed of*: —περικρατεῖς γενέσθαι τῇ σκάφῃ, *to become possessed of the long-boat, i.e. to regain possession of it; see σκάφη*.

(περὶ-λάμπω), 1. aor. περὶ-έλαμψα, v. a. [περὶ, "around"; λάμπω, "to shine"] *To shine around a person, etc.*

†περὶ-μένω, (1. aor. περὶ-έμεινα), v. a. [περὶ, in "strengthening" force; μένω (act.), "to wait for"] *To wait for, await.*

†πέρι-ξ, adv. [strengthened form of περὶ, "around"] *Around*: —αἱ πέριξ πόλεις, *the surrounding, or neighbouring, cities*; see δ, no. 6, a.

†περιεχ-ή, ἡς, f. [for περι-εχ-ή; fr. περιέχ-ω, "to comprise, contain"] ("A comprising or containing"; hence, "that which is comprised or contained"; hence) *A passage contained in a book, etc.*

περὶ-πατέω -πατῶ, f. περι-πάτησα, 1. aor. περι-επάτησα, v. n. [περὶ, "around"; πατέω, "to walk"] 1. *To walk around, to walk about.*—2. *To walk; i.e. to follow a certain course of life, to live, etc.*; xxi. 21.

περίπεσών, οὔσα, ὄν, P. 2. aor. of περιπίπτω.

(περὶ-πίπτω, f. περι-πεσουμαι), 2. aor. περι-έπεσον, v. n.

[περὶ, "round about"; πίπτω, "to fall"] ("To fall round about"; hence) With eis and Acc. denoting "place": *To fall in with, light upon.*

περὶ-ποιέομαι -ποιῶμαι, 1. aor. περὶ-εποίησάμην, v. mid. [περὶ, in "intensive" force; ποιέομαι, "to make for one's self"] ("To make entirely for one's self"; hence) *To get, or acquire, for one's, etc., self.*

†(περι-ῥ-ῥήγνυμι, f. περι-ῥήξω), 1. aor. περι-ἔρρηξα, v. a. [περὶ, "around"; ῥήγνυμι, "to break," with the initial ρ reduplicated] ("To break around"; hence) Of clothes as Object: *To tear all around; to rend off.*

περισσ-εύω, 1. aor. ἐπερίσσευσα, v. n. [περισσ-ός, "over and above"] ("To be over and above"; hence) With Dat.: *To abound, or increase, in; to be increased in.*

περισσ-ῶς, adv. [περισσ-ός, "exceeding"] ("After the manner of the περισσός"; hence) *Exceedingly, excessively, very much, etc.*

περὶ-τέμνω, 2. aor. περι-έτεμον, v. a. [περὶ, "around"; τέμνω, "to cut"] ("To cut around"; hence) *To circum-*

περίτομ-ή, ἡς, f. [for περι-τεμ-ή; fr. περιτεμ, root of πεπιτέμ-νω, "to circumcise"] *Circumcision.*

†περι-τρέπω, (f. περι-τρέψω), v. a. [περί, "around"; τρέπω, "to turn"] *To turn around.*

(περί-χωρ-ος, ον, adj. [περί, "around"; χώρ-ος, "a place or spot"] "Being, or that is, etc., around or round about a place."—As Subst. :) περί-χωρος, ου (supply γῆ), f. *Neighbouring country; country in the neighbourhood of or round about a place, etc.*

πεσών, οὔσα, ὄν, P. 2. aor. of πίπτω.

πετεινά, ὦν; see πετεινός.

(πετ-εινός, εἰνῆ, εἰνόν, adj. [πέτ-ομαι, "to fly"] "Flying, able to fly, winged."—As Subst. :) πετεινά, ὦν, n. plur. ("Flying, or winged, things"—i. e. here, "creatures"; hence) *Birds, fowls.*

Πέτρος, ου, m. [πέτρος, "a piece of rock, a stone"] *Peter*; the interpretation of *Cephas*, a name given by Christ to Simon the son of Jonas, and one of the twelve Apostles.

πηγή, ἥς, f. *A fountain, spring, etc.*

πηδάλιον, ου, n. *A rudder*;—as Greek vessels had two rudders, the word usually occurs (cf. xxvii. 40) in plur.

(πίδ[ω], 1. aor. ἐπίδ[ω], v. a. [a Doric and Hellenic form of πιάζω] 1. *To lay hold of, seize.*—2. With Acc. of person

and Gen. of part affected: *To lay hold of, or take, one by*; iii. 7.

πίκρ-ία, ἰας, f. [πικρ-ός, "bitter"] ("The quality of the πικρός"; hence) *Bitterness*;—at viii. 23 in figurative force.

Πιλάτος, ου, m. [Gr. form of Lat. Pilātus] *Pilatus* or *Pilate (Pontius)*; a Roman Procurator of Judæa, who came into office A.D. 26, and held it for ten years. His conduct during that time appears to have been very tyrannical; so much so, indeed, that it caused an insurrection at Jerusalem, and subsequently a rising of the people at Samaria, neither of which was suppressed without bloodshed. The Samaritans having laid a complaint against him before Vitellius, the governor of Syria, he was deprived of power and sent to Rome to answer for his conduct. There he arrived shortly after the death of Tiberius in March A.D. 37. Caligula, the successor of Tiberius, banished him into Gaul, and in that country he is said to have died by his own act, A.D. 41.

πίμ-πλη-μι, f. πλήσω, p. πέπληκα, 1. aor. ἐπλησα, v. a. With Acc. and Gen.: *To fill a thing with something.*—In Pass. folld. by Gen. alone.—

Pass.: (p. *πέπλησμαι*), 1. aor. *ἐπλήσθην*, 1. fut. *πλησθήσομαι* [lengthened fr. root *πλη*, akin to Sans. root *PRĀ*, "to fill"].

(*πῖμ-πρη-μι*, f. *πρήσω*, p. *πέπρηκα*, v. a. "To burn."—)

Pass.: *πῖμ-πρᾶ-μαι*, (p. *πέπρησμαι*, 1. aor. *ἐπρήσθην*, 1. fut. *πρησθήσομαι*), ("To be burned"; hence) *To be inflamed, to be swollen with inflammation* [lengthened fr. root *πρη*, akin to Sans. root *PRUSH*, "to burn"].

πῖ-νω, f. *πίομαι*, p. *πέπωκα*, 2. aor. *ἔπιον*, v. a. *To drink* [roots *πι* and *πο*, akin to Sans. roots *PI* and *PĀ*, "to drink"].

πικράσκω, p. *πέπρωκα*, v. a. *To sell*.—Pass.: *πικράσκομαι*, p. *πέπρωμαι*, 1. aor. *ἐπρώθην*, (f. *πρώθισομαι*).

πίπτω, f. *πεσοῦμαι*, p. *πέπτωκα*, 2. aor. *ἔπεσον*, v. n. *To fall* [reduplicated fr. root *πετ*, akin to Sans. *PAT*, "to fly"; also "to fall down"].

†*Πισιδ-ία*, *ias*, f. [*Πισιδ-αι*, "The *Pisidæ*"; a people dwelling in the S. of Asia Minor] *The country of the Pisidæ; Pisidia*.

πιστ-εύω, f. *πιστεύσω*, p. *πεπίστευκα*, pluperf. (without reduplication, xiv. 23) *πεπιστεύκειν*, 1. aor. *ἐπίστευσα*, v. n. [*πίστ-ις*, "belief"] ("To have *πίστις*"; hence) 1. *To believe* 'r *credit*.—2. *To believe, have faith*.—3. With Dat. of per-

son: *To believe, etc.*, a person.

πίσ-τις, *τews*, f. [for *πίθ-τις*; fr. *πιθ*, root of *πείθω*, "to persuade"; Pass., "to be persuaded, to believe or trust"] ("A believing or trusting"; hence) 1. *Belief, trust, faith*.—2. The doctrine of *faith* or *belief*.—3. *Assurance, pledge, proof*; xvii. 31.

πισ-τός, *τή*, *τόν*, adj. [for *πιθ-τός*; fr. *πιθ*, root of *πείθω*, "to persuade"; Pass., "to be persuaded; to believe or trust"] 1. *Believing, trusting*.—2. *Faithful, trusty*.—3. Of things: *To be believed or trusted; certain, sure*.

πλάτεια, *as*, f. [fem. of adj. *πλατύς*, "broad," used as a Subst.] *A broad road or way*, as opposed to *ρύμη*, a street; see *ρύμη*.

πλαίων (*πλάων*), *ον*; see *πολύς*.

πλευρά, *ās*, f. ("A rib"; hence) *A side of a person, etc.*

πλέω, (f. *πλεύσομαι*, *πλευσοῦμαι*, and later *πλεύσω*, p. *πέπλευκα*, 1. aor. *ἔπλευσα*), v. n. Of persons: *To sail; to go, or be, on the sea, etc.*;—at xxvii. 2 folld. by Acc. of place to which motion is directed [akin to Sans. root *PLU*, "to swim, to navigate"].

πληγ-ή, *ῆς*, f. [*πληγ*, a root of *πλήσσω*, "to strike"]

("A striking"; hence) *Δ* *stroke, blow, stripe, etc.*

πλήθ-ος, εος οὐς, n. [πλήθ-ω, "to fill"] ("A filling"; Concrete, "that which fills"; hence) 1. *Δ* *great number, a multitude*;—at xxv. 24 regarded as a noun of number, and joined with a plur. verb; cf., also, xv. 12, where it is used with sing. verb (ἐσίγησε), and also with a plur. verb (ἤκουον);—at iv. 32 τῶν πιστευσάντων is not dependent on, but in logical concordance with, τοῦ πλήθους, this latter word being at once a noun of number and denoting, in the present passage, persons.—2. With Art.: *The multitude*, i. e. *a. The whole assembly or council*; xxiii. 7.—*b. The body of the disciples*; vi. 25, etc.

(πλήθ-υνω), v. n. and a. [πλήθ-ω, "to fill"] 1. Neut.: ("To be full"; hence) *To abound; to be multiplied or increased*.—2. Act.: *a. To fill, make full*.—*b. To multiply, increase*.—Pass.: πλήθ-υνομαι, 1. aor. ἐπληθύνην.

πλήν, adv.: 1. With Gen.: *Except*.—2. *But, but however*.

πλή-ρης, ρες, adj.: 1. *Filled, full*.—2. With Gen.: *Filled with, full of* [akin to Sans. root *ṛbh*, "to fill"].

πληρ-ός -ῶ, f. πληρώσω, p. πεπλήρωκα, 1. aor. ἐπλήρωσα, v. a. [πλήρ-ης, "full"] ("To

make" a thing, etc., "πλή-ρης"; hence) 1. *To fill*.—2. *To fulfil, accomplish*.—3. *To complete*.—Pass.: πληρ-όμαι -οῦμαι, p. πεπλήρωμαι, 1. aor. ἐπληρώθην, 1. fut. πληρωθήσομαι.

πλησίον, adv. [adverbial neut. of πλησίος, "near"] 1. With Gen.: *Near, nigh*.—2. With Art. prefixed: *Δ* *neighbour*; see l. δ, 6, b.

πλοῖον, ου, n. [i. e. πλό-ιον, for πλέ-ιον, fr. πλέ-ω, "to swim or float"] ("The swimming or floating thing"; hence) *Δ* *vessel, ship, etc.*; esp. one for commerce; *a merchant-man*.

†πλοῦς, πλοός (Attic form of πλό-ος, πλό-ου), m. [for πλέ-ος; fr. πλέ-ω, "to sail"] *Δ* *sailing; a voyage*.

πνεῦ-μα, μάτος, n. [πνευ, lengthened form of πνε, root of πνέω, "to blow or breathe"] ("That which blows or breathes"; hence, "the air" we breathe; "breath"; hence, "spirit, life"; hence) 1. *Spirit, disposition*.—2. *Δ* *spirit, spiritual being*:—when used of an evil spirit mostly with some attributive adj.;—at xvi. 16 folld. by dependent Gen.—3. With or without the art., and also sometimes with ἅγιον: *The Spirit, the Holy Spirit*.—4. *Spirit, inspiration*, imparted by the Holy

Spirit; vi. 10.—5. A person's spirit, or soul.—6. One's soul or spirit, as the residence, etc., of one's mind, feelings, etc.

πνέω, (f. **πνέσσομαι**, **πνεύσομαι**, and in late poets **πνέσω**, p. **πέννευκα**), 1. aor. **ἔπνευσα**, v. n. *To blow, breathe.*

πνέων, οὐρα, or, P. pres. of **πνέω**.—As Subst.: **πνέονσα**, ης (sc. *αἶρα*, "air"), f. With Art.: ("The blowing air"; i. e.) *The breeze, the wind*; xxvii. 40.

πνικτός, τή, τόν, adj [for **πνιγτός**; fr. **πνίγω**, "to strangle"] *Strangled*.—As Subst.: **πνικτόν**, οὐ, n. *A strangled thing or animal*;—at xv. 20 and 29; xxi. 25 used of animals killed without bloodshed; see Levit. xvi. 13.

πνέ-ή, ἡς, f. [for **πνε-ή**; fr. **πνέ-ω**, "to blow, to breathe"] 1. ("A blowing"; hence) *Wind, a blast of air*.—2. ("A breathing"; hence) *Breath*.

ποιέω -ῶ, f. **ποιήσω**, p. **πεποίηκα**, 1. aor. **ἔποίησα**, pluperf. without augment **πεποίηκειν**, v. a. and n.: 1. Act.: a.: (a) *To make*, in the fullest acceptation of the term:—**ἔξω ποιεῖν**, (to make outside; i. e.) *to put forth or remove*, v. 34.—(b) With second Acc.: *To make an object that which*

is denoted by the second Acc.;

ii. 36.—(c) *To make, cause, produce, bring about, effect, etc.*—b.: (a) *To do, perform*;

—at ii. 22 οἷς ἔποίησε = ἃ ἔποίησε; see δς, no. 3, a;—at xxi. 19 ὃν ἔποίησε = ἃ ἔποίησε, there being an ellipse after preceding **ἐκαστον** of the demonstrative **ἐκείνων**, to which ὃν is attracted.—(b) With Acc. of verbal Subst.: *To do, perform, execute, etc.*; in combination with it being tantamount to the verb from which such subst. is derived:—**ποιεῖν ἐκδίκησιν τινί**, *to execute the avenging for one* = **ἐκδικεῖν τινα**, *to avenge one*, vii. 24.—

(c) With Acc. of thing and Acc. of person: *To do something to one*.—(d) Of a miracle: *To do, perform*.—(e) Of God's will, commandment, etc.: *To do, accomplish, etc.*

—(f) Of the Law: *To do, carry out, obey, etc.*—(g) Of sin, sinful acts, etc.: *To do, commit*.—(h) Of a festival, etc.: *To keep, celebrate, hold*; xviii. 21.—(i) Of time, etc.: *To pass, spend, etc.*; xv. 83; xviii. 23;—at xx. 3 **ποιήσας** is a Nom. Abs., the sentence being an instance of *Anacoluthon*. Had the grammatical requirements been followed, **ἔγνων** (3. pers. sing. of **ἐγνώω**, 2. aor. of **γινώσκω**) would have been given instead

of *ἐγένετο γνώμη*.—2. Neut.: *To do, or act, in any way*:—*καλῶς ἐποίησας, ἰθὺν* *has done well*, x. 33.—3. Mid.: *ποιέομαι -οῦμαι*, (f. *ποιήσομαι*), 1. aor. *ἐποίησάμην*, *To make for one's self or by one's own act; to cause, etc.*

ποιη-τής, τοῦ, m. [for *ποιε-τής*; fr. *ποιέ-ω*, “to make”] (“A maker”; hence) *A poet, as a maker or composer of verses.*

ποιμαίνω, f. *ποιμᾶνῶ*, 1. aor. *ἐποίμᾶνα*, v. a. *To herd, tend, sheep, etc.; to feed*, whether actually or figuratively [like *ποιμήν*, “a shepherd,” akin to Sans. root *Pā*, “to nourish, protect”].

ποιμν-ιον, *ιον*, n. [for *ποιμν-ιον*; fr. *ποιμήν*, *ποιμένος*, “a shepherd”] (“A thing belonging to a *ποιμήν*”; hence) *A flock*;—in Acts used figuratively of Christ's people.

ποιός, α, ον, adj.: 1. *Of what sort or kind, what kind of, etc.*—2. *What, which.*

πόλ-ις, εως, f.: 1. *A city*.—2. The people of a city; the citizens [akin to Sans. *pur-a*, “a town or city”].

†*πολίτ-άρχ-ης, ου*, m. [*πολίτ-ης*, “a citizen”; *ἀρχ-ω*, “to rule”] (“Citizen-ruler”; i. e.) *A ruler of a city; a magistrate.*

πολίτε-ια (quadrisyll.), *ίας*, f. [*πολίτε-ύω* (quadrisyll.), “to

be a *πολίτης* or citizen”] (“The being a citizen”; hence) *Citizenship; freedom of a city.*

πολίτ-εύομαι, (f. *πολίτεύσομαι*, 1. aor. *ἐπολίτευσάμην*), p. *πεπολίτευμαι*, v. mid. [*πολίτ-ης*, “a citizen”] (“To live as, or be, a citizen”; hence) *To pass one's life, live.*

πολ-ίτης, ιτου, m. [*πόλ-ις*, “a city”] (“One who does something in, or is made for, a city”; hence) *A dweller in a city, a citizen.*

πολλ-ᾶκις, adv. [*πολύς*, *πολλ-οῦ*, “much”; plur. “many”] *Many times, oftentimes, frequently.*

πολύς, πολλή, πολύ, adj.: 1. Pos.: a. Of number or quantity: (a) Sing.: *Much, large, great*.—(b) Plur.: *Many*;—at xxvi. 10, etc., with Gen. of “Thing Distributed.”—As Subst.: (a) *πολλοί, ὧν*, m. plur. *Many persons, many*.—(b) *πολλά, ὧν*, n. plur. *Many things*.—b. Of degree, etc.: *Much, great*; xxvi. 24.—As Subst.: *πολύ, πολλοῦ*, n. *That which is much, much*;—for *ἐν πολλῷ* see *ἐν*, no. 11.—Adverbial neut.: Sing.: *πολύ, Much, greatly*.—c. Of time: *Great, long*.—As Subst.: *πολύ, πολλοῦ* (sc. *διδότημα*), n. *A long interval or space*;—at xxvii. 14 with preceding negative, *no long*

interval, i. e. *a short interval*; see 3. οὐ, no. 2:—for ἐπὶ πολὺ see ἐπὶ, no. 3, f.—2. Comp.: πλείων (πλέων), ον: a. Of number or quantity: *More*:—for ellipse of ἤ (*than*) after the neut. sing. or plur. of πλείων or πλέων, see ἤ, no. 2.—As Subst.: πλείους, ὄνων, m. plur.: (a) *More persons, more*.—(b) With Art.: *The more, the greater number, the majority*.—b. Of time: (a) *More, longer*:—for ἐπὶ πλείον, xx. 9; xxiv. 4, see ἐπὶ, no. 3, f.—(b) As a modified superl.: *Very many, several*; xxiv. 17; xxv. 14, etc.—c. Of degree or extent: *More*:—for ἐπὶ πλείον, iv. 17, see ἐπὶ, no. 3, f. ~~305~~ Sup.: πλείστος.

πονηρ-ία, ἱας, f. [πονηρ-ός, “wicked”] (“The quality or condition of the *πονηρός*”; hence) *Wickedness*;—at iii. 26 in plur. to denote various forms of wickedness.

πονη-ρός, ρά, ρόν, adj. [lengthened fr. *πονέ-ρός*; fr. *πονέ-ω*, in force of “to feel, or suffer, pain”] (“Feeling, or suffering, pain”; hence, “painful”; hence, “in sorry plight, bad”; hence) Morally: *Bad, evil, wicked*.

†Ποντικός, οὔ; see Πόντος.

Πόντιος, ου; see Πιλάτος.

Πόντος, ου, m. [πόντος, “sea”] *Pontus*; a country in

the N.E. of Asia Minor. It derived its name from its bordering on the Pontus Euxinus (Black Sea).—Hence, (†Ποντ-ικός, ἰκή, ἰκόν, adj. *Of, or belonging to, Pontus*.—As Subst.): Ποντικός, οὔ, m. *A man of Pontus*.

†Πόπλιος, ου, m. [Gr. form of Lat. “Publius”] *Poplios* or *Publius*; the chief man in the island of Melita (now Malta), at the time of Paul’s shipwreck; xxviii. 7.

(πορ-εύω, f. πορεύσω, 1. aor. ἐπόρευσα, v. a. [πόρ-ος, “a way,” etc.; also, “a going,” etc.] 1. Act.: “To make, or cause, to go.”—2. Mid.): πορ-εύομαι, f. πορεύσμαι, (1. aor. ἐπορευσάμην), 1. aor. pass. in mid. force, ἐπορεύθην, (“To make one’s self to go”; i. e.) *To go, proceed*, etc.;—at i. 25 πορευθῆναι denotes the aim or object; cf. λαμβάνω, no. 2;—at viii. 39 ἐπορεύετο is folld. by Acc. of “Motion along.”

πορθ-έω -ῶ, (f. πορθήσω), 1. aor. ἐπόρθησα, v. a. [collateral form of πέρθω, “to destroy”] Of persons as Object: *To destroy, despoil, slay, make havoc of*.

†Πόρκιος, ου, m. [Gr. form of Lat. “Porcius,” i. e. “One pertaining to *porcus* or pig; Pig-man”] *Porkios* or *Porcius*; a Roman prænomen; see Φῆστος.

πορνε-ία (trisyll.), *las*, f. [*πορνε-ύω*, "to fornicate"] *A* fornicating, fornication.

†πορφύρ-ός-πωλ-ις, *īdos*, f. [*πορφύρ-α*, "a purple-fish"; hence, "purple dye" obtained from the fish; hence, "a purple garment"; (ο) connecting vowel; *πωλ-έω*, "to sell"] *A* female seller of purple garments; a dealer in purple.

πόσ-ος, η, ον, adj. *How much*;—Plur.: *How many* [akin to Sans. *kas*, "who?" cf. Ionic and Æolic pron. *κός-ος*].

ποτ-ἄμός, αμοῦ, m. [*ποτ-όν*, "drink"] ("That which pertains to drink"; hence) *A* river, as being drinkable water.

†Ποτίολοι, ον, m. plur. [Gr. form of Lat. Puteoli, "Little Wells"] *Potiolī* or *Puteolī* (now *Pozzuolo*); a city on the coast of Campania, opposite Baiæ. It had mineral springs, and was a favourite resort of the Romans.

πούς, ποδ-ός, m. ("The going thing"; hence) *A* foot [for *πόδ-ς*; akin to Sans. *pād*, or *pad*, "a foot," fr. root *PAD*, "to go"; cf. Lat. *pes*, *pēd-is*; also, English *foot*].

πράγ-μα, μάτος, n. [*πράγ*, root of *πράσ-σω*, "to do"] 1. *That which is done*; a *deed*, *act*, etc.—2. *A thing*; a *matter*, *an affair*.

πράξις, εἶσα, ἐν, P. 1. aor. pass. of *πιπράσκω*.

πραιτόριον, ον, n. [Gr. form of Lat. *prætorium*] (*The prætorium*; i.e. the official residence of a Roman Prætor, or Governor, in his province; hence) 1. *A* Governor's *palace*.—2. *A judgment-hall* in a Governor's palace.

πράξις, εως, f. [for *πράγ-σις*; fr. *πράγ*, root of *πράσσω*, in force of "to do"] ("A doing"; hence) *Action*, *act*, *deed*.

πράσ-σω (πράτ-τω, f. *πράξω*), p. *πέπραχα*, 1. aor. *ἔπραξα*, v. a. and n. [for *πράγ-σω*; fr. root *πράγ*] 1. Act.: a. *To do*, *perform*.—b. Of injury, etc., as Object: *To do*, *commit*; xvi. 28.—2. *Neut*: *To do*, *act*, etc.:—*ἐδ* *πράξετε*, *ye shall do well*, xv. 29.—Pass.: (*πράσσομαι*, *πράτ-τομαι*), p. *πέπραγμαι*, (1. aor. *ἐπράχθην*, 1. fut. *πραχθήσομαι*).

πρεσβύτερ-ιον, ἰου, n. [*πρεσβύτερ-ος*, "an elder"] ("A thing pertaining to a *πρεσβύτερος*"; hence) *A council of the elders*; a *presbytery*.

πρεσβύτερ-ος, ον, m. [*πρεσβύτερ-ος*, "older"; comp. adj. formed from *πρέσβυς*, "an old man"] 1. Sing.: *An elder*.—2. Plur.: a. *Ancestors*, *fathers*.—b. *Elders*, i.e. the *Seniors* or *Senators*, who were members of the Sanhedrim; mostly in

connexion with ἀρχιερεῖς and γραμματεῖς, and preceded by the art.

†πρηνής, *és*, adj. *With the face downwards, head-foremost*: — πρηνής γενόμενος, (*having become with the face downwards*; i. e.) *having fallen on his face*; not, as rendered in the English Version, “having fallen headlong,” i. 18.

πρίν, adv.: 1. *Before*.—2. *With (or without) ή: Before that*.

Πρίσκιλλα, *ης*, f. [Gr. form of Lat. Priscilla, the diminutive of Prisca, “Ancient”] *Priscilla*, the wife of Aquila.—At Rom. xvi. 3; 2 Tim. iv. 19 she is called Πρίσκα.

πρό, prep. gov. gen. *Before*.

προ-ἄγω, f. προ-ἄξω, 2 aor. προ-ἤγαγον, v. a. [πρό, “forth”; ἄγω, “to lead, bring,” etc.] 1 *To lead, bring, conduct forth* from a place; *to bring out*; xvi. 30.—2, *To bring forth* a prisoner from a prison, *before* a judge, etc.; xii. 6; xxv. 26.

προ-βάλλω, (f. προ-βάλλω, p. προ-βέβληκα), 2. aor. προ-έβαλον, v. a. [πρό, “forwards”; βάλλω, “to cast”] (“*To cast forwards*”; hence) *Of a person as Object: To put forwards, bring forwards*.

πρό-βᾶ-τον, του (mostly plur.), n. [πρό, “forwards”];

βα, root of βαίω, “to go”] (“*That which goes, or walks, forwards*”; and so, an animal that walks as opposed to one that flies, etc.; hence, esp. of small cattle) *A sheep*.

(προ-βιβάζω, f. προ-βιβᾶσω and προ-βιβῶ), 1. aor. προ-εβιβάσα, v. n. [πρό, “forwards”; βιβάζω, “to make to go”] *To make to go forwards*; *to lead, or put, forwards* or on.

προ-γινώσκω, (f. προ-γινώσσομαι), 2. aor. προ-έγνων, v. a. [πρό, “before” in time; γινώσκω, “to know”] *To know before or previously*.

προδό-της, του, m. [προ-δίδωμι, “to betray,” through verbal root προδο (i. e. πρό, and δο, a root of δίδωμι)] *A betrayer, traitor*.

προ-εἶδον, 2. aor. (with no pres. in use, προ-οράω being used instead of it), v. a. [πρό, “before” in time; εἶδον, “to see”] *To foresee*.

(προ-εἶπον, f. προ-ερέω and προ-ερῶ), p. προ-εἶρηκα, v. a. [πρό, “before” in time; εἶπον, “I said”:—root ἐρ, “to say”] Second aor. without pres., the other tenses being used as its fut. and perf.: (“*To say before or previously*”; hence) *To foretell*, etc.

προ-έρχομαι, f. προ-ελεύσομαι, (p. προ-εληλύθα and προ-ἤλυθα), 2. aor. προ-ἤλθον [πρό,

"forwards"; *έρχομαι*, "to come or go"] *To come, or go, forwards*;—at xii. 10 foldd. by Acc. of "Space of place."

πρό-θε-σις, *σεως*, f. [*πρό*, "forth, before"; *θε*, a root of *τί-θη-μι*, "to put"] ("A putting forwards"; hence, mentally, "a purpose, or end proposed"; hence) *Purpose, disposition, determination, design*.

προθύ-ια, *ιας*, f. [*πρό-θυμ-ος*, "ready, willing"] ("The quality of the *πρόθυμ-ος*"; hence) *Readiness, willingness, alacrity*.

προϊδών, *ούσα*, *όν*, P. of *προεῖδον*.

(*προ-κάταγγέλλω*), 1. aor. *προ-κάτήγγειλα*, v. a. [*πρό*, "before" in time; *κάταγγέλλω*, "to announce"] *To announce before or previously; to foretell*; see *καταγγέλλω*.

(*προ-κηρύσσω* and *προ-κηρύττω*), 1. aor. *προ-εκήρυξα* [*πρό*, "before" in time; *κηρύσσω*, "to proclaim" as a herald does] ("To proclaim before or previously"; hence) *To preach before or first*.—Pass.: (*προ-κηρύσσομαι* and *προ-κηρύττομαι*), p. *προ-κεκηνυγμαι*; see *προχειρίζω*.

πρόνο-ια (trisyll.), *ιας*, f. [*προνο-έω*, "to think of beforehand"] ("A thinking of beforehand"; hence) *Providence, care, prudence*.

Acts.

†(*προ-οράω -ορώ*, f. *προ-όψομαι*), p. *προ-εώρακα*, v. a. [*πρό*, "before" in time; *οράω*, "to see"] 1. *To see before or previously*.—2. Mid.: *To foresee*.—Mid.: *προ-οράομαι -ορώμαι*.

(*προ-ορίζω*), 1. aor. *προ-ώρισα*, v. a. [*πρό*, "beforehand"; *ορίζω*, in force of "to determine"] *To determine beforehand; to pre-determine*.

προ-πέμπω, (f. *προ-πέμψω*), 1. aor. *προ-έπεμψα*, v. a. [*πρό*, "forwards"; *πέμπω*, "to send"] *To send forwards, to forward*.—Pass.: (*προ-πέμπομαι*), 1. aor. *προ-επέμψην*.

προ-πετ-ής, *ές*, adj. [*πρό*, "forwards"; *πετ*, a root of *πίπτω*, "to fall"] ("Falling forwards"; hence) *Precipitate, rash, inconsiderate*.

(*προ-πορεύομαι*), f. *προ-πορεύσομαι*, v. mid. [*πρό*, "before"; *πορεύομαι*, "to go"] With Gen. of person: *To go before*.

πρός, prep. gov. gen. (dat. and) acc.: 1. With Gen.: ("From" a place; hence, in reference to aid, etc., proceeding from a person, "on the side of, for"; hence) *In favour of; for the advantage, or benefit, of*; xxvii. 34, which is the only passage in Gr. Test. where this prep. is foldd.

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by Gen.—2. With Acc.: a. Locally: (a) *To, unto, towards*.—(b) *At, over, against*.—(c) *Near, beside*.—(d) *Before* a person, *etc.*; *at* a person's feet.—b. Of addressing, praying, testifying, *etc.*: *To, unto*.—c. Of speaking, *etc.*: *In reply to, as to, to*.—d. *In reference to, in respect to*.—e. In comparisons: *To, unto*.—f. Of a purpose, *etc.*: *For, for the purpose of, etc.*—g. *Against*; ix. 5.—h. *To, with*; iii. 25.—i. *Respecting, concerning, about*.

προσ-ἄγω, (f. προσ-ἄξω), 2. aor. προσ-ἤγαγον, v. a. [πρός, "to"; ἄγω, "to lead"] ("To lead—a person, *etc.*—to" one; hence) 1. *To lead, or bring, up; to bring*.—2. With ellipse of reflexive pron.: ("To bring one's self, itself, *etc.*, to"; hence) *To approach, draw nigh*:—προσάγει χώρα, *land approaches*, a seemingly nautical phrase denoting that a ship or person "is drawing near to land," xxvii. 27.

†(προσ-ἁπειλέομαι-ἁπειλοῦμαι), 1. aor. προσ-ἠπειλησάμην, v. n. [πρός, "in addition, besides"; ἁπειλέομαι, "to threaten," as one's own especial act] *To threaten in addition or besides; to utter further threats*.

†προσ-δέομαι, (f. προσ-δεήσομαι, 1. aor. προσ-εδεήθην),

v. mid. [πρός, "in addition, besides"; δέομαι, "to need"] With Gen.: *To need something in addition or besides*.

προσ-δέχομαι, (f. προσ-δέξομαι), 1. aor. προσ-εδεξάμην, v. mid. [πρός, in "strengthening" force; δέχομαι, "to expect, await"] *To expect, await, wait for*, with an implied notion of earnestness.

προσ-δοκάω-δοκῶ, (f. προσ-δοκήσω), v. a. and n. [πρός, in "strengthening" force; obsol. δοκάω, "to expect";—or to be divided προσ-δοκ-άω; for προσ-δεκ-άω; fr. πρὸς, in strengthening force; δέχ-ομαι, Ionic δέκ-ομαι, in force of "to expect, await"] 1. Act.: *To expect, look for, await, wait for*.—2. Neut.: *To be in expectation, to expect*.

προσδοκ-ἴα, ἴας, f. [προσ-δοκ-άω, "to expect"] *An expecting, expectation*.

προσδράμειν, εὔσα, ὄν, P. 2. aor. of προστρέχω.

†προσ-εἰς-εἶναι, v. a. [πρός, "towards"; εἶναι, "to suffer, allow"] ("To allow" one to go "towards"; hence) *To suffer, or allow, a person to approach*:—μη προσεῖναι ἡμᾶς τοῦ ἀνέμου, *the wind not allowing us to approach*, i. e. keeping us off, xxvii. 7.

προσ-έρχομαι, (f. προσ-ελεύσομαι), p. προσ-ελήλυθα,

2. aor. προσ-ἦλθον, v. mid. [πρός, "to"; ἔρχομαι, "to come"] 1. With Dat.: *To come to or near to; to come up to, approach.*—2. Alone: *To come up, draw near.*

προσευχ-ή, ἥς, f. [προσεύχ-μαι, "to pray to"] ("A praying to" God; hence) 1. *Prayer, supplication.*—2. *A place, or house, of prayer.*—Josephus, in his Antiquities, cites a decree of the Halicarnassians which gives the Jews permission to build a προσευχή by the sea-side, according to their national custom.

προσ-εύχομαι, imperf. προσ-ηυχόμεν, f. προσ-εύξομαι, 1. aor. προσ-ηυξάμην, v. mid. [πρός, "to"; εὐχομαι, "to pray"] ("To pray to" God; hence) Without nearer Object: *To offer up prayers, to pray;*—at xi. 5 ἡμην προσ-ευχόμενος = προσηυχόμεν;—at xii. 12 ἦσαν προσευχόμενοι = προσηίχοντο; see εἰμί, no. 4.

προσ-έχω, (f. προσ-έξω), p. προσ-έσχηκα, v. a. and n. [πρός, "to"; ἔχω, "to hold"] 1. Act.: With or without νοῦν: ("To hold the mind to or towards"; hence) With Dat.: *To pay heed to, to attend to.*—2. Nent.: With Dat. of reflexive pron.: ("To turn the attention to one's self," etc.; hence) *To take heed to one's self, etc.*

προσ-ἦλϋτ-ες, ου, m. [for προσ-ἔλϋθ-ος; fr. πρόσ, "to"; ἔλϋθ, root of ἡλϋθ-ον, ἐλ-ἡλϋθ-α, ἡλυθ-α, ἐλεύ-σομαι, the 2. aor., perf., 1. aor., and fut. of ἔρχομαι, "to come"] ("One coming to" (the Jewish) religion; hence) *A convert, proselyte.*

προσηνεύκα, 1. aor. of προσ-φείρω.

(προσ-κἀλέω -κἀλῶ, f. προσ-καλέσω, v. a. [πρός, "to"; καλέω, "to call"] "To call" a person "to" one's self.—Mid.) προσ-καλέομαι -καλοῦμαι, 1. aor. προσ-εκαλεσάμην, perf. pass. in mid. force, προσ-κέ-κλημαι: 1. *To call to one's self, etc.;* v. 40.—2. With Acc. of person, and Acc. dependent on prep. in verb: *To call one to an office, etc.;* xiii. 2.—3. With Acc. of person and Inf.: *To call to, or unto, one to do, etc., something;* xvi. 10.

προσ-καρτερέω -καρτερώ, f. προσ-καρτερήσω, v. n. [πρός, "at or near"; καρτερέω, "to be steadfast," etc.] ("To be steadfast at or near" something; hence) 1. With Dat. of person: *To be continually near at hand to, to attend constantly on.*—2. With Dat. of thing: *To attend constantly to; to persevere in; to continue constant, or steadfast, in.*—3. With ἐν: *To continue constantly in a place;* ii. 46.

†(προσ-κληρώω -κληρῶ, v. a. [πρός, "to"; κληρώω, "to allot"] "To allot to, to assign by lot to."—Pass.: (προσ-κληρόομαι -κληροῦμαι), 1. aor. προσ-εκκληρώθην, "To be allotted to"; hence) With Dat. of person: *To be associated with; to join, or attach, one's self to as a companion, etc.*

†(προσ-κλίνω, v. a. [πρός, "to or towards"; κλίνω, "to make to bend"] "To make to bend to or towards"; hence, "to make to lean against."—Pass.: προσ-κλινόμαι, p. προσ-κέκλιμαι), 1. aor. προσ-εκκλήθην, ("To be made to lean against"; hence) With Dat.: *To be inclined towards; to be attached to; to side with; see προσκολλάω.*

(προσ-κολλάω -κολλῶ, v. a. [πρός, "to"; κολλάω, "to glue"] "To glue to or on to."—Pass.: προσ-κολλάομαι, -κολλῶμαι), f. προσκολληθήσομαι, 1. aor. προσεκολληθην, ("To be glued to or on to"; hence) With Dat.: *To be united, or joined, to or on to.*—at v. 36 the readings vary between προσεκολληθῇ and προσεκλήθη and προσετίθη.

προσ-κυνέω -κυνῶ, f. προσ-κυνήσω, 1. aor. προσ-εκύνησα, v. n. [πρός, "to or towards"; κυνέω, "to kiss"] ("To kiss—the hand—to or towards"

one as a mark of respect or homage; hence) 1. With Dat.: a. *To pay homage to, to do obeisance to.*—b. *To fall down before, to prostrate one's self before, as do the Orientals to this day before a superior.*—2. Either alone (or with Dat.): *To worship.*

†προσ-λάλέω -λάλῶ, 1. aor. προσ-ελάλησα, v. n. [πρός, "to"; λαλέω, "to speak"] With Dat.: *To speak to, converse with;—at xxviii. 20 supply ὑμῖν after προσελάλησαι.*

(προσ-λαμβάνω, f. προσ-λήψομαι), 2. aor. προσ-έλαβον, v. a. [πρός, "to"; λαμβάνω, "to take"] *To take to one.*—Mid.: προσ-λαμβάνομαι, 2. aor. προσ-ελάβόμην: 1. *To take to one's self, to associate with one's self.*—2. *To receive with hospitality.*

προσ-μένω, 1. aor. προσ-έμεινα, v. n. [πρός; μένω, "to remain"] 1. [πρός, "near"] ("To remain near"; hence) a. With Dat. of person: *To continue with one.*—b. With Dat. of thing: *To abide, or continue, in; to persevere in.*—2. [πρός, "in addition"] *To wait in addition; to wait further or longer;—at xviii. 18 folld. by Acc. of "Duration of time."*

†πρόσ-πειν-ος, εν, adj. [πρός, in "intensive" force; πειν-α, "hunger"] (Pertain-

ing to great hunger"; hence)
Very hungry.

†(προσ-πήγνυμι or προσ-πηγνύω, f. προσ-πήξω), 1. aor. προσ-έπηξα, v. a. [πρός, "to"; πηγνύμι, "to fasten"] ("To fasten to or on to"; hence, with reference to the cross) *To crucify.*

προσ-πίπτω, (f. προσ-πέσ-ομαι), 2. aor. προσ-έπεσον, v. n. [πρός, "near"; πίπτω, "to fall"] With Dat. of person: *To fall down near one, or in one's immediate presence; to fall down before one.*

(προσ-τάσσω or προσ-τάττω), 1. aor. προσ-έταξα, v. a. and n. [πρός, "at"; τάσσω, "to arrange, set in order"] ("To arrange or set in order at; to post at"; hence) 1. *To enjoin, command, order.*—2. *To appoint, fix, etc.*;—at xvii. 26 the readings vary between προστεταγμένους and προτεταγμένους.—Pass.: (προσ-τάσσομαι or προσ-τάττομαι), p. προσ-τέταμαι, (1. aor. προσ-ετάχην).

(προσ-τίθημι, f. προσ-θή-σω), 1. aor. προσ-έθηκα, 2. aor. προσ-έθην, v. a. [πρός; τίθημι, "to put or place"] 1. [πρός, "to"] ("To put to"; hence) With πρὸς: a. *To put, or lay, beside or with.*—b. *To join on to.*—2. [πρός, "in addition"; hence] With Dat. of person:

To add to.—Pass.: (προσ-τίθεμαι), 1. aor. προσ-ετίθην, 1. f. προσ-τεθήσομαι; see προσ-κολλάω.

προσ-τρέχω, (f. προσ-δράμ-ομαι), 2. aor. προσ-έδραμον, v. n. [πρός, "to, up to"; τρέχω, "to run"] *To run up to one.*

†προσφάτ-ω, adv. [πρόσ-φάτ-ος, in force of "new"] ("After the manner of the πρόσφατος"; hence) In time: *Newly, lately, recently.*

προσ-φέρω, (f. προσ-οίσω), p. προσ-ειρήνοχα, 1. aor. προσ-ήνεγκα, 2. aor. προσ-ήνεγκον, v. a. [πρός, "to"; φέρω, "to bring"] With Acc. of nearer Object and Dat. of remoter Object: *To bring to.*

προσφερ-ά, ᾱς, f. [for προσφερ-ά; fr. προσφέρ-ω, "to bring to"; hence, "to offer" as an oblation, etc.] *An offering.*

προσ-φωνέω-φωνῶ, (f. προσ-φωνήσω), 1. aor. προσ-εφώνησα, v. n. [πρός, "to"; φωνέω, "to speak"] With Dat. of person: *To speak to, address, accost*;—at xxi. 40 supply αὐτοῖς after προσεφώνησε; cf. xxii. 2, where αὐτοῖς is given.

†προσωπο-λήπτης, λήπτου, m. [πρόσωπον, (uncontr. gen.) πρόσωπο-ος, "a face"; hence, "a person"; λήπτης, "one who accepts, an acceptor"] *An acceptor, or respecter, of persons.*

πρόσ-ωπ-ον, ου, n. [for πρόσ-οπ-ον; fr. πρόσ, "towards"; root ὤπ (whence ὄψομαι = ὤπ-σομαι, used as fut. of ὀρέω), "to see"] ("That which looks towards" an object; hence) 1. *A face, countenance*:—κατὰ πρόσωπον, *before the face, face to face*, xrv. 16:—so with follg. Gen., *before the face of, in the presence of*, iii. 13.—2. *Of the earth: Face, surface*.—3. *A person*.—4. Put pleonastically vii. 45; xiii. 24.

†(προ-τάσσω or προ-τάττω, f. προ-τάξω, v. a.) [πρό, "before" in time, "previously"; τάσσω, "to arrange"] ("To arrange previously"; hence) *To appoint, or determine, before or beforehand*.—Pass.: (προ-τάσσομαι or προ-τάττομαι), p. προ-τέταγμαι; see προσ-τάσσω.

†(προ-τείνω), 1. aor. προ-έτεινα, v. a. [πρό, "forwards"; τείνω, "to stretch"] *To stretch forwards, to stretch out*:—ὡς δὲ προέτειναν αὐτὸν τοῖς ἱμαῖσιν, *and when they stretched him forwards (or out)*—i.e. by binding him to a post or pillar—for the thongs (or scourges)—i.e. so that his back might be more readily exposed to them.

†(προ-τρέπω, f. προ-τρέψω, v. a. [πρό, "forwards"; τρέπω, "to turn"] "To turn for-

wards, urge forwards").—Mid. (προ-τρέπομαι), 1. aor. προ-ετρέψαμην, *To urge forwards as one's own especial act; to exhort, etc.*

προ-ὑπάρχω, (f. προ-ὑπάρξω), v. n. [πρό, "before"; ὑπάρχω, folld. by part. = τυγχάνω, "to happen or chance"] Folld. by a case of part. ὤν in concord with Subject of verb: *To happen, or chance, to be before or previously*.

προὑπῆρχον, imperf. ind. of προὑπάρχω.

πρόφα-σις, σεις, f. [prob. for πρόφαν-σις; fr. προφαίνω, "to show forth," through πρό, and φαν, root of φαίνω] ("A showing forth," as an ostensible cause or reason; hence, in a bad sense) *A pretext, pretence, simulation*.—N.B. Sometimes this word is assigned to πρό, "beforehand"; and φα, a root of φημί, "to speak"; in this case it must be divided πρό-φα-σις, and means, according to its origin, "a speaking beforehand."

προφήτ-εύω, f. προφητεύω, 1. aor. προεφήτευσα and ἐπροφήτευσα (see ἀναστατός at end), v. n. [προφήτ-ης, "a prophet"] ("To be a προφήτ-ης"; hence) *To prophesy*; i.e., a. *To speak, or teach, under the inspiration of the Holy Spirit*.—b. *To foretell, predict*.

προ-φή-της, του, m. [**πρό**, in force of "for, instead of"; **φη**, a root of **φη-μι**, "to speak"] ("One who speaks for, or instead of," another, esp. (in Gr. Test.) for God, and interprets His will, etc.; hence) *A prophet*; i. e., a. An inspired teacher, or preacher, of God's will, etc.—b. One who foretells, or predicts, future events.

†(**προ-χειρίζομαι, f. προ-χειρίζομαι**), 1. aor. **προ-εχειρίσθην**, p. pass. **προ-εχειρίσθην**, v. mid. [**πρό**, "without force"; **χειρίζομαι**, "to take in one's hand"] ("To take in one's hand, to handle"; hence, "to make ready, prepare"; hence) 1. *To appoint, choose*, etc.—2. With second Acc.: *To appoint*, etc., one as that which is denoted by the second Acc.; xxvi. 18.

†(**προ-χειρίζω, f. προ-χειρίζω**, v. a. [**πρό**, "before" in time; **χειρίζω**, "to handle, take in hand"] "To take before in hand; to prepare before or previously."—Pass.:) P. perf. **προεχειρίσμενος**, *Prepared, appointed, or destined before or previously*;—at iii. 20 the readings vary between **προεχειρίσμενον** and **προεκηρυγμένον**.

†(**προ-χειροτονέω -χειροτονώ, v. a.**) [**πρό**, "before" in

time; **χειροτονέω**, "to elect"] ("To elect before or previously"; hence) *To appoint, choose, or select beforehand; to pre-ordain*.—Pass.: P. perf. **προ-εχειροτονημένος**.

†**Πρόχορος, ου, m.** *Prochorus*; one of the seven deacons of the early Church at Jerusalem; vi. 5.

πρύμν-α, as, f. [**πρυμν-ός**, "last, hindermost"] ("That which is last or hindermost"; hence) Of a vessel: *The hinder part, poop, stern*.

πρωτ, adv. [akin to **πρό** "before"] *Early in the morning, at dawn or day-break*:—for **ἀπὸ πρωτ** see **ἀπό**, no. 7.

†**πρώρα, as, f.** [id.] *The fore-part of a ship, the prow*.

πρωτον, adv. [adverbial neut. of **πρωτος**, "first"] *In the first place, first of all, first*.

πρωτος, η, ου, sup. adj. [contracted fr. **πρό-ατος**, syncopated fr. **πρό-τατος**; fr. **πρό**, "before," with superlative suffix **τατος**] ("Most before," in place, rank, time, etc.; hence) 1. *First*, in time, order, etc.—2. In rank: *First, principal, chief*.—As Subst.: a. Sing.: **πρωτος, ου, m.** *First, principal, or chief man*.—b. Plur.: **πρωτοι, ου, m.** *First, principal, or chief men*.

†**πρωτο-στα-της, του, m.** [**πρωτος**, (uncontr. gen.) **πρωτο-**

os, "first"; στα, a root of ἵστημι (neut.), "to stand" ("He who stands first"; hence) *A leader, or chief, of a party, sect, etc.*

†Πτολεμ-αῖς, αἶδος, f. [Πτόλεμ-ος, "Ptolemy" (= "War")] *Ptolemais*, i. e. "the city of Ptolemy"; the name given to Acē (called *Accho* at Judges i. 31, and by the Arabs *Akka*) when Ptolemy Sôtēr held possession of Coel-Syria. In the reign of the Emperor Claudius it became a Roman colony, and was styled Colonia Claudii Cæsaris Ptolemais, or merely Colonia Ptolemais. Eventually it came into the possession of the knights of St. John of Jerusalem, and is now known as *St. Jean d'Acre*, or simple *Acre*.

†Πύθων, ὤνος, m. [explained by the lexicographer Hēsychîus by δαιμόνιον μαντικόν, i. e.] *A divining demon*; — cf. Luke iv. 33, πνεῦμα δαιμονίου ἀκαθάρτου, "a spirit of an unclean demon."

†πυκνότερον, comp. adv. [adverbial neut. of πυκνότερος, comp. of πυκνός, "close"; hence, "frequent"] *More frequently, oftener.*

πύλ-η, ης, f. *A gate*, whether actual or figurative.

πύλ-ων, ὤνος, m. [πύλ-η, "a gate"] ("That which has a πύλη"; hence) 1. *A gateway,*

gate-tower, which was often separated from the house.—2. *A gate, door.*

πυ(ν)θ-άνομαι, f. πείσομαι, p. πένυσμαι, 2. aor. ἐπυθόμην, v. mid. irreg.: 1. *To hear, learn, understand* by asking or inquiry.—2. *To ask, inquire* [root πυθ, akin to Sans. root BUDH, "to understand"].

πῦρ, πυρός, n. ("The purifying thing"; hence) *Fire*, as meaning originally that which purifies, etc.; used both in a literal and figurative meaning [akin to Sans. root पठ, "to purify"].

†πῦρ-ά, ἄς, f. [πῦρ, πῦρ-ός, "fire"] ("A thing pertaining to πῦρ"; hence, any "place where fire is kindled," e. g. "a funeral pile, an altar," etc.; hence, "fire burning on an altar," etc.; hence) *Fire* in general.

πῦρ-ετός, ετοῦ, m. [πῦρ, πῦρ-ός, "fire"; hence, "fever heat"] ("That which pertains to πῦρ"; hence) *A fever.*

πωλέω -ω, (f. πωλήσω), 1. aor. ἐπώλησα, v. a. *To sell.*

1. πῶς, interrog. adv. *In what way? how?* [akin to Sans. kas, "who?" cf. πόσος].

2. πως, enclitic adv. *In any way, at all, by any means* [id.].

ράβδ-ιζω, v. a. [ράβδ-ος, "a rod"] *To beat with a rod; to scourge, etc.*

†**ῥαβδούχ-ος**, *ου*, *m.* [for **ῥαβδό-εχ-ος**; fr. **ῥάβδος**, (un-contr. gen.) **ῥάβδο-ος**, "a rod"; **εχ-ω**, "to have or hold"] ("One who has, or holds, a rod or staff"; hence) *A magistrate's attendant; a beadle or serjeant.*

†**ῥαδιούργη-μα**, *μάτος*, *n.* [for **ῥαδιούργε-μα**; fr. **ῥαδιούργε-ω**, "to do wrong"] ("That which is done wrong"; hence) *A wicked deed, crime, etc.;—* at xviii. 14 strengthened by *adj.* **πονηρόν**.

†**ῥαδιούργη-ια**, *ιας*, *f.* [**ῥαδιούργε-ω**, "to do wrong"] ("The doing wrong"; hence) *Wickedness, want of principle, etc.*

†**Ῥεμφάν**, *m.* indecl. *Remphan*; a heathen deity whom the Israelites worshipped in the wilderness. The passage at vii. 43 refers to Amos v. 25, where the deity is called "Chiun" (a name signifying probably "Statue or Pillar"). Chiun is supposed to be the same as the planet Saturn.

†**Ῥήγιον**, *ου*, *n.* *Rhegium*; a city near the S. extremity of the Bruttian peninsula in S. Italy, and very nearly opposite to Messāna in Sicily. Various etymologies have been assigned by ancient writers for the name; but the most generally received one is that it was derived from the "breaking

asunder" of the coasts of Italy and Sicily at this point—**ῥηγ**, root of **ῥήγνυμι**, "to break asunder."

ῥηθεῖς, *εἶσα*, *έν*, *P. 1. aor. pass.* of **εἶρω**.

ῥή-μα, *μάτος*, *n.* [root **ῥη**, a lengthened form of root **ῥε**, whence **ῥέω** = **ἔρ-ω**, "to say or speak"] ("That which is said or spoken"; hence) 1. *A word, saying, declaration, etc.*—2. *A thing, matter.*

†**ῥή-τωρ**, *τοπος*, *m.* [*id.*] ("A speaker"; hence) *A public speaker; a pleader, advocate.*

ῥίπτω-ω, *v. a.*; a collateral form of **ρίπτω**; found only in the pres. and imperf. tenses of the various moods, and in the participles, both in act. and pass. voices; see **ρίπτω**.

ρίπτω, (*f.* **ρίψω**, *p.* **ῥέβῃφα**), 1. *aor.* **ῥέβῃφα**, *v. a.* *To throw, cast.*

†**Ῥόδη**, *ης*, *f.* [prob. for **Ῥοδῆ**, contr. fr. **Ῥοδέα**, "a rose-tree"] *Rhodē* or *Rhoda*; the name of the portress mentioned at xii. 13.

†**Ῥόδ-ος**, *ου*, *f.* [**Ῥόδ-ον**, "a rose"] ("That which appertains to ῥόδον") *Rhodes*, or "Isle of Roses."

Ῥύμη, *ης*, *f.* *A street, or quarter, of a city;—* at xii. 10 **Ῥύμην** is Acc. of "Space of place."

Ῥωμαῖοι, *ων*; **Ῥωμαῖος**, *α*,

ον; 'Ρωμαῖος, ου; see 'Ρέ-
μη.

'Ρώμη, ης, f. [Gr. form
of Lat. "Roma"] *Rome*;
the chief city of Italy, and
capital of the Roman Empire.
—Hence, 'Ρωμ-αῖος, αἰα, αῖον,
adj. *Of, or belonging to, Rome*;
Roman.—As Subst.: a. Sing.:
'Ρωμαῖος, ου, m. *A Roman*.—
b. Plur.: 'Ρωμαῖοι, ων, m. plur.
Romans.

†(ῥέ-ννυμι, f. ῥάσω, 1. aor.
ἔρρωσα, v. a. [root ῥω] "To
make strong, to strengthen."
—Pass.: ῥέ-ννυμαι, p. ἔρρω-
σμαι, (1. aor. ἔρρωσθην, 1. fut.
ῥωσθήσομαι): 1. *To be made*
strong.—2. Perf. in pres.
force: *To have strength or*
might:—ἔρρωσο, ἔρρωσθε, 2.
pers. sing. and plur. imperat.,
(Have strength or might
=) *Farewell*; the usual formu-
la employed at the end of a
letter; xxiii. 30; xv. 29.

*σαββάτον, ου (Dat. plur.
σαββάσι), n. ("Rest, day of
rest") Sing. and Plur.: 1.
Sabbath-day, sabbath:—σαβ-
βάτου ὁδός, a *Sabbath-day's*
journey, is generally reckoned
at two thousand cubits =
about one English mile.—2.
Week.

*Σαδδουκαῖοι, ων, m. plur.
(prob. "Just Ones") *The*
Sadducees; a Jewish sect
whose tenets were mainly as

thus:—an acceptance of the
law of Moses and of the
Prophets, but a rejection of
the traditions held by the
Pharisees; a denial of the
Resurrection, of a future state
of rewards and punishments,
of the existence of good angels
and of evil spirits, and of the
providence of God. The Jew-
ish historian Josephus states
that they were very rigid in
the administration of justice,
and possessed great influence
with their countrymen.

†Σαλᾶμις, ἱως, f. *Salamis*;
a city on the E. coast of
Cyprus, not far from the site
of the modern Famagusta.

σάλ-εῖω, (f. σαλεύσω), 1.
aor. ἐσάλευσα, v. a. [σάλ-ος,
"a tossing motion"] ("To
impart a tossing motion to"
an object; hence) 1. Act.: a.
To shake, make to totter,
cause to reel.—b. *To agitate,*
stir up, the populace, etc.—2.
Pass.: (σαλ-εύομαι), p. σε-
σάλευμαι, 1. aor. ἐσαλεύθην,
1. f. σαλευθήσομαι: a. *To be*
shaken or tossed about, whe-
ther actually or figuratively.
—b. *To be shaken, to totter*.

†Σαλμώνη, ης, f. *Salmōnē*;
the E. promontory of Crete.

*Σαμάρεια, ας, f. ("Guard,
Watch") *Samaria*: 1. The
city of that name (Hebrew
Shōmēron, now *Schemrun*),
in the tribe of Ephraim, built

by Omri, king of Israel, who named it after Shemer, the former owner of the hill on which it stood; see 1 Kings xvi. 24. It was the capital of the ten tribes; see, also, 2. *Σεβαστός* at end.—2. The country round the city of Samaria. — Hence, *Σαμαρείτης*, *τον*, m. *A man of Samaria; a Samaritan*;—Plur.: *Samaritans*.

Σαμαρείτης, *ου*; see *Σαμάριαι*.

†*Σαμο-θράκη*, *ης*, f. [*Σάμος*, (uncontr. gen.) *Σάμο-ος*, "Samos" (see *Σάμος*); *θράκη*, "Thrace"] ("Samos of Thrace, or Thracian Samos") *Samothrake* (now *Samothraki* and, corruptly, *Samandraki*); an elevated island in the N. of the Aegean Sea (now the Archipelago), lying about thirty-eight miles from the coast of Thrace. In more ancient times it was called *Dardania* and *Leucosia*.—N.B. By the ancient Greeks it was also named *Σάμος Θρηϊκή*.

†*Σάμος*, *ου*, f. [said to be an old word signifying "a height"; especially one by the sea-shore] *Samos* (now called *Samo* by the Greeks, and by the Turks *Susam Adassi*) a large and elevated island in that part of the Aegean Sea (now the Archipelago) called the Icarian

Sea, and next to Rhodes the most important of the *Σποῶδες* (i. e. "Scattered") Islands.

**Σαμουήλ*, m. indecl. ("Heard of God," i. e. "Granted by God") *Samuel*; the great prophet and judge of Israel; cf. 1 Sam. i. 20, *etc.*

σανδάλιον, *ιον*, n. (dim. in form only) [*σάνδάλον*, "a flat piece of wood or leather" placed under the sole of the foot, and fastened by straps of leather or hide passing from side to side across the instep; "a sandal"] *A sandal*.

†*σάνις*, *ἴος*, f. *A board, plank*.

†**Σαούλ*, m. indecl. ("Asked for or Desired") *Saul*: 1. The first king of Israel.—2. The original name of St. Paul; see *Παῦλος*.

†**Σάπφειρα*, *ας* (Ionic *ης*), f. ("Fair or Beautiful") *Sapphira*; the wife of Ananias, who like her husband was struck dead for lying to the Holy Ghost.

σάρξ, *σαρκός*, f.: 1. *Flesh*.—2. *Flesh for human nature*.—3. *Flesh for a person, human being*:—*πᾶσα σὰρξ*, *all flesh*, i. e. *all men, every human being*.

†*Σάρον*, *ωνος*, f. ("A plain") *Saron* or *Sharon*; the coast of the Holy Land lying between Carmel and

Joppa, celebrated for its fertility.

*Σάτανᾱς, ᾱ, m. ("Adversary") *Satan*; the chief of the rebellious fallen spirits, the adversary of God and man.

†Σαῦλος, ου, m. [Gr. form of Hebrew *Σαούλ*]; see Παῦλος and Σαούλ.

σε-αυτοῦ, αὐτῆς, αὐτοῦ (only in sing. number), reflexive pron. of 2. person [σέ, "thou or you"; αὐτοῦ, gen. of αὐτός, "self"] *Of thyself or yourself*, etc.

σεβασ-μα, μάτος, f. [for σεβάσ-μα; fr. σεβάζομαι = σεβάδ-σομαι, in force of "to worship or adore"] ("That which is worshipped or adored"; hence) *An object of worship*, i. e. a deity.

†1. Σεβαστός, ῆ, όν; see 2. Σεβαστός.

†2. Σεβαστός, ου, m. [σεβαστός, "venerable, august"] ("Venerable or August One") *Sebastós*, the Gr. equivalent for the Lat. *Augustus*, the family name of the imperial family of the Cæsars after the time of Octavianus, who was the first who bore it. At xxv. 21 and 25 it denotes the Emperor Nero.—Hence, Σεβαστός, ῆ, όν, adj. *Of, or belonging to, Augustus; Augustan*;—the distinguishing epithet of a band of Roman soldiers,

given to it in honour of the Emperors; xxvii. 1. — By some the term is supposed to have been given to a cohort raised at Samaria, which city Herod called Σεβαστή (= *Augusta*) in honour of Augustus, the second Roman Emperor, who had granted it to him on the death of Antony and Cleopatra. In his history of the Jewish War, Josephus makes mention of a cohort called Σεβαστή being stationed at Cæsarea. If the words at xxvii. 1 mean the cohort (called) *Sebasté*, it will be necessary to regard the former of them as a proper name, and to write it with a capital letter, viz. *Σεΐρης*.

σεβ-ομαι, (f. σεβήσομαι), v. mid. *To worship, adore* [akin to Sans. root SAP, "to worship"].

σει-σμός, σμού, m. [σει-ω, "to shake"] ("A shaking"; hence, of the earth) *An earthquake*.

†Σεκούνδος, ου, m. [Gr. form of Lat. *Sécondus*] *Sécondus*; a man's name; xx. 4.

†Σελεύκ-εια, είας, f. [Σέλευκος, "Seleucus"] ("The city of Seleucus") *Seleucia*; a city on the sea-coast of Syria, about sixteen miles from Antioch, of which it practically formed the port. It was built by Seleucus I., whose family

reigned at Antioch from the death of Alexander the Great to the close of the Roman republic.

σελ-ήνη, ἡρης, f. [σέλ-ας, "bright light, brightness"] ("That which has σέλας"; hence) *The moon*;—cf. Lat. *lūna* fr. *lūcēo*, "to shine."

†Σέργιος, ου, m. [Gr. form of Lat. *Sergius*] *Sergius*; a Roman prænomen; see 2. Παῦλος.

σημαίνω, (f. σημαίνω, p. σεσήμαγκα), 1. aor. (ἐσήμηνα and) ἐσήμᾱνα, v. a. [akin to σῆμα, "a sign, signal"] *To signify, point out, declare.*

σημεῖον, ου, n. [akin to σῆμα, "a sign"] 1. *A sign, token, etc.*—2. *A miraculous sign.*

σ-ήμερ-ον, adv. *To-day, on this same day*:—τῇ σήμερον ἡμέρᾳ, (on the to-day day; i. e.) *on this very day, on this present day*, Dat. of time "when," xx. 26; see δ, no. 6, a [fr. ἡμέρ-α, "a day"; the σ is prob. the representative of the Sans. *sa*, "the same," used as prefix].

σιγ-άω -ᾶ, (f. σιγήσομαι and later σιγήσω, p. σεσίγηκα), 1. aor. ἐσίγησα, v. n. [σιγ-ή, "silence"] *To keep silence, hold one's peace, be silent.*

σιγή, ἡς, f. *Silence.*

σιδηρ-οῦς, ᾶ, οὖν (contr. fr. σιδήρ-ος, ἑα, εον), adj. [σιδηρ-

ος, "iron"] *Of, or made of, iron; iron-*.

*Σιδών, ὠνος, f. ("Fishing or Fishery") *Sidon* (now *Said* or *Saida*); the most celebrated city of Phœnicia, on the borders of the Holy Land. According to Josephus, the Jewish historian, it was named after Sidon (in Hebrew, Tzidon), the first-born son of Canaan; see Gen. x. 15. Probably, however, it obtained its name from its early inhabitants having mainly followed the occupation of fishermen.—Hence, Σιδών-ιος, ἰα, ἰον, adj. *Of, or belonging to, Sidon; Sidonian*.—As Subst.: †Σιδωνῖοι, ων, m. plur. With Art.: *The men of Sidon; the Sidonians.*

†Σιδωνῖοι, ων; see Σιδών.

†σικάριος, ου, m. [Gr. form of Lat. *sicarius*, "one having a *sica*, or dagger; a daggerman"; hence] *An assassin, murderer.*

†Σίλας, α, m. [an abbreviation of Σιλουᾶνός, the Greek form of Lat. *Silvānus*] *Silas*; styled at xv. 22 "a chief man among the brethren." Subsequently he became a companion of the Apostle Paul in his missionary journeys.

†σιμικίνθιον, ου, n. [Gr. form of Lat. *semi-cinctium*] ("A semi-girdle"; hence) *A narrow girdle or apron.*

*Σίμων, *σνος*, m. ("A hearing") *Simon*: 1. The original name of Peter, the brother of Andrew, and son of Jonas.—2. Surnamed the Cananite or the Zealot, brother of Thaddæus; i. 13.—3. Surnamed Magnus (or Magician); viii. 9, etc.—4. The tanner; ix. 43, etc.

*Σινᾶ, n. indecl. (prob. "Pointed or Having peaks") *Sina*; a mountain of Arabia, where God gave the Law to Moses.

†σίτ-ιον, *ιον*, n. (dim. only in form) [σίτ-ος, "corn"] 1. *Corn, grain*; see σίτος.—2. *Food, victuals*.

σίτος, *ου*, m. (irreg. plur. σίτα, *ων*, n.): 1. *Wheat, corn, grain*;—at vii. 12 the readings vary between σίτα and σιτία.—2. *Food, victuals*.

σίωπ-ᾶω -ᾶ, (f. σιώπησω and σιώπησομαι, p. σεσιόπηκα), 1. aor. ἐσιόπησα, v. n. [σίωπ-ῆ, "silence"] *To be in silence, to be silent, to hold one's peace*.

†σκάφ-η, *ης*, f. [σκάφ, a root of σκάπτω, "to dig"] ("A thing dug or scooped out"; hence) 1. *A boat, skiff*.—2. *A long-boat or jolly-boat* carried on board a vessel, to be lowered and used as occasion required. From the language at xxvii. 16 the σκάφη of Paul's ship had been blown,

or washed, overboard, and was with difficulty recovered.

σκευή, *ῆς*, f. Of a ship: *Tackle, or tackling*.

σκεῦος, *εος ους*, n.: 1. *A vessel, or implement*, of any kind, whether actual or figurative:—for σκεῦος ἐκλογῆς, see ἐκλογή.—2. With Art.: A collective term for the *tackling* of a ship.

σκη-νή, *νῆς*, f. ("A covering thing"; hence) *A tent or tabernacle*:—ἡ σκηνὴ μαρτυρίου, the tabernacle of witness or testimony, i. e. the Mosaic tabernacle erected by God's appointment, and containing within it the ark and the two tables of stone. It thus bore abiding testimony to the nature and will of God; vii. 44; cf. Num. ix. 15; xvii. 7; xviii. 2; Exod. xxv. 16, 21; xxxi. 18:—ἡ σκηνὴ τοῦ Μολόχ, the tabernacle of Moloch, i. e. a tabernacle which the idolatrous Israelites dedicated to Moloch; vii. 43:—ἡ σκηνὴ Δαυὶδ, the tabernacle of David, i. e. the throne of David thus represented as placed beneath a tent, or else his throne. In either case the passage, which is cited from Amos ix. 11, represents the household and church of God (ruled over by the Messiah); xv. 16 [for σκαδ-νή; fr. Sans. root *OHAD*

(original form SKAD), "to cover"].

†σκην-ο-ποι-ός, οὔ, m. [σκην-ή, "a tent"; (ο) connecting vowel; ποι-έω, "to make"] *A tent-maker*;—at xviii. 3 τέχνην is Acc. of "Respect" after σκηνοποιοί. The present passage leads to the remark that every Jewish boy was trained to the exercise of some craft.

σκήνω-μα, μάτος, n. [for σκήνο-μα; fr. σκηνό-ω, "to pitch a tent"] ("The pitching a tent"; hence, "a tent"; hence) *A habitation, abode*; cf. 1 Kings viii. 17; Ps. cxxii. 5.

σκιά, ἄς, f. *Shade, shadow*, whether actual or figurative [akin to Sans. *chhāyā*, "shade"].

σκληρός, ὁ, ὅν, adj. ("Hard"; hence, figuratively) *Hard, difficult, grievous, etc.*;—at ix. 5 σκληρόν is predicated of πρὸς κέντρα λακτίζειν; cf. xxvi. 14.

†σκληρο-τράχηλ-ος, ον, adj. [σκληρός, (uncontr. gen.) σκληρό-ος, "hard"; hence, "stiff"; τράχηλ-ος, "a neck"] *With a stiff neck, stiff-necked*;—at vii. 51 in figurative force = "stubborn, perverse, intractable."

σκληρ-ῦνω, v. a.: 1. [σκληρός, "hard"] *To make hard, to harden*.—2. Pass.: σκληρ-

ὑνομαι, (p. ἐσκληρῦνμαι and ἐσκληρῦσμαι), 1. aor. ἐσκληρύνθη, *To be made, or to become, hard*;—at xix. 9 used in figurative force.

σκολιός, ὁ, ὅν, adj. *Crooked*;—at ii. 40 used in figurative force = "not straightforward, deceitful," etc.

σκότος, εὖς οὖς, n. ("The covering thing"; hence) *Darkness* [fr. same root as σκηνή; see σκηνή].

†σκόληκ-ό-βρω-τος, τον, adj. [σκόληξ, σκόληκ-ος, "a worm"; (ο) connecting vowel; βρω, root of βι-βρώ-σκω, "to eat"] *Eaten by worms*.

*Σολομών, ὄνος, m. ("Pacific") *Solomon*; the son and successor of king David. He reigned over Judah and Israel for forty years from 1015 to 975 B.C.; see 1 Kings xi. 42.

σ-ός, ἡ, ὅν, possess. prou. [σ-ό, "thou or you"] *Belonging to thee, thy, thine, your*.

σουδάριον, ον, n. [Gr. form of Lat. *sudarium*, "a cloth for wiping off perspiration"; hence, generally) *A napkin*.

σοφ-ία, ἰας, f. [σοφ-ός, "wise"] ("The quality of the σοφός"; hence) *Wisdom*.

(σπάω, σπῶ, f. σπάσω, p. ἐσπάα, 1. aor. ἐσπάσα, v. a. *To draw, to draw out or forth*, a sword from its scabbard.—Mid.: σπάομαι, σπῶμαι, f. σπάσομαι), 1. aor. ἐσπασάμην,

To draw out, etc., as one's own especial act.

στείρα, as (Ionic ης), f. ("A coil, fold, twist") A body of soldiers; a cohort.

σπέρμα, μάτος, n. [σπέρ, a root of σπείρω, "to sow"] ("That which is sown"; hence) Of persons: Seed, offspring, children.

†(σπερμ-ο-λόγ-ος, ον, adj. [for σπερματ-ο-λόγ-ος (which also is found), and that for σπερματ-ο-λέγ-ος; fr. σπέρμα, σπέρματ-ος, "a seed"; (σ) connecting vowel; λέγ-ω, "to pick"] "Picking seeds, picking up seeds," an epithet of birds; hence, of persons, "picking up scraps of knowledge"; hence, as Subst.: σπερμολόγος, ου, m. One picking up and retailing scraps of knowledge; an idle, or empty, babbler.

σπεύδω, (f. σπεύσω, p. ἔσπευκα), 1. aor. ἔσπευσα, v. n. To hasten, make haste, etc. [akin to Sans. root OHUD, "to speed, impel"].

σπλάγχνον, ου (mostly plur.), n. ("The inward parts, the inwards," collectively; hence) The bowels.

σφυρίς, ἴδος, f. A round plaited basket.

στάθεις, εἶσα, ἐν, P. 1. aor. pass. of ἵστημι.

στᾶ-σις, σεως, f. [ἵστημι (as v. n.), "to stand," through

root στα] ("A standing"; hence, as a standing against constituted authority) 1. Sedition, revolt, rising.—2. Contention, dissension, dispute.

σταυρ-ῶ -ῶ, f. σταυράσω, 1. aor. ἐσταύρωσα, v. a. [σταυρ-ός, "a cross"] To fasten, or nail, to a cross; to crucify.

†στέμ-μα, μάτος, n. [for στέφ-μα; fr. στέφ-ω, "to encircle, wreath, or crown"] ("That which encircles," etc., the head; hence) A wreath, garland, crown of flowers or leaves.

στεναγ-μός, μοῦ, m. [στεν-ᾶω (= στενάγ-σω), "to groan"] ("That which groans"; hence) A groan, a groaning.

†(στερε-ῶ -ῶ, f. στερεάσω), 1. aor. ἐστερέωσα, v. a. [στερε-ός, "firm, strong"] 1. To make firm or strong; to strengthen; iii. 7, 16.—2. To confirm, establish, etc.—Pass: στερε-όμαι -οῦμαι, 1. aor. ἐστερεώθην; xvi. 5.

†Στέφανος, ου, m. [στέφαν-ος, "a wreath, garland," etc.] Stēphānos or Stephen; one of the deacons of the Church at Jerusalem (vi. 5), and the first Christian martyr; vii. 59.

στοά, ᾱς, f. ("That which stands" upright, etc.; hence) A porch, colonnade [like ἵστημι, akin to Sans. root STHĀ, "to stand"].

στοιχ-έω -ει, (f. *στοιχήσω*),
1. aor. *ἐστοίχησα*, v. n. [*στοιχ-*
ος, "a row"] ("To go in a
row"; hence) *To walk*.

στόμα, *átos*, n. *A mouth*.

στράτευ-μα, *μάτος*, n.
[*στρατεύ-ω*, "to take the
field"] ("That which takes
the field"; hence) 1. *An army*.
—2. *An armed or military
force; a body of soldiers*.

στρατ-ηγ-ός, *οῦ*, m. [for
στρατ-αγ-ός; fr. *στρατ-ός*, "an
army"; *ἄγ-ω*, "to lead"] 1.
*A leader or commander of an
army; a general*.—2. *A civil
magistrate or ruler*; xvi. 20
sq].—3. *Ὁ στρατηγός τοῦ
ἱεροῦ*, *The ruler, or captain, of
the Temple*; a Jewish officer
who had the control of the
numerous Priests and Levites
who attended the Temple in a
prescribed order.—Plur.: *The
rulers, or captains, of the
Temple*, officers acting under
the authority of, and in sub-
ordination to, the *στρατηγός*.

στράτ-ία, *ιάς*, f. [*στρατ-ός*,
"an army"] *A collected army
or force; a host, etc.*

στρατ-ί-ώτης, *άτου*, m.
[*στρατ-ί-ά*, "an army"] ("One
made for an army"; hence) *A
soldier*.

†στρατοπεδ-άρχ-ης, *ου*, m.
[*στρατόπεδ-ον*, "a camp";
hence, the "Castra Prætor-
iana" at Rome; *ἀρχ-ω*, "to
command"] ("Commander of

the *Castra Prætoriana*";
hence, in Gr. Test.) *Præfect*,
or *commander, of the Prætor-
ian cohorts*.

στρίψω, (f. *στρέψω*, p.
ἐστροφα), 1. aor. *ἔστρεψα*, v. a.
To turn;—at vii. 42 as v. n.,
and in figurative force.—Mid.:
στρέφομαι, 2. aor. pass. in
mid. force, *ἐστράφην*, *To turn
one's self, to turn or turn
round*.

στρω-νύω -νῦμι, (f.
στρώσω, p. *ἔστρωκα*), 1. aor.
ἔστρωσα, v. a. *To spread*;—
at ix. 34 supply τὸ κράββατον
after *στρώσον*; see preceding
verse [akin to Sans. root
STRI, to "spread"].

†(*στω-ικός*, *ικῆ*, *ικόν*, adj.
[for *στο-ικός*; fr. *στο-ά*, "a
colonnade, portico"] "Of,
or belonging to, a colonnade
or portico"; hence, from the
school of philosophy founded
by Zēnō of Citium, about
B.C. 280, who taught in the
painted portico (*ἡ ποικίλη
στοά*) at Athens) *Stoic*.

σύ, σοῦ (plur. *ὑμεῖς*, *ὁμῶν*),
pron. pers. *Thou, you*;—the
gen., dat., and acc. sing. are
used enclitically [akin to Sans.
yush-mad].

συγγέν-εια, *είας*, f. [*συγγεν-*
ής, "akin"] ("The quality,
or condition, of the *συγγενής*";
hence, "relationship"; hence)
Relations, kinsfolk, kinsmen,
etc.

συν-γεν-ής, *és*, adj. [for *συν-γεν-ής*; fr. *σύν*, "with"; *γεν*, root of *γίγνομαι*, "to be born"] ("Born with" another or others; i. e. from the same parents or stock; hence) *Of the same family, akin, related*. —As Subst.: *συγγενής*. *έος* *οὗς* (mostly plur.), m. *A kinsman, relative, relation*.

συν-κάθηναι, v. mid. [for *συν-κάθημαι*; fr. *σύν*, "together with"; *κάθηναι*, "to sit down"] *To sit down together with another or others*.

συν-κἀλέω -κἀλώ, (f. *συν-καλέσω*), 1. aor. *συν-εκάλεσα*, v. a. [for *συν-καλέω*; fr. *σύν*, "together"; *καλέω*, "to call"] 1. Act.: *To call together, assemble, etc.* —2. Mid.: *συν-κἀλόμαι -κἀλούμαι*, 1. aor. *συν-εκαλεσάμην*, *To call together, or collect, to one's self*.

†**συν-κατάβαίνω**, f. *συν-κατάβησομαι*, 2. aor. *συν-κατέβην*, v. n. [for *συν-κατάβαίνω*; fr. *σύν*, "together or with"; *κατάβαίνω*, "to go down"] *To go down together: —or to go down together with a person*. If the last force be assigned to the word at xxv. 5, *έμοί* must be supplied after *συνκαταβάντες*.

†**συν-κάταψηφίζομαι**, p. *συν-κάτεψήφισμαι*, 1. aor. *συν-κάτεψηφίσθην*, v. pass. [for *συν-κάταψηφίζομαι*; fr.

σύν, "together with"; *κάταψηφίζομαι*, in force of "to be voted in affirmation; to be affirmed"] ("To be affirmed together with"; hence) *To be reckoned, or numbered, together or along with some other persons; —at i. 26 follid. by μετά and Gen.*

†**συν-κίνηω -κίνω**, 1. aor. *σύν-εκίνησα*, v. a. [for *συν-κίνηω*; fr. *σύν*, in "intensive" force; *κίνηω*, "to move"] ("To move exceedingly"; hence) In bad sense: *To stir up, excite, etc.*

†**συν-κομίζω**, f. *συν-κομιῶ*, 1. aor. *σύν-εκόμισα*, v. a. [for *συν-κομίζω*; fr. *σύν*, "together"; *κομίζω*, "to carry"] ("To carry together"; hence) *To help, or take part, in carrying to burial; —also (as defined by the Lexicographer Phavorinus) = θάπτω, to bury*.

†**συν-χέω**, (f. *συν-χεύσω*, p. *συν-κέχυκα*, 1. aor. *σύν-έχευα*), v. a. [for *συν-χέω*; fr. *σύν*, "together"; *χέω*, "to pour"] ("To pour together"; hence) *To confuse, confound, disturb, throw into confusion*. —Pass.: p. *συν-κέχυμαι*, 1. aor. *συν-έχυθην*.

†**συν-χύνω**, late form of *συν-χέω*; ix. 22; see above.

†**σύγχυ-σις**, *σεως*, f. [*συν-χέω*, "to confuse," through a verbal root *συχчу*] ("A

confusing"; hence) *Confusion, disturbance.*

συ-ζητέω -ζητέω, v. a. [for *συν-ζητέω*; fr. *σύν*, "together"; *ζητέω*, "to seek, to search or examine, together"; hence) With Dat., or *πρός* with Acc., and with accessory notion of debate, etc.: *To dispute, debate, argue with one, etc.*

τὸ συζητή-σις, *sews*, f. [for *συσήτε-σις*; fr. *συσυζητέω*, "to dispute"] *A disputing, debating, etc.*; see *ζήτησις*.—In some editions verse 29 (*καὶ ταῦτα . . . συζητήσιν*) of chapter xxviii. is omitted.

συν-λάλέω -λάλέω, 1. aor. *συν-ελάλησα*, v. n. [for *συν-λαλέω*; fr. *σύν*, "with"; *λαλέω*, "to talk"] With *μετά* with Gen.: *To talk, or converse, with.*

συν-λαμβάνω, f. *συν-λήψομαι*, p. *συν-είληφα*, 2. aor. *συν-έλαβον*, v. a. [for *συν-λαμβάνω*; fr. *σύν*, in "augmentative" force; *λαμβάνω*, "to take"] 1. Act.: ("To take firm hold of"; hence) *To seize, arrest, apprehend, etc.*—2. Mid.: (*συν-λαμβάνομαι*), 2. aor. *συν-ελάβομην*, *To seize, etc.*, as one's own especial act.—3. Pass.: (*συν-λαμβάνομαι*, p. *συν-είλημμαι*), 1. aor. *συν-ελήφθην*, (1. fut. *συν-ληφθήσομαι*).

συν-βαίνω, (f. *συν-βήσομαι*), p. *συν-βέβηκα*, 2. aor. *συν-έβην*,

v. n. [for *συν-βαίνω*; fr. *σύν*, "together"; *βαίνω*, "to go"] ("To go together"; hence) Of events, etc.: 1. *To come to pass, happen, etc.*—2. Impers.: *συνέβη*, *It came to pass*;—at xxi. 35 *συνέβη* has for its Subject the clause *βαστάζεσθαι αὐτὸν . . . τοῦ ὄχλου*.

συν-βάλλω, (f. *συν-βάλλω*, p. *συν-βέβηκα*), 2. aor. *συν-έβαλον*, v. a. and n. [for *συν-βάλλω*; fr. *σύν*, "together"; *βάλλω*, "to throw"] ("To throw together"; hence) 1. Act.: With *λόγους* expressed or understood: ("To throw words together"; i. e.) *To talk, converse, or consult together; to confer together*;—at iv. 15 folld. by *πρός* and Acc. of person;—at xvii. 18 with Dat. of person; cf. Lat. *conferre sermōnes*, or simply *conferre*.—2. Neut.: *To fall in with, meet with*;—at xx. 14 folld. by Dat. of person dependent on prep. in verb.—3. Mid.: (*συν-βάλλομαι*), 2. aor. *συν-εβαλόμην*, ("To contribute"; hence, with accessory notion of benefit) With Dat. of person: *To profit, benefit, help, aid, etc.*

συν-βιβάζω, 1. aor. *συν-εβίβασα*, v. a. [for *συν-βιβάζω*; fr. *σύν*, "together"; *βιβάζω*, "to make to go"] ("To make to go together"; hence) 1. *To prove, shew, evince*, by laying

arguments together; ix. 22.—
2. *To infer, gather, conclude*
from laying circumstances to-
gether; xvi. 10.

συμ-βουλεύω, (f. συμ-βου-
λεύω), 1. aor. συν-εβούλευσα,
v. a. [for συν-βουλεύω; fr.
σύν, "with"; βουλεύω, "to
take counsel"] *To take counsel*
with another, i. e. to consult
one.—Mid.: (συμ-βουλεύο-
μαι), 1. aor. συν-εβουλευσάμην,
("To take counsel with one's
self"; i. e.) *To deliberate,*
consult, etc.

συμβούλ-ιον, ιου, n. [σύμ-
βουλ-ος, "a counsellor"] ("A
thing pertaining to a σύμ-
βουλος"; hence) *A council, or*
assembly of counsellors.

*Συμεών (a fuller form of
Σίμων), m. indecl. ("A Hear-
ing") *Symeon*: 1. = Σίμων,
no. 1.—2. See Νίγερ.

(συμ-πᾶράλαμβάνω), 2. aor.
συμ-πᾶρέλαβον, v. a. [for συν-
πᾶράλαμβάνω; fr. σύν, "with";
πᾶράλαμβάνω, "to take to
one's self"] ("To take to and
with one's self"; hence) *To*
take as a companion, etc.

†συμ-παρεῖμι, v. n. [for
συν-παρεῖμι; fr. σύν, "with";
παρεῖμι, "to be present"]
With Dat. of person: *To be*
present with.

†(συμ-περίλαμβάνω), 2.
aor. συμ-περιέλαβον, v. a. [for
συν-περίλαμβάνω; fr. σύν, "at
the same time"; περίλαμβάνω

(= περί, "around"; λαμβάνω,
"to take"), "to take, or
seize, around"; hence, "to
embrace"] *To embrace at the*
same time.

(†συμ-πίνω, f. συμ-πίομαι),
2. aor. σύν-έπιον, v. a. [for
συν-πίνω; fr. σύν, "with";
πίνω, "to drink"] With Dat.
of person: *To drink with.*

(συμ-πληρώω -πληρῶ, f.
συμ-πληρώσω), v. a. [for συν-
πληρώω; fr. σύν, denoting
"completeness"; πληρώω, "to
fill"] ("To fill completely";
hence) Of time: 1. *To fulfil,*
accomplish.—2. Pass.: *To be*
fully come, to arrive.—Pass.:
συμ-πληρόομαι -ρεύμαι, (p.
συμ-πεπληρωμαι).

συμ-φέρω, f. συν-οίσω, p.
συν-ετήνοχα, v. a. and n. [for
συν-φέρω; fr. σύν, "together";
φέρω, "to bring"] 1. Act.:
To bring together, to collect;
xix. 19.—2. Neut.: *To be of*
use; to be profitable or ad-
vantageous.

(συμφέρων, ουσια, ον, P.
pres. of συμφέρω.—As Subst.:)
συμφέροντα, ον, n. plur. With
Art.: *The things that are*
profitable or advantageous;
cf. συμφέρω, no. 2.

συμ-φωνέω -φωνῶ, f. συμ-
φωνήσω, 1. aor. συν-εφώνησα
[for συν-φωνέω; fr. σύν; φων-
έω, "to sound"] 1. [σύν,
"together"] ("To sound to-
gether, or agree in sound";

hence) **a.** *To agree together.*

—**b.** Impers. 1. aor. Pass.: **συνεφωνήθη**: With Dat. of agent: (*It*) *hath been agreed together by*; i. e. *an agreement has been made by*;—at v. 9 the Subject of **συνεφωνήθη** is the clause **πειράσαι τὸ πνεῦμα Κυρίου**.—2. [**σύν**, “with”] (“To sound with”; hence) *To agree, or coincide, with.*

†(**συν-ψηφίζω**), 1. aor. **συν-εψήφισα**, v. a. [for **συν-ψηφίζω**; fr. **σύν**, “together”; **ψηφίζω**, “to reckon or count” by means of pebbles] *To reckon together, to count up.*

σύν, prep. gov. dat. only. *With, together with*:—for **ὁ σύν αὐτῷ**, etc., see 1. δ, no. 7.

σύν-ἄγω, f. **σύν-άξω**, 2. aor. **σύν-ἤγαγον**, v. a. [**σύν**, “together”; **ἄγω**, “to lead”] (“To lead together”; hence) 1. Act.: **a.** *To collect, gather.*—**b.** *To gather together, gather, assemble, etc.*, a body of persons.—2. Pass.: **σύν-ἄγομαι**, p. **συν-ἦγμαι**, 1. aor. **σύν-ἦχθην**, *To be collected or gathered together; to come, or go, together in a body.*

σύν-ἄγ-ωγ-ή, ἡς, f. [for **συν-αγ-αγ-ή**; fr. **σύν**, “together”; **ἀγ** (root of **ἄγω**, “to lead”) reduplicated] (“A leading, or gathering, together”; hence, “that which is gathered together”; hence, “an assembly”; hence, “a

place of assembly”; hence) Of the Jews: *A synagogue*, i. e. the place where they assembled for their religious services.

(**σύν-αθροίζω**, f. **σύν-αθροίσω**), 1. aor. **σύν-ἤθροισα**, v. a. [**σύν**, “together”; **ἄθροίζω**, “to collect”] *To collect together, assemble.*—Pass.: (**συν-αθροίζομαι**), p. **συν-ἤθροισμαι**, (1. aor. **συν-ἠθροίσθην**, 1. fut. **συν-αθροισθήσομαι**).

†(**σύν-ἀλίζω**, 1. aor. **σύν-ἡλίσα**, v. a. [**σύν**, in “strengthening” force; **ἀλίζω**, “to gather together, assemble”] “To gather together, assemble.”—Mid.): **συν-ἀλίζομαι**, *To gather together or assemble to one's self or as one's own act*;—at i. 4 supply **αὐτοῦς** after **συνᾱλίζόμενος**.

†(**σύν-αλλάσσω** (or **σύν-αλλάττω**, f. **σύν-αλλάξω**, 1. aor. **σύν-ἤλλαξα**), v. a. [**σύν**, in “strengthening” force; **ἀλλάσσω**, “to change, alter”] (“To change, alter”; hence) With reference to previous contention: *To reconcile, etc.*:—with follg. eis, *to reconcile and bring into*; see **συνελαύνω**.

(**σύν-ἀνᾱβαίνω**), 2. aor. **σύν-ἀνέβην**, v. n. [**σύν**, “together with”; **ἀνᾱβαίνω**, “to go up”] With Dat. of person: *To go up to a place together with one.*

(**σύν-αντάω -αντώ**), f. **σύν-**

αυτήσω, (p. σύν-ήντηκα), 1. aor. σύν-ήντησα [σύν, in "strengthening" force; ἀντάω, "to meet"] With Dat.: 1. *To meet*.—2. *To happen to, befall one*.

(σύν-αρκῶ, f. σύν-αρκῶσω, p. σύν-ηράκα), pluperf. σύν-ηράκειν, v. a. [σύν, in "strengthening" force; ἀρκῶ, in force of "to seize," etc.] 1. *To seize, seize upon, etc.*—2. Pass.: Of a ship: *To be caught by a storm, etc.*—Pass.: (σύν-αρκῶμαι), 1. aor. σύν-ηράσθην.

σύνδε-σμος, σμον, m. [συνδέω, "to bind together"] ("That which binds together"; hence) *A bond*;—at viii. 23 used figuratively.

†συνδρομή, ἥς, f. [for συνδράμ-ῆ; fr. συμτρέχω, "to run together," through a verbal root συνδραμ] *A running together*.

συνεδράμον, 2. aor. of συντρέχω.

συνεδριόν, ου, n. [συνεδρία, "a sitting together" in council] ("A thing pertaining to συνεδρία"; hence) *A council* consisting of persons sitting together in deliberation, etc. In Gr. Test., a. *A council of the elders, etc.*, in each city for the purpose of deciding lesser matters.—b. *The great council of the nation in which sat the High Priest, those who had*

filled the office of High Priest, and the chief priests, together with certain Scribes and others as their assessors. It took cognizance of all important causes, whether civil or religious. The High Priest was at its head, and those associated with him were seventy in number; so that the whole council consisted of seventy-one members.

συνειδ-ησις, ἡσεως, f. [συνιδεῖν, "to know with one's self"; i. e. "to be conscious"] ("A being conscious"; hence) *Conscience*.

συνειδώς, υῖα, ὅς, P. of σύνοιδα.

σύν-εimi, imperf. συν-ῆν, (f. συν-έσομαι), v. n. [σύν, "with"; εἰμί, "to be"] With Dat. of person: *To be with one*.

(σύν-έκδημος, έκδημον, adj. [σύν, "together with"; έκδημος, "away from one's people"; hence, "away from home, on a journey, travelling"] "Away from home with" one; "on a journey, or travelling with" one.—As Subst.:) σύνέκδημος, ου, m. *A fellow-traveller, a companion in travel*.

†(σύν-ελαύνω, f. σὺν-ελάσω, p. σὺν-ελήλακα), 1. aor. σὺν-ἤλασα, v. a. [σύν, in "augmentative" force; ελαύνω, "to drive"] ("To drive greatly"; hence) *To urge earnestly; to*

compel by persuasion;—at vii. 26 the readings vary between *συνήλασεν* and *συνήλλασσεν*; see *συναλλάσσω*.

†(*συν-ἐπιτίθεμαι*), 2. aor. *συν-ἐπεθέμην*, v. mid. [*σύν*, "together with"; *ἐπιτίθεμαι* (mid.), "to throw one's self upon"] ("To throw one's self upon together with" another or others; hence) *To make a joint attack; to join in an attack*;—at xxiv. 9 the readings vary between *συνεπέθεντο* and *συνέθεντο*: in the former case the Jews are represented as uniting with Tertullus in his accusation; in the latter as assenting to what he said.

†(*συν-ἕπομαι*, imperf. *συν-ειπόμην*, v. mid. [*σύν*, "together with"; *ἕπομαι*, "to follow"] ("To follow together with" one; hence) With Dat.: *To accompany*.

συν-έρχομαι, (f. *συν-ελεύσομαι*), p. *συν-ελήλυθα*, plur. *συν-εληλύθειν*, 2. aor. *συν-ἦλθον*, v. n. [*σύν*, "together," also "with"; *ἔρχομαι*, "to come or go"] 1. *To come, or go, together; to assemble*, etc.—2. With Dat. or *σύν* with Dat.: *To go, or come, with; to accompany*, etc.;—at xxi. 16 the Subject of *συν-ἦλθον* is *τινές* which is to be supplied before the partitive Gen. *τῶν μαθητῶν*, and with which *ἄγοντες* agrees.

συν-εσθίω, v. n. [*σύν*, "with"; *ἐσθίω*, "to eat"] With Dat.: *To eat with or in the company of*.

σύνε-τός, τή, τόν, adj. [for *συνί-τός*; fr. *συνί-ημι*, "to understand"] ("Understanding"; hence) *Prudent, intelligent, sagacious*.

συν-εὐδοκέω -*εὐδοκῶ*, v. n. [*σύν*, "with"; *εὐδοκέω*, "to be well pleased"] 1. With Dat. of thing: *To be well pleased with, consent to, approve of*.—2. Alone: *To consent, assent, approve*; xxii. 20.

†(*συν-ἐφίστημι*, f. *συν-επιστήσω*, 1. aor. *συν-επέστησα*), 2. aor. *συν-επέστην*, v. (a. and) n. [*σύν*, "together"; *ἐφίστημι* (as v. n.), "to stand up"] ("To stand up together"; hence) In a bad sense: *To rise up in a violent way*; xvi. 22.

συν-έχω, f. *συν-έξω*, 2. aor. *συν-έσχον*, v. a. [*σύν*, "together"; *έχω*, "to have or hold"] ("To hold together"; hence) 1. *To hold fast, hold*:—*συνέσχον τὰ ὦτα*, held, or stopped, their ears, vii. 57.—2. Pass.: a. *To be taken, or seized, with a disease, etc.*; xxviii. 8.—b. *To be constrained, urged, pressed*.—Pass.: *συν-έχομαι*, (1. aor. *συν-εσχέθην*, 1. fut. *συν-σχεθήσομαι*).

σύνῆκα, 1. aor. ind. of *συν-ἵμι*.

σύνῆν, 2. aor. ind. of *συν-ἵμι*.

†*συν-θρύπτω*, v. a. [*σύν*, in "augmentative" force; *θρύπτω*, "to break to pieces"] *To break utterly to pieces; to crush.*

συνιδόν, οὔσα, όν, P. 2. aor. of *συνοράω*.

συνιέναι, inf. pres. of *συν-ἵμι*.

σύν-ἱμι, f. *σύν-ήσω* (and *σύν-ήσομαι*, p. *σύν-εἶκα*), 1. aor. *σύν-ῆκα*, 2. aor. *συνῆν*, v. a. and n. [*σύν*, "together"; *ἵμι*, "to send"] ("To send, or bring, together"; hence, with reference to the mind or mental powers) *To perceive, understand, comprehend.*

συνῖσσι, 3. pers. plur. pres. subj. of *συνῖμι*.

†*σύν-οδεύω*, v. n. [*σύν*, "with"; *οδεύω*, "to journey"] With Dat. of person: *To journey, or travel, with.*

σύν-οἶδα, perf. without pres., and in pres. force, v. n. [*σύν*, "with"; *οἶδα*, "to know"] ("To know with, or in common with" another; hence) *To be privy to a thing.*

†*σύν-ομιλέω -ομιλῶ*, v. n. [*σύν*, in "strengthening" force; *ομιλέω*, "to be with"; hence, "to hold converse with"] With Dat. of person: *To hold*

converse with; to converse, or talk, with.

†*σύν-ομορέω -ομορῶ*, v. n. [*σύν*, "with"; *ομορέω*, "to have the same border or boundary"] ("To have the same border, or boundary, with" something; hence) With Dat. of thing: *To adjoin; to be close or adjoining to.*

(*σύν-οράω -ορῶ*, f. *σύν-όφομαι*, p. *σύν-εώρακα*, 2. aor. *σύν-εἶδον*, v. n. and a. [*σύν*; *οράω*] 1. Nent.: [*σύν*, "together"; *οράω*, "to see"] ("To see together; to take a general view or glance"; hence) *To consider, reflect.*—2. Act.: [*σύν*, in "strengthening" force; *οράω*, "to perceive"] *To perceive, to become acquainted with, to be aware of;—at xiv. 2 supply τοῦτο as the Object of συν-ιδόντες.*

συν-τελέω -τελῶ, f. *συν-τελέσω*, 1. aor. *σύν-ετέλεσα*, v. a. [*σύν*, in "strengthening" force; *τελέω*, "to bring to an end"] *To bring quite to an end; to finish, end.*—Pass.: *συν-τελίσκομαι -τελοῦμαι*, 1. aor. *σύν-ετελέσθην*.

(*συν-τίθημι*, f. *συν-θήσω*, v. a. [*σύν*, "together"; *τίθημι*, "to put"] "To put, or place, together").—Mid.: (*συν-τίθεμαι*), 2. aor. *σύν-εθέμην*, ("To put together for one's

self" with some one else; hence) *To agree*, etc., about doing something:—*συνέθεντο τοῦ ἐρωτῆσαι*, they agreed for the purpose of asking, i. e. to ask; xxiii. 20, see *δ*, no. 3, a; for xxiv. 9 see *συνεπῆλθην*.

†*συν-τόμ-ως*, adj. [*σύντομος*, "concise"] ("After the manner of the *σύντομος*"; hence) *Concisely, briefly*.

συν-τρέχω, (f. *συν-δράμομαι*, sometimes *συν-θρέξομαι*), 2. aor. *σύν-έδραμον*, v. n. [*σύν*, "together"; *τρέχω*, "to run"] *To run together*.

†(*σύντροφος*, ου, adj. [for *σύντροφος*; fr. *συντρέφω* (= *σύν*; *τρέφω*), "to feed with" another;—pass., "to be brought up, or reared, with" another] "Brought up, or reared, with" another.—As Subst.:) ("One brought up, etc., with" another; hence) 1. *A foster-brother*.—2. *A youthful companion, play-fellow*.

†*σύνωμ-οσία*, οσίας, f. [for *συνωμ-οσία*; fr. *συνόμ-νυμι*, "to swear together"; hence, in bad sense, "to conspire"] ("A conspiring"; hence) *A conspiracy, league*.

†*Συρακοῦσαι*, ὤν, f. plur. *Syracuse* (now *Siragossa*); the chief city of Sicily.

Συρ-ία, ἰας, f. [*Σύρ-οι*, "the Syrians"] *The country of the Syrians; Syria*.

†*Σύρτις*, εως, f.: 1. *A sand-bank in the sea*.—2. *Syrtis Major* (now *Sidra*), near Cyrenaica; and *Syrtis Minor* (now *Cabes*), near Byzacēnē;—at xxvii. 17 the Syrtis Major is intended.

σῦρω, (f. *σῦρῶ*, p. *σέσυρκα*), v. a. *To draw, drag*.

(*συν-στέλλω*, p. *σύν-έσταλκα*), 1. aor. *σύν-έστειλα*, v. a. [for *σύν-στέλλω*; fr. *σύν*, "together"; *στέλλω*, "to arrange"] ("To arrange together"; hence) *To wrap, or wind up, closely; to shroud*.

(*συν-στρέφω*, f. *συν-στρέψω*), 1. aor. *συν-έστρεψα*, v. a. [for *συν-στρέφω*; fr. *σύν*, "together"; *στρέφω*, "to twist, turn"] ("To twist, or turn, together"; hence) *To roll together or up; to collect, gather*.

†*συστροφ-ή*, ῆς, f. [for *συστροφ-ή*; fr. *συστρέφω*, "to twist together, roll up"] ("A twisting together, a rolling up";—pass., "that which is twisted together or rolled up"; hence, "a body, or crowd, of persons; hence) In a bad sense: 1. *A seditious meeting, a mob*.—2. *A band of conspirators*:—*ποιεῖν συστροφήν*, to make a band of conspirators; i. e. *to band together*.

†*Συχέμ*, m. indecl. ("Back or Ridge") *Sychem or She-*

shem: 1. A city of Samaria, in the land of Ephraim, between Mount Ebal and Mount Gerizim. Its modern name is *Nablus* = *Νεάπολις*, "New Town"; see *Σαμάρεια*, no. 2.—2. *The son of Emmor* or *Hamor*; vii. 16; cf. Gen. xxxiv. 2.

σφάγ-ή, ἡς, f. [**σφάζω**, "to slay," through root **σφay**] *A slaying or slaughtering; slaughter.*

σφάγι-ον, ἰον, n. [id.] ("That which is slain"; hence) *A sacrificial victim.*

σφοδρ-α, adv. [adverbial neut. plur. of **σφοδρ-ός**, "excessive"] *Excessively, exceedingly, very greatly.*

σφοδρ-ώς, adj. [**σφοδρ-ός**, "excessive"] ("After the manner of the **σφοδρός**"; hence) *Excessively, exceedingly, very greatly.*

σφυρόν, οὔ, n. *An ankle.*

σχεδόν, adv. *Nearly, almost.*

σχίζω, (f. **σχίσω**), 1. aor. **ἔσχισα**, v. a. ("To cut, cleave, split"; hence, "to rend, cleave, split asunder"; hence) *To part, divide*;—at xiv. 4; xii. 25 in figurative force.—Pass.: **σχίζομαι**, (p. **ἔσχισμαι**), 1. aor. **ἔσχισθην** [akin to Sans. root **CHID** (**σχίζω** = **σχιδ-ω**), "to cut"].

σχοιν-ιον, ἰον, n. dim. [**σχοῖν-ος**, "a rush"; hence,

"a rope or cord" made of twisted rushes; hence) *A small rope or cord*; also, *a rope, or cord, generally.*

σχολή, ἡς, f. ("Leisure"; hence, as that in which leisure is employed, "a learned discussion, disputation"; hence, of the place in which such discussions were held) *A school.*

σωζόμενος, η, ον, P. pres. pass. of **σώζω**.—As Subst.: **σωζόμενοι**, ον, m. plur. With Art.: *The saved, the partakers of salvation*; ii. 47.

σώ-ζω, f. **σώσω**, p. **σέσωκα**, 1. aor. **ἔσωσα**, v. a. [**σῶ-ς**, "safe"] ("To make safe"; hence) *To save*, in the fullest meaning of the term;—at xvi. 81 **σωθήσθαι** takes the person of its nearest Subject, viz. **σῶ**.—Pass.: **σώ-ζομαι**, p. **σέσωσμαι**, 1. aor. **ἔσώθην**, 1. f. **σωθήσομαι**.

σῶμα, ἄτος, n. *A body.*

Σώπατρος, ου, m. *Sōpatrōs* or *Sōpāter*; a Bercean, one of Paul's companions; xx. 4.

Σωσθένης, εος ους, m. *Sōsthēnes*; "the chief ruler of the synagogue" at Corinth, who was beaten by the Greeks before Gallio's judgment-seat. It is held by some that he was subsequently converted to Christianity. The name, however, was a common one, and there is

nothing to identify him with the Sosthēnes mentioned at 1 Cor. i. 1.

σω-τήρ, τῆρος, m. [σώ-ζω, "to save"] ("One who saves"; hence) *A saviour*.

σωτηρ-ία, ίας, f. [σωτήρ, "a saviour"] ("The thing pertaining to a σωτήρ"; hence) *Salvation*.

σωτήριον, ου; see σωτήριος.

σωτήρ-λος, ίας, ίον, adj. [σωτήρ, "a saviour"] ("Pertaining to a σωτήρ"; hence) *Bringing salvation*.—As Subst.: σωτήριον, ου, n. ("The thing pertaining to a σωτήρ"; hence) *Salvation*; xxviii. 28.

σωφο-σύνη, σύνης, f. [for σωφρον-σύνη; fr. σώφρων, σώφρων-ος, "sound in mind"] ("The quality of the σώφρων"; hence) *Soundness of mind, discreteness, soberness*.

Ταβέρναι, ὧν, f. plur. [Gr. form of Lat. Tābernæ, "Taverns"] With τρεῖς: *Three Taverns*; the name of a place on the Appian Way in Italy.

†*Ταβιθά, f. indecl. *Tabitha*; see Δορκάς.

†τακ-τός, τῆ, τόν, adj. [for ταγ-τός; fr. τάσσω, in force of "to appoint," through root ται] *Appointed, set, fixed, settled*.

τάπεινοφρο-σύνη, σύνης, f. [for τάπεινοφρον-σύνη; fr.

τάπεινόφρων, τάπεινόφρον-ος, "lowly in mind"] ("The quality of the τάπεινόφρων"; hence) *Lowliness of mind, humility*.

τάπεινω-σις, σεως, f. [lengthened fr. ταπεινω-σις; fr. ταπεινό-ω, in pass. "to be humble"] ("A being humble"; hence) *Humility, lowliness*.

τάρασσω (τάραττω), (f. τάρᾶω), 1. aor. ἐτάραξα, v. a. *To disturb, trouble*, whether physically or mentally.—Pass.: τάρασσομαι (τάραττομαι), p. τετάραγμαi, 1. aor. ἐταράχθην, (1. f. παραχθήσομαι) [akin to Sans. root TRAS, "to tremble"; —in causative force, "to cause to tremble, to frighten"]. †τάρᾶχ-ος, ου, m. [for ταράγ-ος; from τάρᾶσσω, "to stir up," through verbal root ταράγ] ("A stirring up"; hence) *Confusion, tumult, disturbance, stir*.

†Ταρσύνε, έος; see Ταρσός.

†Ταρσός, ου, f. *Tarsos*; the chief city of Cilicia in Asia Minor, the birth-place of St. Paul.—Hence, Ταρσ-ύνε, έος, m. *A man of Tarsos*.

τάσσω (τάττω, f. τάζω, p. τέταχα), 1. aor. ἔταξα, v. a. [for τάγω; fr. root ταιγ] ("To order, set in order, arrange"; hence, "to appoint" to a military office; hence) 1.: a. With Objective clause: *To appoint, order, determine, de-*

side that a person should do, etc., or that something should be done, etc.—b. Impers. Pass.: *τέτακται*, (*It*) *has been appointed*;—at xxii. 10 the Subject of *τέτακται* is the clause *ὃν ποιῆσαι*, where *ὃν* is attracted to the case of the antecedent *πάντων*, i. e. to the Gen., instead of being in Acc. (ᾶ) as required by the rules of grammatical construction.—2. With *eis* and Acc.: a. *To assign, or ordain, to a thing.*—b. *To dispose, or adapt, for a thing.*—3. Mid.: *τάσσομαι* (*τάττομαι*), f. *τάζομαι*, 1. aor. *ἐταζάμην*, *To appoint, arrange, fix, etc., for one's self, etc., or as one's own act*; xiviii. 23.—4. Pass.: *τάσσομαι* (*τάττομαι*), p. *τέταγμα*, (1. aor. *ἐτάχθην*, f. *ταχθήσομαι*) [akin to Sans. root *TAKSH*, in force of “to prepare, form”],

ταῦρ-ος, ου, m. *A bull* [akin to Sans. *sthūr-in*, “a beast of burden”].

1. *ταῦτα*, nom. and acc. neut. plur. of *οὔτος*.

2. *ταῦτά*, contr. fr. *τὰ αὐτά*; see *αὐτός*.

τάχιστα; see *τάχύ*.

τάχ-ος, εος ους, n. [*ταχ-ός*, “swift”] (“A being swift”; hence) *Swiftness, speed*;—adverbial expression: *ἐν τάχει*, *speedily, with speed*.

τάχύ, adv. [adverbial neut.

of *ταχύς*, “quick”] 1. *Quickly, speedily, with speed or haste.*—2. Sup.: *Most quickly or speedily*;—for *ὡς τάχιστα*, xvii. 15, see *ὥς*, no. 7. (Comp.: *τάχ-ιον*); Sup.: *τάχιστα*.

τέ, conj. *And*:—*τέ . . . τέ*, also, *τέ . . . καί*, *both . . . and* [like Lat. *que*, akin to Sans. *cha*, “and”].

τεθνᾶναι (for *τεθνηκέναι*), perf. inf. of *θνήσκω*.

τεθνηκώς, υἱα, ός, P. perf. of *θνήσκω*.

τείχος, εος ους, n. *A wall of a town, etc.*

†τεκμήριον, ου, n. *A sure sign or token; a positive proof*.

τέκ-νον, νου, n. [*τεκ*, a root of *τίκτω* (of a female parent), “to bring forth”] (“That which is brought forth”; hence) *A child*, whether male or female.

τελει-όω -ῶ, (f. *τελείωσω*), p. *τετελείωκα*, 1. aor. *ἐτελείωσα*, v. a. [*τέλει-ος*, “perfect”] (“To make *τέλειος*”; hence) *To complete, accomplish, fulfil*.

τελευτ-άω -ᾶ, (f. *τελευτήσω*), p. *τετελεύτηκα*, 1. aor. *ἐτελεύτησα*, v. a. [*τελευτ-ή*, “an end”] (“To bring to an end; to end”; hence, with ellipse of *τὸν βίον*, “the life”; so always in Gr. Test.) *To bring one's life to an end, to die*.

τελ-έω -ῶ (f. τελέσω, Attic τελέω), p. τετέλεκα, 1. aor. ἐτέλεσα, v. a. [τέλ-ος, "an end"] ("To bring to an end, to finish"; hence) *To accomplish, fulfil.*

τέρας, ἄρος, n. *A wonder, marvel, portent.*

†Τέρτυλλος, ου, m. [Gr. form of Lat. Tertullus] *Tertullus*; an advocate employed by the Jewish rulers to accuse Paul before Felix; xxiv. 1. 2.

τεσσαρ-ά-κον-τα, num. adj. indecl. [τέσσαρ-ες, "four"; (a) connecting vowel; κον (= *can* in Sans. *da-can*), "ten"; τα, suffix (= Lat. *tus*, "provided with"; and hence, literally, "provided with four tens"] *Forty*; —at xiii. 21 τεσσαράκοντα ἔτη is Acc. of "Duration of time."

†τεσσαρακοντα-ετ-ῆς, ἐς, adj. [τεσσαράκοντα, "forty"; ἔτ-ος, "a year"] *Of, pertaining to, or extending over, forty years.*

τέσσαρ-ες (τέτταρ-ες), a, num. adj. plur. *Four*. — As Subst.: τέσσαρες, ων, m. plur. *Four men* [akin to Sans. *chatur*, "four"].

†τεσσαρες - και - δέκατος, δεκάτη, δέκατον, adj. [τέσσαρες, "four"; και, "and"; δέκατος, "tenth"] ("Four and tenth") *Fourteenth*:

—τεσσαρεςκαιδεκάτην ἡμέραν προσδοκῶντες, *looking for the fourteenth day*, xxvii. 33. The fourteenth day of a storm is said to have been regarded by the ancients as its crisis, i. e. the time at which it would either subside, or else, increasing in force, destroy those exposed to it.

τέταρ-τος, τη, τον, num. adj. *Fourth* [akin to Sans. *chatur-tha*, "fourth"; cf. Lat. *quar-tus*].

†τετραδ-ιον, ιου, n. [τετράς, τετράδ-ος, "the number four"] ("A thing pertaining to τετράς"; hence, "a number of four persons"; hence) For Lat. "quaternio": Milit. t. t.: *A band of four soldiers, quaternion.*

τετρακτις-χίλιοι, χίλιαί, χίλια, num. adj. plur. [τετράκτις, "four times"; χίλιοι, "a thousand"] ("Four times a thousand"; i. e.) *Four thousand.*

τετρ-α-κόσ-ιοι, ίαι, ία, num. adj. plur. *Four hundred* [τέτταρες (in composition τετρ), "four"; (a) connecting vowel; κοσ = κατ fr. Sans. *cat-a*, "a hundred"; see διακόσιοι].

τετρ-ᾶ-πους, πουν, adj. [τέτταρες (in composition τετρ), "four"; (a) connecting vowel; πούς, "a foot"] *Having, or with, four feet; four-*

footed. — As Subst.: τετρα-
ποδα, ων, n. plur. *Four-
footed beasts, quadrupeds*.

τετρα-ἀρχ-ης, ου, m. [τρίσαρ-
ες (in composition τετρ),
“four”; ἀρχ-ω, “to command
or rule over”] (“A ruler over
one out of four parts of a
country or kingdom which was
beforetime under a single
sovereign”; but, in Gr. Test.,
of one who rules over any
portion of a country, and is
nearly equivalent to “king”)
A tetrarch.

τέχ-νη, νης, f. [for τέκ-νη;
fr. τίκτω, “to beget; to bring
forth”; hence, generally, “to
produce, bring about,” etc.,
through root τεκ] (“A pro-
ducing or bringing about”;
hence) 1. *Skill, art, craft* in
workmanship, etc.—2. *An art,
craft, trade*.

τέχν-ιτης, ιτου, m. [τέχν-η,
“an art”] (“One who
exercises a τέχνη”; hence)
*An artificer, craftsman, work-
man*.

τηρ-έω -ῶ, f. τηρήσω, p.
τετήρηκα, 1. aor. ἐτήρησα, v. a.
[τηρ-ds, “a watch or guard”]
1. *To watch, guard, keep,
preserves*.—2. *To keep, keep
back, retain*.—3. Of a com-
mand, etc.: *To observe, keep,
perform, obey*.—Pass.: τηρ-
έμαι -οῦμαι, (p. τετήρημαι),
1. aor. ἐτηρήθην, (1. fut.
τηρηθήσομαι).

τήρη-σις, σεως, f. [for τήρε-
σις; fr. τηρέ-ω, “to watch,
guard”] (“A watching or
guarding”; hence) 1. *Custody,
hold*.—2. *A place of custody,
a prison*.

τί-θη-μι, f. θήσω, p. τέθεικα,
1. aor. (found only in indie.)
ἔθηκα, 2. aor. ἔθην, v. a.: 1.
To put, place, set.—2. With
second Acc.: *To render,
make, etc.*, an object that
which is denoted by the second
Acc.—3. With eis and Acc.:
*To constitute, appoint, ordain
for something*; xiii. 47.—4.
Mid.: a. *To put, place, set* as
one's own especial act.—b.
With second Acc.: *To make,
or appoint* (by one's own
especial act), an object that
which is denoted by the
second Acc.; ix. 28.—c. *To
intend, purpose*; xix. 21.—d.
Folld. by βουλὴν: *To give
counsel or advice; to coun-
sel, advise*.—Mid.: (τίθεμαι,
f. θήσομαι), 2. aor. ἐθέμην.—
Pass.: τί-θε-μαι, (p. τέθειμαι),
1. aor. ἐτέθην, (1. f. τεθέσσομαι)
[lengthened and strengthened
fr. root θε, akin to Sans. root
DHĀ, “to put”].

τιμ-άω -ῶ, f. τιμήσω, (p.
τετίμηκα), 1. aor. ἐτίμησα, v. a.
[τιμ-ή, “honour”] *To honour*.
τι-μή, μῆς, f. [τί-ω, “to
honour”; also, “to value”]
1. (“That which honours”;
hence) *Honour*.—2. (“A

valuing"; hence) *Value*, price of a thing.

τιμ-ιος, *ia, iou*, adj. [τιμ-ή, "honour"; also, "value"] ("Pertaining to τιμή"; hence) 1. *Honourable*; held in honour.—2. *Valuable, precious, dear*;—at xx. 24 in figurative force.

Τιμ-ό-θεος, *θέου*, m. [τιμ-α, "to honour"; (ο) connecting vowel; Θεός, "God"] ("One honouring God") *Timotheus* or *Timothy*; a man's name; cf. xvi. 1.

†Τιμ-ων, *ωνος*, m. [τιμ-ή, "honour"] ("One having honour") *Τιμόν*; one of the deacons of the early Church at Jerusalem; vi. 5.

†τιμωρ-έω -ῶ, (f. τιμωρήσω, p. τετιμώρηκα), v. a. [τιμωρ-ός, "an avenger"] ("To be a τιμωρός"; hence) *To punish*.—Pass.: (τιμωρ-όμαι -σῶμαι, p. τετιμώρημαι), 1. aor. ἐτιμωρήθην, (1. fut. τιμωρηθήσομαι).

1. τις, τι (Gen. τίνος), indef. pron.: 1. *Some, any*.—2. *A certain person or thing*.—As Subst.: a. Masc.: (a) *Some one, a certain person, any one*.—(b) Plur.: *Some persons, some*.—b. Neut.: (a) Sing.: *Something, anything*.—(b) Plur.: *Certain things*.

2. τίς, τί (Gen. τίνος), interrog. pron.: 1. *Who, which, what?*—Adverbial neut.: τί,

Why? wherefore?—As Subst.: a. Masc.: τίς, *Which person, what person? who?*—b. Neut.: τί, *What thing? what?*—2. *Which, or whether, of the two*.—As Subst.: τί, *Which, or whether, of two things*.

τοιούτος, τοιαύτη, τοιοῦτο, (Gen. τοιούτου, τοιαύτης, τοιούτου, etc.), dem. pron. *Of such kind, nature, or quality; such*.—As Subst.: a. τοιούτος, ου, m. *Such a person, such an one*.—b. τοιούτοι, ων, m. plur. *Such persons, such*.—c. τοιαῦτα, ων, n. plur. *Such things, such like things*.

†τοιχος, ου, m. *A wall of a house*.

τολμ-άω -ῶ, f. τολμήσω, (p. τετόλμηκα), 1. aor. ἐτόλμησα, v. n. [τόλμα, "courage, daring"] ("To have τόλμα"; hence) 1. *Alone: To take courage*.—2. *With Inf.: To dare, venture, etc., to do, etc.*

τόπος, ου, m.: 1. *A place, spot*:—ὁ ἅγιος τόπος, *the holy place*, i. e. the temple at Jerusalem.—2. *Room, place, opportunity*.—3. *Place of abode, place*.—4. *Place, region, district, etc.*

τοσ-ούτος, αὐτή, οὗτο, dem. pron. [a lengthened form of τόσ-ος, "so great, so many"] 1. *Of amount, etc.: So great, so vast*.—2. *Of value: So much*:—τοσούτου, *for so much*; Gen. of value; v. 8.

τότε, adv. *At that time, then.*
 τρ-ά-πεζα, πέζης, f. [prob. shortened fr. τετρ-ά-πεζα, i. e. τετρ-ά-πεζα=τετρ-ά-ποδ-σα; fr. τετρ (see τετράρχης), "four"; (a) connecting vowel; ποῦς, ποδ-ός, "a foot"] ("A thing with four feet"; hence) *A four-footed table; a table in general.*

(τραυμάτ-ιζω, p. τετραυμάτ-ικα), 1. aor. ἐτραυμάτισα, v. a. [τραῦμα, τραύματ-ος, "a wound"] *To wound.*—Pass.: (τραυμάτ-ιζομαι), p. τετραυμάτισταμαι, (1. aor. ἐτραυματ-ίσθην).

τραχήλος, ου, m. *Throat, neck.*

τραχ-ές, εἰα, έ, adj. *Rough, rugged, etc.*;—at xxvii. 29 τόποι τραχεῖς means "rocky places."

1. τρεῖς, τρία (Gen. τριῶν, Dat. τρισί), num. adj. plur. *Three* [akin to Sans *tri*, "three"].

2. Τρεῖς Ταβέρναι; see Ταβέρναι.

τρέ-μω (only in pres, imperf., and part. pres.), v. n. [τρέ-ω, "to tremble"] *To tremble.*

τρέφω, (f. θρέψω, p. τέτροφα), 1. aor. ἔθρεψα, v. a. *To nourish, support, feed, maintain.*—Pass.: (τρέφομαι), p. τέθραμμαι, (1. aor. ἐθρέφθην).

τρίετ-ια, ἰας, f. [τρίετ-ης, "of three years"] ("The state

of the τριέτης"; hence) *A space of three years*;—at xx. 31 τριετίας is Acc. of "Duration of time."

τρί-ς, adv. [τρεῖς, τρι-ῶν, "three"] *Three times, thrice.*

τρί-στεγ-ος, ου, adj. [τρεῖς, τρι-ῶν, "three"; στέγ-η, in force of "a story" of a house] *Of, or pertaining to, three stories.*—As Subst.: τρίστεγον, ου, n. (sc. οἶκμα) ("An erection pertaining to three stories"; i. e.) *A third story of a house.*

τρισ-χίλιοι, χίλια, χίλια, num. adj. plur. [τρίς, "thrice"; χίλιοι, "a thousand"] ("Thrice a thousand"; i. e.) *Three thousand.*

τρί-τος, τη, τον, adj. [τρεῖς, τρι-ῶν, "three"] ("Provided with three"; hence) *Third*;—at x. 40 τῇ τρίτῃ ἡμέρᾳ is the Dat. of the time "when":—ἔρα τρίτῃ τῆς ἡμέρας, *third hour of the day*; i. e. nine o'clock A.M.—As Subst.: τρίτῃ, ης (sc. ἡμέρα), f. *The third day*;—at xxvii. 19, etc., τῇ τρίτῃ is the Dat. of the time "when."

τρόπ-ος, ου, m. [for τρέπ-ος; fr. τρέω, "to turn"] ("A turning, turn"; hence) *A way, manner, mode.*—Adverbial expression: ὑν τρόπον (for τὸν τρόπον, ἐν ᾧ), *after the manner in which, after which manner, as.*

(τροπο-φορέω -φορέω), 1. aor. ἐτροποφόρησα, v. a. [τρόπος, (uncontr. gen.) τρόπος-ος, in force of "a way" of life; a "manner, custom"; φορέω, "to bear"] With Acc. of person: *To bear, or put up with, the ways, etc., of*; xiii. 18, where the readings vary between ἐτροποφόρησεν and ἐτροφόρησεν; see τροφοφορέω. τροφ-ή, ἡ, f. [for τρεφ-ή; fr. τρέφ-ω, "to nourish"] ("That which nourishes"; hence) *Food*;—at xxvii. 33 τροφῆς depends on μεταλλάξειν; ii. 46; xxvii. 34.

Τρόφιμος, ου, m. [τρόφιμος, (act.) "nourishing"; as Subst., "a master of a family," as one who nourishes or supports his household;—(pass.), "nourished"; as Subst., "a nursling or foster-child"] *Trophimos* or *Trophimus*; an Ephesian, one of Paul's companions; xxi. 29; xx. 4.

†(τροφο-φορέω -φορέω), 1. aor. ἐτροφοφόρησα, v. a. [τροφ-όν, (uncontr. gen.) τροφός-ος, "that which nourishes, food"; φορέω, "to bring"] With Acc. of person: *To bring food to; to support, sustain*; see τροποφορέω.

Τρωάς, ἄδης, f. [Τρώας, "of or belonging to Tros," the founder of Troy; hence, "in the Trojan country or Troad"] *Troas*, a city on the E. coast

Acts.

of Mysia in Asia Minor. It was built by Antigonus, from whom it received the name of "Antigoneia Troas," i. e. "the city of Antigonus in the Troad." Subsequently it was embellished by Lysimachus, who renamed it "Alexandreia Troas," i. e. "the city of Alexander in the Troad." It is sometimes called simply *Alexandreia*, and sometimes, as in the Gr. Test., *Troas*.

†Τρωγύλλιον, ου, n. *Trogylion* or *Trogylum*; a promontory on N.E. coast of Caria in Asia Minor, opposite to Samos; see Σάμος.

τυ(γ)χ-άνω, (f. τεύξομαι), p. τέτευχα (and τετύχηκα), 2. aor. ἐτύχον, v. a. irreg. With Objective Gen.: *To get, obtain*.—N.B. In the Acts of the Apostles this verb is not used in the force of "to be."

τύπ-ω, ου, m. [τύπ-τω, "to strike"] ("That which is struck"; hence, "a blow"; hence) 1. As the effect of striking with a hammer, etc.: *Anything wrought in metal or stone; a figure, image*.—2. *A pattern, model, example*.—3. Of a writing: *Form; general meaning or tenour*.

τύπ-τω, (f. τύψω, p. τέτυφα, 1. aor. ἐτύψα), v. a. *To beat, strike, smite*.—Pass.: τύπ-τομαι, (p. τέτυμμαι, 1. aor. ἐτύφθην, 2. fut. τύψομαι)

Y

[akin to Sans. root *ṭup*, "to hurt"].

†*Τύραννος*, ου, m. [*τύραννος*, "an absolute monarch, despot"] *Tyrannus*; a man living at Ephesus, in whose school Paul preached the Gospel for two years; xix. 9.

†*Τύρῳ*, ου; see *τύρος*.

**Τύρος*, ου, f. ("Rock") *Tyre* (now *Sur*); the celebrated port and emporium of Phœnicia, on the coast of the Mediterranean.—Hence, †*Τύρῳ*, ου, m. plur. *The people of Tyre; the Tyrians*.

τυφ-λός, λή, λόν, adj. [*τύφος*, "smoke, mist"] ("Pertaining to *τύφος*"; hence, "obscured by smoke or mist"; hence) With regard to the sight: *Blind*.

τυφών-ικός, ική, ικόν, adj. [*Τύφών*, *Τύφών-ος*, "Typhon"; another name of the giant *Τυφωεύς*, fabled to have been struck with lightning by Jove, and to have been buried under Mount Etna; hence, "a furious whirlwind or storm; a typhoon"] ("Of, or belonging to, *Τυφών*"; hence) *Stormy, tempestuous, furious*.

τυχεῖν, 2. aor. inf. of *τυγχάνω*.

†*Τυχικός*, ου, m. [*τυχικός*, "casual, fortuitous"] *Tychikos* or *Tychicus*; a native of Asia, and a companion of St. Paul; xx. 4.

τύχων, οὔσα, ου; 1. P. 2. aor. of *τυγχάνω*.—2. As Adj. (through *τυγχάνω* in the force of "to meet with, or light upon, by chance"): *Common, ordinary*, etc.:—οὐ *τύχων*, not common, i. e. *special*, xix. 11; xxviii. 2; see 3. οὐ, no. 2.

ὕβρι-ζω, (f. *ὕβρις*, p. *ὕβρις*), 1. aor. *ὕβρισα*, v. a. [*ὕβρις*, "insult"; also, "wanton violence"] 1. *To insult by word, to reproach*, etc.—2. *To act with wanton violence towards, to shamefully treat; to outrage, maltreat*, etc.

ὕβρις, εως, f. *Loss* at sea; xxvii. 10, 21. In this sense the word is also used by Pindar.

ὕγ-ής, ἰός, adj. *Strong* in health, *healthy, whole* [prob. akin to Sans. root *vaj*, "to strengthen"].

ὕδωρ, ἄτος, n. *Water* [akin to Sans. *udān*, "water"].

ἕ-ερός, ερού, m. [*ἕ-ω*, "to rain"] *Rain*;—at xiv. 17 in plur.

υ-ίός (dissyll.), ιού, m. ("One begotten or brought forth"; hence) 1. *A son*:—ὁ υἱὸς τοῦ ἀνθρώπου, *the son of man*, i. e. Christ as to his human nature, vii. 56:—ὁ υἱὸς τοῦ Θεοῦ, *the son of God*, i. e. Christ as to his divine nature, viii. 37; so, at xiii. 33 Christ

is called by the Father υἱός μου.—2. With Gen.: To denote some affinity of character or condition with that indicated by such Gen.: *Son, child*:—υἱὸς παρακλήσεως, *son of consolation*, i. e. a comforter or consoler, iv. 36:—υἱὸς διαβόλου, *a son of the devil*, i. e. one partaking of the sinful nature of the devil, xiii. 10:—υἱοὶ τῶν προφητῶν καὶ τῆς διαθήκης, *sons of the prophets and of the covenant*, i. e. the persons interested in, or the objects of, the prophecies and the covenants, iii. 25.—3. Plur.: *Sons = Descendants*, etc. [akin to Sans. root su, "to beget"; also, "to bring forth"].

ὕμεις, ὑμῶν, ὑμῖν, ὑμᾶς, plur. of σύ.

ὅμ-έτερος, ετέρα, έτερον, pron. poss. [ὅμ-εις, "ye, you"] ("Of, or belonging to, you") *Your, yours*.

ὕμν-έω -ῶ, f. ὕμνήσω, (p. ὕμνηκα), 1. aor. ὕμνησα, v. a. [ὕμνος, "a song in praise of a deity"; hence, in Gr. Test., "a hymn in praise of God"] With Acc. of person: *To sing a hymn, or praises, to*.

ὕπ-άκούω, (f. ὕπ-ἀκούσομαι), 1. aor. ὕπ-ήκουσα, v. n. [ὕπ-ό, "under"; ἀκούω, in force of "to listen"] ("To listen under" the door as a slave did to ascertain who was

there; hence) 1. Of a servant: *To listen, hearken*.—2. With Dat.: *To obey, be obedient, yield obedience to*.

ὕπαρξις, εως, f. [for ὕπαρξις; fr. ὑπάρχ-ω, "to belong to" one] ("A belonging to" one; hence) (Sing. and) Plur.: *Property, substance, goods*.

ὕπ-άρχω, imperf. ὕπ-ἤρχομαι, (f. ὕπ-άρξω, 1. aor. ὕπ-ἤρξα), v. n. [ὕπ-ό, "without force"; ἄρχω, "to begin"] ("To begin, make a beginning"; hence, "to begin to be"; hence) 1. *To be*.—2. With Dat. of person: *To belong to one*.

ὕπαρχων, οὔσα, ον, P. pres. of ὑπάρχω.—As Subst.: ὕπαρχοντα, ον, n. plur. With Art.: *The things belonging to one*; i. e. one's possessions, property, etc.

ὕπέρ, prep. gov. gen. and acc. ("Above"; hence) 1. With Gen. (from the notion of standing above one to afford protection) *For, in behalf of*.—2. With Acc.: *Above, beyond, in a higher degree than*; xxvi. 18.

†ὕπερθε, οὔσα, όν, P. 2. aor. of ὑπεροπάζω.

†(ὕπερ-οράω -ορῶ, f. ὕπερ-ορῶμαι), 2. aor. ὕπερ-εἶδον, v. a. [ὕπέρ, "over"; ὁρᾶω, "to look"] ("To look over"; hence) *To overlook, take no notice of, pass over*.

†ὕπερθε, ον; see ὑπερθε.

(ὑπερ-φως, φᾶ, φων, adj. [ὑπέρ, "above"] "That is above."—As Subst. :) ὑπερφων, ου, n. ("That which is above"; hence) Of a house: *An upper story or room.*

ὑπήκοος, ος, adj. [for ὑπάκο-ος; fr. ὑπακο-ύω (see ἀκούω at end), "to obey"] With Dat.: *Obedient to.*

ὑπηρέτ-έω -ῶ, (f. ὑπηρετήσω), 1. aor. ὑπηρετήσα, v. a. [ὑπηρέτ-ης, "a servant"] ("To be a ὑπηρέτης"; hence) With Dat.: *To serve, minister unto, assist.*

ὑπηρέτης, ηρέτου, m. [lengthened fr. ὑπ-ερέτης; fr. ὑπό, "under"; ἐρέτης, "a rower"] ("An under-rower, an under-seaman"; hence) *A servant, attendant, etc.*

ὑπ-νος, νου, m. *Sleep* [akin to Sans. root SVAP, "to sleep"].

ὑπό, prep. gov. gen. and acc.: 1. With Gen.: a. *Under, beneath.*—b. Of the Agent: *By.*—c. *Under the hands of, from.*—2. With Acc.: *Under, beneath*, whether actually or figuratively [akin to Sans. upa, "under"].

†(ὑπο-βάλλω, f. ὑπο-βάλλω), 2. aor. ὑπ-έβαλον, v. a. [ὑπό, in force of "underhand, secretly"; βάλλω, "to throw or cast"] ("To throw, or cast, underhand or secretly"; hence) Of persons as Object:

To urge on in an underhand way; to incite, or instigate, secretly; to suborn.

(ὑπο-δείκνυμι, f. ὑπο-δείξω, 1. aor. ὑπ-έδειξα, v. a. [ὑπό, denoting "secretly"; δείκνυμι, "to show, to point out"] ("To point out secretly"; hence) *To indicate, show, make known, reveal.*

ὑπο-δέχομαι, (f. ὑπο-δέξομαι), 1. aor. ὑπ-εδέξαμην, p. ὑπο-δέσγμαι, v. mid. [ὑπό, "under"; δέχομαι, "to receive"] ("To receive under" a thing; hence) *To receive under one's roof or into one's house; to receive hospitably, to welcome.*

(ὑπο-δέω, f. ὑποδέσω), 1. aor. ὑπέδησα, p. perf. pass. ὑποδεδωμένος, v. a. [ὑπό, "beneath"; δέω, "to bind"] Of sandals: *To bind beneath the foot; to bind, or put, on.*

ὑπόδη-μα, μάτος, n. [lengthened fr. ὑπόδε-μα; fr. ὑποδέ-ω, "to bind beneath"] ("That which is bound beneath" the foot; hence) *A sandal.*

ὑποδράμειν, οὔσα, ὄν, P. 2. aor. of ὑποτρέχω.

ὑπόλω-μα, μάτος, n. [ὑπο-ζώννυμι, "to undergird," through verbal root ὑποζω] ("That which undergirds"; hence) Plur.: *Ropes, or braces*, passed under the hull of a crazy vessel so as to undergird her and hold her

together.—By some it is said that these ropes were not passed under the vessel, but from stem to stern. If, however, a vessel's planks ran lengthwise, the bracing must have been across.

†*ὑπο-ζωννῦμι*, (f. *ὑπο-ζώσω*), v. a. [*ὑπό*, “under”; *ζώννῦμι*, “to gird”] Of a ship as Object: *To undergird* for the purpose of making sea-worthy.

ὑπο-λαμβάνω, f. *ὑπο-λήψομαι*, 2. aor. *ὑπ-έλαβον*, v. a. [*ὑπό*, “under”; *λαμβάνω*, “to take”] (“To take by getting under”; hence) 1. *To take up*.—2. (“To take up” a notion; i. e.) *To suppose, imagine, etc.*

ὑπο-μένω, f. *ὑπο-μεινῶ*, p. *ὑπο-μεμένηκα*, 1. aor. *ὑπ-έμεινα*, v. n. [*ὑπό*, “under”; *μένω*, “to remain”] (“To remain under”; hence) *To remain behind, stay, abide, etc.*

†*ὑπο-νοέω -νοῶ*, v. a. [*ὑπό*, “secretly”; *νοέω*, “to think”] (“To think secretly”; hence) *To suppose, imagine, conjecture.*

(*ὑπο-πλέω*, f. *ὑπο-πλεύσομαι*), 1. aor. *ὑπ-έπλευσα*, v. a. [*ὑπό*, “under”; *πλέω*, “to sail”] *To sail under.*

†(*ὑπο-πνέω*, f. *ὑπο-πνεύσω*), 1. aor. *ὑπ-έπνευσα*, v. n. [*ὑπό*, signifying “a little”; *πνέω*, “to blow”] (“To blow a

little”; hence) Of the wind: *To blow gently or softly.*

ὑπο-πόδ-ιον, ἱον, n. [*ὑπό*, “beneath”; *πούς, ποδ-ός*, “a foot”] (“A thing pertaining to beneath the foot or feet”; hence) *A footstool.*

ὑπο-στέλλω, (f. *ὑπο-στελῶ*, p. *ὑπ-έσταλκα*), v. a. [*ὑπό*, “under”; *στέλλω*, “to send”] (“To send” an object “under” something; hence, “to draw back, withdraw”).

—Mid.: (*ὑπο-στέλλομαι*, f. *ὑπο-στελοῦμαι*), 1. aor. *ὑπ-εστειλᾶμην*, (“To draw one’s self back; to draw back for one’s self or as one’s own act”; hence) a. With *τοῦ* and Inf.: *To draw one’s self, etc., back from; to abstain from; to shun or decline the doing, etc.*;—at xx. 27 the negative force in *ὑπεστειλᾶμην* is strengthened by the follg. negative adverb *μή*.—b. With Acc. of thing: *To hold, or keep, back; to suppress*; xx. 20.

ὑπο-στρέφω, f. *ὑπο-στρέψω*, 1. aor. *ὑπ-έστρεψα*, v. n. [*ὑπό* (as adv.), “behind”; *στρέφω*, “to turn”] (“To turn behind”; i. e.) *To turn back again, to return.*

†(*ὑπο-τρέχω*, f. *ὑπο-θρέξομαι* and *ὑπο-δράμομαι*, p. *ὑπο-δεδρόμηκα* and *ὑπο-δέδρομα*), 2. aor. *ὑπ-έδραμον*, v. a. [*ὑπό*, “under”; *τρέχω*,

"to run"] *To run under or below; to run by.*

ὑψ-ηλός, ἡλός, ἡλόν, adj. [ὑψ-ος, "height"] ("Pertaining to ὑψος"; hence) *High, lofty.*

ὑψ-ιστος, ἰστος, ἰστον, sup. adj. [ὑψ-ι, "on high"] 1. *Most high, highest.*—3. Of God: *Most high.*—As Subst.: ὑψιστος, ον, m. With Art.: **THE MOST HIGH, THE HIGH-EST.**

ὑψ-έω -ῶ, f. ὑψόσω, 1. aor. ὑψωσα, v. a. [ὑψ-ος, "height"] ("To give height to"; hence) 1. *To raise up, elevate, exalt to a happy or glorious condition.*—2. With second Acc.: *To raise up, or exalt, an object for or as that which is denoted by the second Acc.*—Pass.: (ὑψ-όμαι -οῦμαι), 1. aor. ὑψόθην, (1. fut. ὑψωθήσομαι).

φάγα, φάγειν; see ἐφαγον.

φαν-ερός, ἐρά, ἐρόν, adv. [φαν, root of φαίρω, "to show"] ("Shown"; hence) *Clear, visible, open, manifest, evident.*

φανερ-ώς, adv. [φανερ-ός, "manifest, open"] ("After the manner of the φανερός"; hence) *Manifestly, openly, clearly, etc.*

†φαντα-σία, σίας, f. [for φανταδ-σία; fr. φαντάζομαι (= φαντάδ-σομαι), "to make

a show or parade"] ("A making a show or parade"; hence) *Show, pomp, display, parade.*

*Φαραώ, m. indecl. ("Prince or Leader") *Pharaoh*; the common title of Egyptian kings.—N.B. The word is sometimes referred to a Coptic source, and is said to mean either "The King," or "The Sun."

*Φαρισαῖος, ον, m. ("One separated" from others, as being under self-control; from root PHĀRUSH, "to separate";—by some, however, connected with the same root in the derived force of "to declare distinctly," and so, "an expounder, or teacher," of the law) *A Pharisee*. The Pharisees were a Jewish sect noted for their punctilious observance of the rites and forms prescribed by the Mosaic Law, and for their strict observance of tradition; i. e. of the precepts and opinions of teachers of former ages. As a body, however, they cared but little for inward purity and holiness.

†φά-σις, σεις, f. [φημί, "to say," through a root φε.] ("A saying"; hence) *Report, information.*

φά-σκω, v. a. *To say, assert, affirm* [fr. same source as φημί; see φημί at end].

φείβομαι, f. φέλομαι, 1. aor. ἐφείσαμην, v. mid. With Gen.: *To spare* from destruction.

φέρ-ω, f. οἶσω, (p. ἐνήνοχα), 1. aor. ἤνεγκα, v. a. and n. irreg.: 1. Act.: a. *To bear, carry, bring*;—at v. 16 φέρ-οντες, masc. plur., is in attribution to πλῆθος, neut. sing., inasmuch as this last word is a noun of number, and here denotes persons.—b. Of a charge, accusation, *etc.*: *To bring forward, adduce, etc.*—2. Pass.: a. Of persons: *To be borne or carried along; to be driven along.*—b. Of the wind, *etc.*: *To be borne along, to rush.*—Pass.: φέρ-ομαι, (p. ἐνήνεγμαι), 1. aor. ἠνέχθην, (1. fut. ἐνεχθήσομαι) [in pres. and imperf. akin to Sans. root BHRI, “to bear, carry,” *etc.*; the other parts of the verb are to be assigned respectively to the bases αἶ-ω and ἐνέκ-ω or ἐνέγκ-ω].

φε(ύ)γ-ω, f. φεύγομαι, 2. aor. ἔφυγον, v. n. *To flee, flee away*;—at vii. 29 the readings vary between ἔφυγε and ἐφύγαδεν; see ἐφύγαδένω [akin to Sans. root BHUJ, “to bend”]:—Pass.: in reflexive force, “to incline or bend one’s self”; cf. Lat. *fug-io*; Engl. *budge*].

†Φηλίξ, ἴκος, m. [Gr. form of Lat. *Felix*, “Fortunate”]

Felix; the Roman procurator of Judæa, before whom Paul was brought.

φη-μί, f. φήσω, 2. aor. ἔφην, v. a. and n. *To say* [root φη or φε, akin to Sans. root BHĀSH, “to speak”].

†Φήσotes, ου, m. [Gr. form cf. Lat. *Festus*, “Joyful”] *Festus*; the Roman procurator of Judæa, before whom Paul was brought.

†φθέγγομαι, (f. φθέξομαι, p. ἔφθεγμαi, 1. aor. ἐφθεγγάμην), v. mid. *To speak* (esp. with a loud voice).

φίλανθρωπ-ία, ἰας, f. [φιλ-ανθρωπ-ος, “loving men”; hence, “kind, benevolent, humane”] (“The quality of the φιλάνθρωπος”; hence) *Kindness, benevolence, philanthropy*.

†φιλανθρώπ-ως, adv. [id.] (“After the manner of the φιλάνθρωπ-ος”; hence) *Kindly, benevolently, humanely; with kindness, benevolence, or humanity*.

Φίλιπποι, ου, m. plur. A city in S.E. of Macedonia built by Philip (from whom it took its name), father of Alexander the Great. Either this city, or another of the same name immediately contiguous to it, was presented by the Emperor Augustus with all the privileges of a *Colonia*. It is generally supposed that

the two places were not identical in site.

ΦΙΛ-ΥΠ-ΟΣ, ου, m. [φιλ-έω, "to be fond of"; ΥΠ-ΟΣ, "a horse"] ("One fond of a horse or of horses") *Philip*; 1. A native of Bethsaida, one of the twelve Apostles; i. 13.—2. The Evangelist, vi. 5, and in all other places except i. 13.

1. ΦΙΛΟΣ, η, ου, adj. *Beloved, dear*.—As Subst.: ΦΙΛΟΣ, ου, m. *A friend* [akin to Sans. *priya*, "beloved, dear"].

2. ΦΙΛΟΣ, ου; see 1. φίλος. †ΦΙΛ-Δ-ΣΟΦ-ΟΣ, ου, m. [φιλ-έω, "to love"; (ο) connecting vowel; σοφ-ός, "clever" in a handicraft or art; hence, "skilled in the sciences, learned, wise"] ("One loving to be σοφός, or loving that which is σοφόν"; hence) *A philosopher*.

†ΦΙΛΟΦΡΟΝ-ΩΣ, adv. [φιλόφρων, φιλόφρον-ος, "kindly disposed"] ("After the manner of the φιλόφρων"; hence) *In a kind, or friendly, manner; hospitably*.

ΦΛΕΞ, φλογός, f. [for φλέξ (= φλέγ-ς); fr. φλέγ-ω, "to burn, to blaze up"] ("That which burns or blazes up"; hence) *A flame of fire*.

ΦΟΒ-ΕΩ -Ω, f. φοβήσω, 1. aor. ἐφόβησα, v. a. [φόβ-ος, "fear, fright"] 1. Act.: *To put in fear, to frighten, terrify*.—2.

Pass.: φοβ-έμαι -οῦμαι, (p. τεφόβημαι), 1. aor. ἐφοβήθην, 1. f. φοβηθήσομαι: a. *To be seized, or affected, with fear; to be frightened, terrified, etc.*; see εὐλαβέομαι.—b. With Acc. of person as Acc. of Respect: *To be frightened, etc., at; to stand in fear or dread of*; v. 26; ix. 26.—3. Mid.: φοβ-έμαι -οῦμαι, (f. φοβήσομαι, 1. aor. ἐφοβησάμην), ("To fear" for one's self; hence) *Of God as Object: To fear; to reverence with holy fear*.

Φόβ-ος, ου, m.: 1. *Fear, fright, terror*.—2. With Κυρίου (Objective Gen.): *Fear of; holy or reverential fear of; reverence for*; ix. 31 [either for φόβ-ος, fr. φέβ-ομαι, "to flee affrighted"; or like φέβομαι, to be considered immediately akin to Sans. *bhāp-aya*, "to terrify," a causative verb formed fr. the root BH1, "to fear"].

†Φοινίκ-η, ης, f. [Φοινίξ, φοινίκ-ος, "a Phœnician";—Plur.: "The Phœnicians"] *The country of the Phœnicians; Phœnicia; a country in the N. of Palestine bordering on the Mediterranean Sea. Its chief cities were Tyre and Sidon*.

†Φοινίξ, ἴκος, m. *Phœnix*; a city of Crete, with a harbour of the same name; xxvii. 12.

Φον-εύς, έως, m. [for φερ-

ets; fr. obsol. φέρ-ω, "to kill"] ("A killer"; hence) *A murderer.*

φόν-ος, ου, m. [for φέρ-ος; fr. obsol. φέρ-ω, "to kill"] *A killing, murder.*

†Φόρον, ου, n. [Gr. form of Lat. "Forum"] *Forum* = "Market-place," as the principal place used for discussing public affairs. With the addition of some distinctive word, "Forum" is used as the name of many market- and assize-towns; see Ἀππίος.

φορτ-ιον, ιου (dim. in form only), n. [φορτ-ος, "a ship-load," etc.] *A ship-load, cargo, freight*; — at xxvii. 10 the readings vary between φορτίου and φόρτου.

†φόρ-τος, του, m. [for φέρ-τος; fr. φέρ-ω, "to carry"] ("That which is carried"; hence) *Of a ship: Ship-load, cargo, freight*; see φορτίον.

φρον-έω -ῶ, f. φρονήσω, (p. πεφρόνηκα), v. a. [for φρεν-έω; fr. φρήν, φρεν-ός, "mind"] ("To have in φρήν"; hence) *To think.*

†(φρυάσσω and φρυάττω), 1. aor. ἐφρύαξα, v. n. (Of highly-fed horses: "To neigh, whinny, snort"; hence) *To be wanton or unruly; to rage.* — N.B. In classical Greek only the mid. form is used.

†φρύγ-ανον, ανου, n. [φρύγ-ω, "to roast"; hence, of the

sun, "to parch, dry, wither"] ("That which is parched," etc.; hence) *A dry, or withered, stick.*

†Φρύγ-ια, ιας, f. [Φρύξ, Φρύγ-ός, "a Phryx or Phrygian"; — Plur.: "The Phryges or Phrygians," a people in the interior of Asia Minor] *The country of the Phryges; Phrygia.*

†(φϋγάδ-εῖν), 1. aor. ἐφϋγάδευσα, v. n. [φϋγάς, φϋγάδ-ος, "a banished man, an exile"] ("To be a φϋγάς"; hence) *To live in exile*; see φεύγω.

φϋλάκ-ή, ἥς, f. [φυλάσσω, "to watch or guard," through root φυλακ] ("A guarding," etc.; hence) 1. *A body of sentinels, or men, on guard; a guard.* — 2. *A prison*, as the place where persons were kept under guard.

†φϋλάκ-ιζω, v. n. [φϋλάκ-ή, "a prison"] *To throw, or cast, into prison; to imprison*; — for ἡμην φϋλάκισιν see εἰμί, no. 4.

†φϋλαξ, άκος, m. [φυλάσσω, "to guard," through root φυλακ] *One who guards, a guard.*

φϋλάσσω (φϋλάττω), f. φϋλάξω, (p. πεφϋλάκα), 1. aor. ἐφϋλαξα, v. n. and a.: 1. Neut.: *To watch, keep watch.* — 2. Act.: a. *To watch, guard, keep.* — b. *To observe, keep a*

command, *etc.*—3. Mid.: (φύλασσομαι, φύλάττομαι, f. φυλάξομαι), 1. aor. ἐφύλαξάμην: With Acc. of person and Acc. of thing: *To guard one's self from, to be on one's guard against.*—4. Pass.: φύλασσομαι (φυλάττομαι), (p. πεφύλαγμαι, 1. aor. ἐφυλάχθην, 1. fut. φυλαχθήσομαι), *To be guarded, kept under guard or watch.*

φω-λή, λῆς, f. [φύ-ω, in meaning of "to be begotten"] ("That which is begotten"; hence) Of persons: *A tribe.*

φων-έω -ῶ, f. φωνήσω, 1. aor. ἐφώνησα, v. n. and a. [φων-ή, "a sound"] ("To utter φωνή"; hence) 1. Neut.: *To call out or aloud.*—2. Act.: *To call; to call to or for.*

φων-ή, ῆς, f.: 1. *A sound.*—2. Of persons: *Voices*;—at x. 15 supply ἐγένετο with φωνή; cf. preceding verse 13. —3. *A report, rumour.*

φῶς, φωτός, n. [contr. fr. φά-ος; fr. φά-ω, "to shine"] ("That which shines"; hence) 1. *Light*, whether actual or figurative.—2. *A light*, or torch, as being bright or blazing.

χαίρω, f. χάρῶ, χάρησομαι (and χαίρησω, p. κεχάρηκα, 1. aor. ἐχάρησα), 2. aor. pass. ἐχάρην, v. n.: 1. *To rejoice, be glad.*—2. At the beginning

of letters the Inf. χαίρειν stands alone (λέγω or κελεύω, *etc.*, being omitted), as a form of salutation, and may be rendered "health, greeting";—literally, "I, *etc.*, bid you hail"; xv. 23; xxiii. 26 [akin to Sans. HARY, "to desire"].

χάλας -ῶ, f. χαλάσω, (p. κεχάλακα), 1. aor. ἐχάλασα, v. a. ("To loosen"; hence) *To let down.*

†*Χαλδαῖος, ων, m. plur. *The Chaldees or Chaldæans*; the inhabitants of Chaldæa, which formed the S. portion of Babylonia. At vii. 4, however, γῆ Χαλδαίων = Babylonia itself. The Chaldees are called in Hebrew *Chasdî*, and were probably descended from *Chesed* (perhaps, "Encroacher"), a son of Nahor, Abraham's brother; see Gen. xii. 22. In Assyrian inscriptions *Kaldî* = Χαλδαῖοι = *Chasdî* = the modern *Kurds*; the letters *s, r, l* (λ), being interchanged.

†*Χαναάν, f. indecl. ("Lowland") *Chanaan or Canaan*; the country W. of the river Jordan and the Dead Sea, and between their waters and the Mediterranean.

χαρ-ά, ᾶς, f. [χαίρω, "to rejoice," through root χαρ] *A rejoicing; joy, gladness.*

χάραγ-μα, μάτος, n. [χάρδω, "to engrave," through

root *χαρᾶν*] ("That which is engraved"; hence) *As engraved, or carved, work.*

χαρίζομαι, f. *χαριόυμαι* (late *χαρίσομαι*), 1. aor. *ἐχαρίσθην*, p. pass. in mid. force *κεχαρίσμαι*, v. mid. [for *χαρίτ-σομαι*; fr. *χάρις*, *χάριτ-ος*, "a favour"] ("To show favour" to a person about something; hence, 1. *To give freely, bestow as a free gift*; — at xxvii. 24 *κεχαρίσται* is used in a transitive force. — 2. *To give up, surrender* a person for the purpose of showing favour to another; xxv. 11 and 16. — 3. Pass.: In a good sense: *To be given up, or granted, to one as a favour, and for a favourable purpose*; iii. 14. — Pass.: (*χαρίζομαι*, p. *κεχαρίσμαι*), 1. aor. *ἐχαρίσθην*, 1. fut. *χαρίσθησομαι*.

χαρ-ις, *ἱρος*, f. [*χαίρω*, "to rejoice," through root *χαρ*] ("A rejoicing"; hence) 1. a. *Favour, grace*. — b. *A favour, or gift, bestowed or desired*. — 2. *Graciousness, kindness, good-will, grace*. — 3. Of God or Christ: *Grace; free and undeserved favour or kindness*, as manifested in the redemption and salvation of man. — 4. ("A sense of favour received"; i.e.) *Thanks, gratitude, etc.*; — at xxiv. 27 in plur.; see *καταριθμημι*, no. 2.

†**Χαράν*, f. indecl.

("Parched") *Charran*, or *Haran*; a city of Mesopotamia.

†(*χειμάζω*, f. *χειμάσω*, v. a. [for *χειμάτ-σω*; fr. *χείμα*, *χείμαρ-ος*, "a storm"] "To do as a storm does to" a thing or person; hence, of a storm as Subject, "to drive, toss," etc.) — Pass.: *χειμαζέομαι*, (1. aor. *ἐχειμάσθην*): Of persons as Subject: *To be driven, or tossed, about*.

χειμ-ών, *ὄνος*, m. ("The snowy time"; hence, "winter"; hence) *A storm* [akin to Sans. *him-a*, "snow"].

χείρ, *χειρός*, f. *A hand* [akin to Sans. root *हृ*, "to convey," also, "to seize"; and so, literally, "a conveyer or seizer"].

†*χειρᾶγωγ-έω* -*ῶ*, (f. *χειραγωγήσω*), v. a. [*χειρᾶγωγός*, "leading by the hand"] ("To be *χειραγωγός* to"; hence) *To lead by the hand*. — Pass.: *χειραγωγ-έομαι* -*οῦμαι*.

†(*χειρ-ἄγωγός*, *ἄγωγόν*, adj. [*χείρ*, "a hand"; *ἄγωγός*, "leading"] "Leading by the hand." — As Subst.:) *χειρ-ἄγωγός*, *οὔ*, m. *One who leads another by the hand; a leader, guide*.

1. *χειρ-ο-ποίητος*, *ποίητος*, adj. [*χείρ*, "hand"; (o) connecting vowel; *ποίητός*, "made"] *Made, or built, by the hand or hands*. — As

Subst. : χειροποίητος, ου (sc. *vab*s), m. *A temple made, or built, by the hand or hands.*

2. χειροποίητος, ου; see 1. χειροποίητος.

(χειροτον-έω -ω, f. χειροτον-ήσω), 1. aor. ἐχειροτόνησα, v. a. [χειροτόν-ος, "stretching out the hand"] ("To be χειροτόνος"; hence, "to stretch out the hand"; hence) With Acc. of person: *To choose, elect.*

χῆρα, as; see χῆρος.

χῆ-ρος, ρα, ρον, adj. ("Left, abandoned by"; hence) *Bereaved, bereft.* — As Subst.: χῆρα, as, f. ("A bereaved woman"; i. e.) *A widow* [akin to Sans. root *हल*, "to leave"].

χθές, adv. *Yesterday* [akin to Sans. *hyas*, "yesterday"].

χιλ-ι-αρχ-ος, ου, m. [χιλ-ι-οι, "a thousand"; ἀρχ-ω, "to command"] ("One who commands a thousand" men; hence) *A high military officer or commander in general.*

χιλ-ι-άς, ἄδος, f. [χιλ-ι-οι, "a thousand"] ("A thing pertaining to χίλιοι"; hence) *The number of a thousand.*

†Χίος, ου, f. *Chios* (now *Scio*); an island in the *Ægean Sea* (now the *Archipelago*).

χιτών, ἄνος, m. *An undergarment, vest.*

χλαμύς, ὕδος, f. *A military cloak; also, a short cloak or mantle used by horsemen.*

†χλευ-ᾶζω, (f. χλευᾶσω, v. n. [χλεύ-η, "a joke, jest"] *To joke, jest, mock, ridicule; see διαχλευᾶζω.*

χολ-ή, ἡς, f. *Gall*; — at viii. 23 in figurative force [akin to Sans. *hari*, "green, yellow"].

†χόρτασ-μα, μάτος, n. [for χόρταδ-μα; fr. χορτᾶω (= χορτάδ-ω) "to fill, satisfy"] ("That which fills or satisfies"; hence) *Food, provisions, sustenance*; — at vii. 11 in plur.

χράσμαι -ῶμαι, (f. χρήσομαι, p. κέχρησμαι), 1. aor. ἐχρησάμην: 1. With Dat.: *To use, employ, make use of.* — 2. With Dat. of person and Adv. of manner: *To use, behave to, treat a person in the way or manner pointed out by the Adv.*

χρε-ία (dissyll.), ἰας, f. [χρέ-ομαι, another form of χράσμαι, "to use"; and in perf. "to want or need" a thing for use] *Want, need, necessity*; — at xx. 34 in plur.

χρῆ-μα, μάτος, n. [root *χρη* = *χρα* in *χράσμαι*, "to use"] ("That which is used"; hence) Sing. and Plur.: *Money*; — in this force alone in *Acts*.

(χρηματ-ίζω, f. χρηματίσω, p. κέχρημάτικα, 1. aor. ἐχρημάτισα, v. a. [χρημα, χρηματ-ος, in force of "business"] 1. "To transact business," etc. —) Pass.: *To receive an*

answer, oracle, etc.; and, in Gr. Test., *To receive advice, warning, etc.*, from a heavenly being.—2. In late writers and in Gr. Test.: *To receive the name of; to be named or called*; xi. 26.—Pass.: (χρημάτ-ίζομαι), p. κεχηρημάτισμαι, 1. aor. ἐχηρηματίσθην.

Χριστιάνος, οὔ; see Χριστός.

Χρι-στός, στοῦ, m. [χρί-ω, "to anoint"] ("Anointed One") *Christ*.—Hence, Χριστιάνος, ἱανού, m. ("One belonging to Christ"; i. e.) *A Christian*.

(χρίω, f. χρίσω, p. κέχρικα), 1. aor. ἐχρίσα, v. a. *To anoint*, whether actually or figuratively.

χρόνος, ου, m.: 1. *Time*.—2. *A particular or definite time*.

†(χρονο-τριβ-έω-ω), 1. aor. ἐχρονοτριβησα, v. n. [χρόνος, (uncontr. gen.) χρόνος, "time"; τριβ-ω, "to rub"; hence, of time, "to pass or spend"] *To pass, or spend, time*.—N.B. The present word has ῖ (short); so also has συν-τριβέω, another derivative from τριβω, which has the ι long.

χρῦσ-λον, λου, n. dim. [χρυσ-ός, "gold"] ("A small piece of gold"; hence, "gold" generally; hence, as made of gold) *Gold coin, gold*.

χρῦσός, οὔ, m. *Gold*.

†χρῶς, ωτός, m. ("The surface" of any body, esp. of the human body; hence, "the skin"; hence, "flesh"; hence) *Body of a person*.

χωλ-ός, ή, όν, adj. *Lame, halt*.—As Subst.: χωλός, οὔ, m. *A lame man* [akin to Sans. root KHAL, "to be lame"].

χώρα, as, f.: 1. *A place, or spot*.—2. *A country, land, region, district*.

χωρ-ίζω, f. χωρίσω (and χωρίω), 1. aor. ἐχώρισα, v. a. [χωρ-ίς, "apart, asunder"] 1. Act.: *To put apart or asunder; to separate, sever, etc.*—2. Pass.: ("To be put apart," etc.; "to be separated or severed"; hence) *To depart, go away*.

χωρ-ιον, ιου, (dim. only in form) n. [χωρ-ος, "a place"] *A place*.

†Χῶρος, ου, m.= Lat. *Corus* or *Caurus*; the N.W. wind.

ψαλ-μός, μου, m. [ψάλλω, "to play" on a stringed instrument] ("A playing" on a stringed instrument; hence) *A song* sung to a stringed instrument; *a Psalm*.—Plur.: *The Psalms*; which with the Law of Moses and the Prophets formed the whole of the Jewish Scriptures.

ψευδ-ής, ἐς, adj. [ψεύδ-ομαι, "to lie"] *Lying, false.*

ψεύδομαι, (f. ψεύσομαι), 1. aor. ἐψεύσαμην, v. mid. [ψεύδ-ες, "falsehood"] 1. *To speak, or utter, a falsehood; to speak falsely; to lie*;—at v. 4 folld. by Dat. of person.—2. Folld. by Acc. of person: *To lie to or unto; to tell a lie to*; v. 8.

ψευδ-ε-προφήτης, προφήτου, m. [ψευδ-ής, "false"; (o) connecting vowel; προφήτης, "a prophet"] *A false prophet.*

(ψηλάφω -ω), 1. aor. ἐψηλάφησα, v. a. *To feel about for, grope after*;—at xvii. 17 in figurative force.

ψηλαφήσειαν, 3. pers. plur. of ψηλαφήσεια, Æolic for ψηλαφήσαιμι, 1. aor. opt. of ψηλαφάω.

ψη-φος, φου, f. [for ψᾶ-φος; fr. ψά-ω, "to rub smooth"] ("That which is rubbed smooth"; hence, "a small worn, smooth stone," such as may be found on the sea-shore, in the channel of streams, etc.; hence, "a pebble" used in voting; hence) *A vote*; see καταφέρω.

ψυχ-ή, ἥς, f. [ψύχ-ω, "to breathe"] ("That which breathes"; hence) 1. *Breath*.—2. *Life*.—3. *Soul, or spirit*, as distinguished from the body.—4. *Soul, disposition,*

mind, feeling, etc.—5. *Soul, for person*; xxvii. 37, where ψυχῇ is in apposition to ἡμεῖς to be supplied before ἡμεν.

ψυχ-ος, eos οὖς, n. [ψύχ-ω, "to be cold"] ("That which is cold"; hence) *Cold weather, cold.*

ὦ, interj. *O!*

ὧς, adv.: 1. *In this place, here*.—2. *To this place, hither.*

ὠδία, ἰνός, f. ("A throe or pang of childbirth"; hence) *A pain, pang, etc.*

ὦν, οὔσα, ὄν, P. pres. of εἶμι;—at v. 17 the part. (οὔσα) is in concord with αἰρεῖς instead of with δ ἀρχιερεὺς καὶ πάντες οἱ σὺν αὐτῷ. This is a species of attraction.

†(ὠν-έομαι -οῦμαι, f. ὠνή-σεται, p. ἐώνημαι), 1. aor. (ἐωρησάμην and) ὠνησάμην, v. mid. [ὠν-ος, "a price paid" for a thing] ("To pay a price for" a thing; hence) *To buy, purchase*;—at vii. 16 ἐν τῷ μὲνῃ, ᾧ ὠνήσῃτε = ἐν τῷ μὲνῃ, ᾧ ὠνήσῃτε; see ὧς, no. 3, a, (a).

ὥρα, as, f.: 1. *A season; a usual, or customary, time for something*.—2. *Time, generally*.—3. *An hour*: a. Of the day: ὥρα τρίτη, *third hour*, i. e. 9 o'clock A.M.;—ὥρα ξητή,

sixth hour, i. e. 12 o'clock, noon; — *ἑρὰ ἐννάτην*, *ninth hour*, i. e. 3 o'clock P.M.; — at x. 30 *ἐννάτην ἑρὰν* is Acc. of "Duration of time."—b. Of the night: *ἑρὰ τρίτη*, *third hour*, i. e. 9 o'clock P.M.

ἑρ-αῖος, αἰα, αῖον, adj. [*ἑρ-α*, "season"] ("Pertaining to *ἑρὰ*"; hence) Of things: *Beautiful*, etc.: — *ἡ ὀψαλα πύλη τοῦ λεποῦ*, *the beautiful gate of the temple*, was made entirely of Corinthian brass, and was considered to surpass all the others. It was so heavy that twenty men were required to open or close it.

ὥς, adv.: 1. a. *As*.—b. *As if, as it were*:—*ὥς* is joined to a participle alone when it is to be signified that the action of the part. does not really exist; cf. xxviii. 19.—2. *Like as, just as*.—3. *In what way or manner; how*.—4. With numeral adj.: *About*:—*ὥς ἑκάτὸν εἴκοσι*, *about a*

hundred and twenty, i. 15.—5. *When*.—6. *That*.—7. With Superlative words (like Lat. *quam*) to heighten the force of the word to which it is attached: *As much as ever can be, as much as possible*:—*ὥς τάχιστα*, *as quickly, or speedily, as possible*, xvii. 15.

ὥς-εἰ, adv. [*ὥς*, "as"; *εἰ*, "if"] 1. *As if, as it were*.—2. With numeral adj.: *About*:—*ὥς-εἰ τρισχίλια*, *about three thousand*, ii. 41.

ὥς-περ, adv. [*ὥς*, "as"; *περ*, enclitic particle] *As indeed, even as, just as*.

ὥστε, conj.: 1. *So that*: a. With Indic., to mark a fact.—b. With Inf., to mark a result or effect; cf. xv. 39.—2. With Inf., to mark an intention or intended result: *So as, as for, for the purpose of doing, etc.*

ἑφ' ὅθην, 1. aor. ind. pass. of *ὀφείλω*.

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